

RUSSIAN HISTORY

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Ancient Period

Overview

Like all nations, the history of Russia begins with the settlement of its territory by early humans. This took place approximately 40,000 years ago during the last Ice Age. Archeological excavations show a record of continuous human adaptation to the conditions they faced and the massive environmental changes that occurred after the end of the Ice Age. Over time, tool-making techniques became more sophisticated as did human society. Agriculture, cattle breeding, and the discovery of techniques to work metals made larger and more complex societies possible. Trade networks appeared leading to even greater contact among societies, but conflict among different groups was also present. Due to the lack of historical records for these early periods these peoples are known only from the artifacts they left behind.

However, in the past few decades archeological excavations in the southern part of European Russia have discovered evidence of distinct cultures and settlements of Indo-European origin dating back to at least 3500 BCE. Beginning around 1000 BCE pastoral nomads dominated this region. The first identifiable Indo-European groups who settled in this territory and played important roles in its development were the Cimmerians, Scythians, Sarmatians, and Slavs.

Earlier, around 1500 BCE the Slavs had settled in the region of Poland and western Russia. Slavs had lived on the plains of western Russia for hundreds of years before the first East Slavic state called the Kievan state was founded.

EVENTS

Prehistory (100,000 – 1,000 BCE). The periodization of early human history in the Russian territory is very complex. In Russian historical science periodization is based on the archeological findings of man-made tools; and the ancient history of Russia can be divided into three broad periods: the Stone Age (Paleolithic, Mesolithic and Neolithic), Bronze Age and Iron Age.

Paleolithic Age (Stone Age) (to 10,000 BCE). The archeological findings tell us that the roots of the early people in Russian territory go back to the distant past, the period of a primitive-communal system; and that the first humans came to Eastern Europe during the very early period of the Stone Age, approximately 700,000 years ago. Archeologists have found evidence that showed the beginning of the expansion began from the south; and these people began to settle in the Crimea, Abkhazia, Armenia and Central Asia.

During the Paleolithic period, almost all humans survived by hunting and gathering. Such societies were generally small in size and with no distinct social classes.

Stone Age peoples used natural formations such as caves and overhangs, such as those found in the Crimea and the Dniester, as shelter from the elements. The tools used by the people who lived in these caves were generally made from flint and were very basic in design, requiring only a few strokes to make.

These stone tools were then used to prepare wood and bone to create other tools and implements, such as the sewing tools and bone arrows for the sites at Uday and Desna.

Neanderthals (100,000-40,000 BCE). At about 100,000 years ago Neanderthals began to move into Europe from the Near East and expanded into the Caucasus, the Crimea, Central Asia, Kazakhstan, Uzbekistan and the lower parts of Dnieper and Don Rivers (see pic. 1). Initially, the Neanderthals inhabited only the broad river valleys formed by melt water from the glaciers that covered the plateaux and plains of southwestern Ukraine. Eventually Neanderthal settlement would spread to the mountainous regions and steppes of the Crimea, Caucasus, and Central Asia.



Pic. 1 Mezmaiskaya Cave, a Neanderthal occupation in the southern Russian Republic of Adygea, in the North Caucasus ⁱ

Hunting provided the Neanderthals with most of their food, and they hunted a variety of species. Bones found at Neanderthal sites indicates that they hunted mammoth, deer and bison. It is very likely that their diet was supplemented by gathering edible wild plants.

Neanderthals were tool makers, but their tools, such as knives made of stone and some bone tools, are very primitive in their techniques. (see pic. 2).



Pic.2 Knives found in the Paleolithic site in the territory of the Komi Republic, near the village Byzovaya ⁱⁱ

Archeological findings in the first artificial burials in these regions indicate the existence of primitive religious beliefs.

Neanderthal habitations were natural formations and caves. These habitation sites in Russian territory have been discovered in the Lower Volga and central Urals regions ⁱⁱⁱ.

Modern Humans (40,000-10,000 BCE). Between 40,000 and 13,000 BCE new developments and changes occurred in the territory of Russia. Although all of Eastern Europe and North Asia was locked in ice, people learned to survive in the harsh climate. Using fire was one discovery that allowed them to protect themselves from the harsh climate, to heat their caves and to cook their meals. Learning to make more complex cutting tools was a later invention that followed.

The melting of the glaciers was completed during the late Paleolithic Age (10-35 thousand years ago); and in Eurasia the climate began to change, becoming similar to the modern one. Adaptation to the new habitat changed the physical appearance of human beings, too.

The glaciers were replaced by dense forests; the territory from the Baltics to Yakutia was now covered with taiga and the flora was completely changed. The Ice Age megafauna - mammoths and the others – were replaced by much smaller animals.

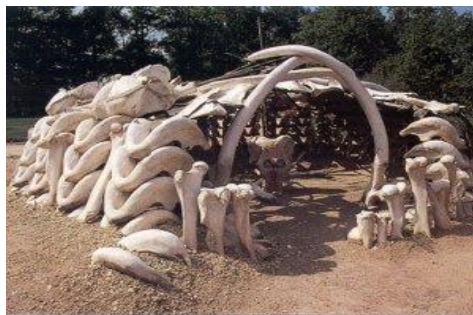
In this period the modern human race evolved from homo habilis to homo sapiens and the major races of humans, *Caucasoid*, *Mongoloid*, and *Negroid* emerged.

These people developed new technologies to make different types and sizes of stone tools. They were hunters and they learned how to make spears and arrows to use in hunting. They domesticated dogs and later began to breed sheep, pigs and cattle.

In the late Paleolithic period people began to process stone, bone and horn. Therefore, this period is also called the Bone Age. Among the artifacts found in this period are daggers, spears, harpoons and awls.

The oldest known sites of modern human habitation have been discovered in Kostenki, near Voronej, Zaraysk, in Moscow Oblast (both from the 45th-35th millennium BCE), and Sungir, near Vladimir (from the 25th millennium BCE). These people lived in shelters made of mammoth bones that were covered with skins, and most likely used other skins (such as fox, wolf and bear) for bedding. Such shelters were a major development from the earlier use of natural shelters such as caves. Another similar site excavated at Mezin, in the Ukraine, contained the most artifacts discovered from the Paleolithic Age.

In addition to constructing complex shelters, these early people dressed in fur clothing. Their custom of sprinkling ochre on the bodies of their dead before burial indicates that they had complex religious beliefs.



Pic. 3 A shelter found in Mezin, in Ukraine^{iv}

This was also the period when the first modern human arts – sculpture and painting- flourished. The earliest examples of wall paintings and engravings found in caves depicted the animals they hunted: bison, mammoths, bears, horses, deer etc. There is also a female deity figurine found in the Kapova cave in Bashkortostan. Bracelets, beads and other ornaments made of bone and stone have also been discovered in this period.



Pic. 4 Red-Ochre Painting of Mammoths (12,500 BCE) Hall of Drawings Kapova Cave^v

The more complex techniques used by the hunters in this period indicate more complex forms of social organization. Evidence has also been found that goods were being traded via extensive networks, providing these early people with new methods of coping with the harsh climatic conditions they faced.

The religious character of the burials of the late Paleolithic Age, burying the dead with household items and ornaments is an indication of the awareness of the earthly and spiritual life.

Traces of the people of the late Paleolithic have been found in many places in Russia - around the Don, the Oka River, the Desna River, near Voronezh, and in the Urals and Transbaikal.

Mesolithic (9660 to 5000 BCE). The Mesolithic Age was a time of transition and dramatic change. As the climate grew warmer the glaciers retreated northward, forming deep rivers that flowed southwards. In addition, the melting of the glaciers exposed large tracts of land that could be exploited, and the warmer climate made gathering of wild plant foods an increasingly important activity.

In addition, during the Mesolithic Age humans began to migrate from the south to the north and settle in the lands recently freed from the ice. They moved through the forest zones following the rivers, with some eventually reaching the northern coasts of Eurasia and survived by hunting sea mammals. Increasing numbers of settled foraging communities develops as the forested regions provided increasing resources that could be used by the inhabitants.

This new life style required new technologies and new inventions that would make hunting easier. The most significant of them was the invention of the bow which allowed them to hunt wild animals and birds more efficiently. There also developed new techniques to work stone; and they used stone axes to shape wood.

In addition, people began to discover new hunting and fishing grounds. As they left their sedentary life and habitats and followed a mobile hunting way of life, their shelters became temporary tents. In winter they lived in caves and dugouts.

During this period they also built small rafts and boats to use the rivers and lakes to move to their new habitats. This new way of life turned large patrimonial collectives into constantly moving small groups that lived by hunting and fishing. These people began to form their own tribes whose culture, life style and economical habits were different from the sedentary ones.

In the Mesolithic era the European part of Russia was inhabited by people from the Kama (Volga-Kama) culture (5th-3rd millennium BC). They used bows and arrows as weapons. In the later stages of the transition to the sub-Neolithic periods, they began to learn how to make ceramics. Their economy was based on hunting and fishing.

Neolithic (to 3,000 BCE). During the Neolithic Age (the last period of the Paleolithic Age) tribes began to unite, forming the basis for the creation of ethnic groups. This period is characterized by the emergence of grinding and drilling tools made from stone. They attached handles to axes, made clay pottery, knitted nets

to catch fish, and built boats. Another important invention was the wheel. It was used for both the potter's wheel, as well as creating a revolution in transportation.

The most important development in this age was the transition from simply gathering to a production economy. People began to exchange goods, marking the beginning of the first trade. People left their homelands for more fertile lands, if it was available, to build their lives.

Climate changes also created the conditions for the development of various types of economic activities. In the steppes stretching from the Central Dnieper to the Altai, tribes began to deal with cattle breeding. There were agriculturists settled in the Ukraine, Central Asia, the South Caucasus and South Siberia. Agriculturists were particularly concentrated in Turkmenistan near Ashkhabad, and in Armenia near Erevan. In Central Asia the first artificial irrigation systems were created.

In the Eastern European plains the oldest farming culture, the Cucuteni-Trypillian developed. This culture extended from the Carpathian Mountains to the Dniester and Dnieper regions, centered on modern-day Moldova and covered western Ukraine and northeastern Romania.



Pic. 5 Trypillian culture ^{vi}

These people engaged in farming and cattle breeding. Excavations of their villages has revealed millet, barley and wheat seeds. Archeologists have also found wooden sickles and querns for making flour.

Bronze Age (to 1,000 BCE). The beginning of the Bronze Age goes back to 3000 BCE. During this period there were tribes in the North Caucasus, Central Asia, the Urals and Siberia living near copper and tin deposits who began to use metals for their tools. In addition to farming and cattle breeding, the development of metal working further increased the demand for male labor, consequently increasing the role of men in society to the extent that the matriarchal family was transformed into a patriarchal one.

This was also the time that marked the beginning of the process of the breakdown of the primitive-communal system in different regions of Eurasia. The primitive-communal system was replaced by slaveholding societies, however this transition did not occur simultaneously in these regions. Rather, it first occurred north of the Black Sea, Transcaucasia and Central Asia, where large-scale slaveholding societies appeared.

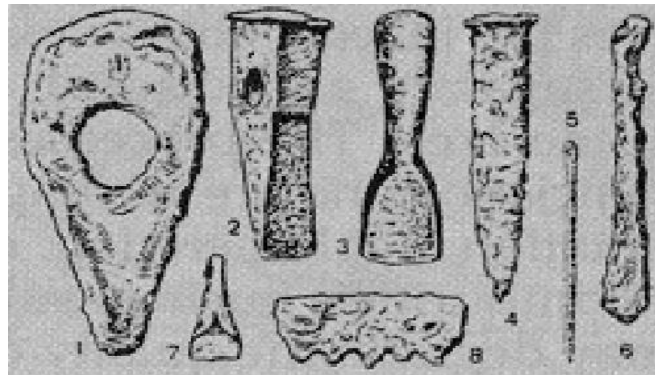
This development led to the emergence of larger tribal unions and large cultural communities. Among these were in north-east Europe, the Trans-Urals, and western Siberia - the ancestors of Finno-Ugric people; in eastern Siberia and the vast steppes of Asia – the ancestors of Mongol and Turkic people; in the south-east Europe, Central Asia and North India – the ancestors of the Indo-Europeans; and in the north Caucasus, Asia Minor, in the west Iran – the ancestors of the people of the Caucasus and their languages. Historians claim that many language families appeared as a result of this process, and one of the largest language groups was that of the Indo-Europeans, settled in a region that extended from Central Asia to Ireland. The other large language families that developed in this time were the Finno-Ugric, Turkic and Ibero-Caucasian.

The Slavic tribes began to assume a distinct identity from other Indo-European peoples around the mid-2nd millennium BCE. These early tribes were found in a region that extended from the Carpathian Mountains in Eastern Europe to the Oder River in the west.

Iron Age (to 500 CE). The development and spread in the 1st millennium BCE of the technology and techniques for iron-making was a cause for the evolution of class societies from the slaveholding societies. Stone and bronze implements were replaced by iron due to its lower cost relative to bronze, and the greater availability of iron ore.

In the territory of Russia the Iron Age can be analyzed in three periods: the Cimmerian (8th-7th c. BCE), the Scythian (7th- 3rd c. BCE), and the Sarmatian (3rd c. BCE - 4th c. CE).

Although the use of iron in southern Russia can be traced back to the late 2nd millennium BCE, wider production and use of iron and steel implements in this region did not occur until the 8th-7th centuries BCE. Iron tools and weapons completely replaced stone ones, but ones of bronze can still be found in both the Cimmerian and Scythian periods. It is not until the late Iron Age that iron production in southern Russia became widespread.



Pic. 6 Scythians iron tools^{vii}



Pic. 7 Cimmerian Tethered Axe Sagaris Iron Age Battle-Axe c.700 BCE from Russia^{viii}

The development of iron tools had a profound impact on almost all aspects of society, including trade, crafts and agriculture. In the early Iron Age the practice of nomadic pastoralism became widespread across the steppes of Eurasia. However, the need to follow their herds and disputes over pastureland led to increasing conflict among nomadic peoples. These conflicts stimulated the formation of large-scale alliances between tribes, and the appearance of the earliest states. As a result, both small, fortified urban centers even true

cities began to develop in this period. In addition, Greek colonization of the northern Black Sea coast, followed by the founding of Greek city-states began in the 7th century BCE. It is at this point that this region of southern Russia and its people come onto the historical stage. They appear in Assyrian, Greek and Roman sources due to their commercial and cultural links with these civilizations.

Archeologists have identified the remains of the Timber Grave culture with the Cimmerians, a seminomadic people of Indo-European origin who appear on the steppes of southern Russia in the 8th-7th centuries BCE.

Settlers of Indo-European Societies in the Territory of Russia.

The Cimmerians. The earliest people of southern Russia, the Cimmerians (c.1000-200 BCE) were ancient mounted nomads of Indo-European origin. However, the name "Cimmerian" is ambiguous in the ancient sources as it is unclear whether it refers to a specific group or whether it is a general term for any nomadic Iranian-speakers in the steppes north of the Black Sea. Although scholarly opinion on the origins of the Cimmerians is divided, linguistically they are usually regarded as Thracian or as Iranian. In his book the Histories (in the 5th century BCE) the Greek historian Herodotus (c. 484-420 BCE) indicated that the Cimmerians established their control north of the Caucasus and the Black Sea till the 8th century BCE. By about 800 BCE, the Cimmerians were ousted by the Scythians, an Iranian speaking nomadic group that arrived in the area and absorbed some of the former into their tribal confederation while expelling the rest. Some of the latter group migrated through Transcaucasia into Anatolia and then into northern Mesopotamia, which were subject to their raids for almost twenty years.

The Scythians. The Scythians were a people of Indo-European origin who came from the east who had formed confederative nomadic tribal unions. The Scythians had been forced into the steppes north of the Black Sea between the Don and Danube Rivers by another people, the Massagetae, according to Herodotus. This Scythian migration then forced the Cimmerians out of the region. To which group the Scythians belonged remains unclear, but since they spoke an ancient Iranian language, they are believed to be related to other Iranian speaking groups. Towards the beginning of the 6th century BCE the Scythians extended over the Black Sea coastline. These nomadic groups settled between the Dnieper and the Don and covered the entire south of Russia and extended from the Kuban valley in the east to the Carpathian mountains in the west. The Scythians later expanded into the Hungarian plain. They had economic and cultural ties with the Greek cities along the Black Sea. The Scythians ruled this area from 700 to 200 BCE until the Sarmatians, another Indo-European group, defeated them. The Scythians are first mentioned in Herodotus's fourth book Melpomene of the Histories.

The Sarmatians. The Sarmatians, a confederation of nomadic Iranian tribes (Aorsi, Roxolani, Siraces, and Iazyges), replaced the Scythians and settled in the southern part of Russia. They were a nomadic people of Iranian origin, and first appear in the historical record in Eastern Europe, south of the Urals and east of the Don River, in the 8th century BCE. However, they vanished when their land was overrun by the Huns in the late 4th century CE and were displaced by a Germanic tribe, the Goths. The Sarmatians first appeared in Herodotus's Histories. They are known as the Roxolani, an ancestor of the Sarmatians and the Alans. A later Iranian nomadic tribe, the Alans, who lived in the North Caucasus are believed to be the descendants of the Sarmatians.

The Proto-Slavs. Based on archeological findings around 1500 BCE the Proto-Slavic tribal unions began to dominate the region of south-eastern Poland and north-eastern Ukraine. Some historians, on the other hand, have traced the origin of the Slavs back to indigenous Iron Age tribes living in the valleys of the Oder and Vistula rivers (in present-day Poland and the Czech Republic) around the 1st century CE, although this claim is still disputed.

The first time the name Slav appears is in Ptolemy's Geographia (100-178 CE), and written as *soubenoi*. Ptolemy writes practically nothing about the Slavs, only mentioning the names of the tribes the Scythians, Sarmatians, Alans, Slovans and Avars who were settled west of the Ural mountains and north of the Black Sea. After Ptolemy, for almost 400 years the name Slav disappears from the historical sources. Only in the 6th century does the Byzantine historian Procopius of Caesarea mention the Sklaveni in his Gothic War

(536 CE). He mentions that the Sklaveni tribes were settled in the lower part of Danube, showing that the Sklaveni tribes were the earliest Slavic tribes settled in the region.

Discussion/Questions

- 1-What factors led to the development of human societies during the pre-historic period?
- 2-List the major periods of history and discuss what determines the basis of periodization and what determines the characteristics of the development of man and society in each of these periods?
- 3-We know that early human settlements were well established in Rus' land by at least 3500 BCE. What was their origin? What ancient sources provide information about the early settlers and their cultures? Based on what evidence would we determine which cultures developed in the region?
- 4-We mentioned that the Proto-Slavic tribal unions began to dominate the region of south-eastern Poland and north-eastern Ukraine around 1500 BCE. However, we also mentioned that some historians trace the origin of the Slavs back to indigenous Iron Age tribes living in the valleys of the Oder and Vistula rivers around the 1st century AD. Why is the origin of the Proto-Slavs still debated?

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- 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-Christian, D., A History of Russia, Central Asia and Mongolia, vol. 1: Inner Asia from Prehistory to the Mongol Empire. Malden, MA: Blackwell, 1998, Part II, III
- 3-Gimbutas, M. The Slavs. Thames and Hudson, London, 1971, Ch. I, II
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- 5-Grousset, R., The Empire of the Steppes, A History of Central Asia, Rutgers University Press, New Jersey, 1991, Ch. 1.
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POLITICAL HISTORY

GOVERNMENT

All prehistoric nomadic tribes lacked a formal government, remaining tribal in structure. They were initially ruled by their chieftains and later by kings.

Initially, early people were organized in tribal groups, but these tribal groups were not ethnic in character. Not until the Neolithic period does it appear that tribal groups united to form larger units that would become the basis for later ethnic groups.

In addition, these prehistoric communities were composed of autonomous groups and villages, which generally resulted in social organization at the level of chiefdoms with a fair degree of social stratification.

Scythians: By the time of the Scythians, social organization was far more complex. Although pastoralists, the Scythians created alliances formed from a large number of tribes, and had their own armies made up primarily of pastoral nomads. Scythian ruling dynasties were above the tribes, giving them the ability take advantage of the resources - military and economic - of many small groups, and to coordinated their activities. Over time, as the Scythians adopted a more sedentary lifestyle and became more assimilated into local agricultural populations, their system of government became more established. Despite these developments, the Scythian dynasties lacked the permanence or the bureaucratic traditions of a true state. These strong, homogenous tribal alliances were comprised of Thracians and Proto-Slavs in the West, Finnish tribes in the north-east, and the ancestors of the Adyghe people. This was the earliest class state system ruled by an aristocracy and divided into regions where the inhabitants were engaged in agriculture and cattle breeding.

Sarmatians: As for the later Sarmatians, they were organized not on the basis of individual ethnic tribes, but rather on the basis of tribal confederations. This was a result of their assimilation of various other ethnic groups in the process of their long movement to the west.

Proto-Slavs: Regarding the early Slavs, there is no scholarly consensus on either the way in which the Proto-Slavs lived or how they were ruled. Some claim that they were sedentary, living in the forests and swamps of eastern Europe, while others state that they were nomadic. As for how they ruled themselves the theories range from monarchy to primitive democracy.

Discussion/Questions

1. What was the political organization of the early tribes?

Reading

1-Moss W.G., *A History of Russia, Vol I*, Anthem Press, 2005.

2- The Cambridge History of Russia, Vol. I, Edited by Maureen Perrie, Cambridge University Press, 2006.

3- Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.

4-Grousset, R., *The Empire of the Steppes, A History of Central Asia*, Rutgers University Press, 2002.

MILITARY

In the south of Rus' land, there were kingdoms that occupied the north of the Black Sea for centuries.

Cimmerians: The earliest people of southern Rus' land were the Cimmerians, ancient mounted nomads of Indo-European origin. While they remained at the tribal level their hit-and-run tactics and lack of military organization presented no significant threat to more highly organized, settled societies.

Scythians: It was the Scythians, also of Indo-European origin, who next came from the east and formed confederative nomadic tribal unions. Although they were of nomadic origin like the Cimmerians, the Scythians gained a reputation for innovative tactics and extreme courage. Like other nomadic pastoralists of the Eurasian steppes, Scythian armies consisted almost entirely of mounted archers. Their combination of mobile, guerrilla tactics and scorched earth policy proved a highly effective combination.

Sarmatians: After the Scythians, the Pontic steppes were dominated by the Sarmatians, another nation of mounted nomadic warriors whose lifestyle was similar to that of the Scythians. Like the Scythians, the Sarmatians used light, mounted archers in their armies, but they also used spears and swords for closing with the enemy. In addition, they made extensive use of cataphracts, heavy armored cavalry.

Proto-Slavs: During the middle centuries of the first millennium CE the Eastern Slavic tribes began to settle in the lands of Rus'. Militarily, these tribes were at the level of the neighboring tribal peoples. In this period, the Slavic tribes are not credited with any military innovations, and the size of their armies was only in the hundreds. However, the small size of these armies was well suited for rapid attack on and retreat from enemy territory. When the Slavs began wars of conquest to expand their territories, more sophisticated tactics and forces were needed. The use of flanking assaults, ambushes, guerrilla tactics and rapid mobility was combined with the coordinated use of infantry, archers and cavalry in these conflicts.

Discussion/Questions

1. How did the ancient people organize their military forces?

2. What was the role of the women in military organization of these nomadic people?

Reading

- 1-Moss W.G., *A History of Russia, Vol I*, Anthem Press, 2005.
- 2- The Cambridge History of Russia, Vol. I, Edited by Maureen Perrie, Cambridge University Press, 2006.
- 3- Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.
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SOCIAL HISTORY

SOCIAL STRUCTURE

Scythians: The Scythians lived in a clan-based society. A class of wealthy aristocrats who later became rulers of the southern Russian and Crimean territories emerged, and were led by a sovereign whose authority was hereditary. Later, a military nobility, a class of servants, and a priestly stratum emerged, but the Scythians still lacked a state.

Sarmatians: Sarmatian society also developed a clan-tribal system led by a sovereign, and like the Scythians, they had no organized state. Sarmatian burials indicated that there were princes, aristocrats, commoners and poor people.

Proto-Slavs: A clan-tribal system was also observed among the Eastern Slavic tribes. Prior to the evolution of the first official ruling class, the early Slavic population was divided into three distinguishable strata. At the lowest strata there were the slaves who were allowed to own property and even leave it to their children. Above the slaves were the freemen, known as *smerti* who were below the rudimentary aristocracy. Later, this term was used for the agricultural population living on communal land-holdings. Above the freemen there were the seniors, and above them – a tribal chieftain.

Discussion/Questions

1. Why did the early societies lack social stratification?
2. Later, how and why did social stratification emerge?

Reading

- 1-Cross, S.H., "Primitive Civilization of the Eastern Slavs", *The American Slavic and East European Review* Vol. 5, No. 1/2 (May, 1946), pp. 51-87.
- 2- Moss W.G., *A History of Russia, Vol I*, Anthem Press, 2005.
- 3- The Cambridge History of Russia, Vol. I, Edited by Maureen Perrie, Cambridge University Press, 2006.
- 4- Chernykh, E.N., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017

GENDER RELATIONS

In the early period many tribes were matriarchal in structure, due to women's important roles within the tribe as mothers, gatherers, housekeepers and cooks. Archeologists have found 300 graves that belong to women dating from the Bronze Age to the second century AD, who were buried with axes, spears, swords, and arrows. Many of the graves contained female skeletons that bore combat injuries.

Scythians: There is compelling archeological evidence confirming that Scythians had warrior women who were buried with the same honors as men, with sacrificial horses, armor, weapons, tools and a great feast for the mourners.

Sarmatians: Sarmatian society retained some matriarchal characteristics (for example, women could be warriors until they married) in its early period, however this would change over time. There was also gender equality among the Sarmatians. Sarmatian woman sat on horseback to go hunting wearing the men clothes.

Later, with the domestication of animals and the development of agriculture, men's role in society became more important, resulting in a transition to a patriarchal social structure. With increasing tribal organization, the power of military leaders increased, and changes in tactics, armor, weapons and riding equipment (the metal stirrup) all led to women being excluded from a military role in Sarmatian society.

Proto- Slavs: Proto-Slavic society was matriarchal, and based social equality. Cooperation between large families, and a basic democratic structure prevented the concentration of power, political or economic, in the hands of any group or person.

Discussion/Questions

1. What was the role of the women in the military?
2. Why was ancient Slavic society matriarchal? Why did it become a patriarchal society later?

Reading

1-Cross, S.H., "Primitive Civilization of the Eastern Slavs", *The American Slavic and East European Review* Vol. 5, No. 1/2 (May, 1946), pp. 51-87.

2-Moss W.G., *A History of Russia, Vol I*, Anthem Press, 2005.

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ECONOMIC HISTORY

INNOVATIONS

Stone Age: Stone age people used tools made from flint, and these stone tools were then used to prepare wood and bone to create other tools, such as knives made of stone and some bone tools, such as sewing tools and bone arrow points.

In addition, these people developed new technologies to make different types and sizes of stone tools, such as the spears and arrows they used to hunt.

In the late Paleolithic period people began to process bone and horn more extensively. Therefore, this period is also called the Bone Age. Among the artifacts found in this period are daggers, spears, harpoons and awls.

Mesolithic Age: The new life style of this period required new technologies and new inventions that would make hunting easier. The most significant of them was the invention of the bow which allowed them to hunt wild animals and birds more efficiently. There also developed new techniques to work stone; and they used stone axes to shape wood. During this period, they also built small rafts and boats to use the rivers and lakes to move to their new habitats.

Neolithic Age (to 3,000 BCE). During the Neolithic Age (the last period of the Paleolithic Age) tribes began to unite, forming the basis for the creation of ethnic groups. This period is characterized by the emergence of grinding and drilling tools made from stone. They attached handles to axes, made clay pottery, knitted nets to catch fish, and built boats. Another important invention was the wheel. It was used for both the potter's wheel, as well as creating a revolution in transportation.

Bronze Age (to 1,000 BCE). The beginning of the Bronze Age goes back to 3000 BCE. During this period there were tribes in the North Caucasus, Central Asia, the Urals and Siberia living near copper and tin deposits who began to use metals for their tools. In addition to farming and cattle breeding, the development of metal working further increased the demand for male labor, consequently increasing the roles and status of men in society to the extent that the matriarchal family was transformed into a patriarchal one.

Iron Age (to 500 CE). The development and spread in the 1st millennium BCE of the technology and techniques for iron-making was a cause for the evolution of class societies from the slaveholding societies. Stone and bronze implements were replaced by iron due to its lower cost relative to bronze, and the greater availability of iron ore. The development of iron tools had a profound impact on almost all aspects of society, including trade, crafts and agriculture.

Discussion/Questions

1. What did the new discoveries tell us about the development of ancient technologies?
2. In what different fields did the invention of the wheel have an impact?

Reading

- 1- Chernykh, E., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.
- 2-Grousset, R., *The Empire of the Steppes, A History of Central Asia*, Rutgers University Press, 2002.

TRADE

Foreign trade was undoubtedly the primary factor in shaping the policy of all the empires in the Pontic steppes, from the Scythians down to the Khazars.

Scythians: For the Scythians trade was as important as tribute in the Scythians' acquisition of manufactured goods. From the 6th century BCE they began to trade with the Greek colonies along the northern Black Sea coast for precious metals, wines, olive oil, and metalwork in bronze, silver and gold. The Scythians also had services to sell, particularly military services, serving as mercenaries for cash payments or prestige goods.

Sarmatians: The Sarmatians were also traders. During the winter the Sarmatians lived in the southern Russian steppes between the Black and Caspian Seas and close to the large rivers for trading purposes. In the spring they would migrate north to find summer pastures.

Proto-Slavs: Even before the beginnings of Kievan Rus, foreign and domestic trade was important for the future Rus lands; even the Proto-Slavs had commercial contacts with the peoples of the Mediterranean.

Discussion/Questions

1. What were the main trading partners of the Khazars and the Proto-Slavs?
2. How did the early settlers conduct their trade, and which routes did they use?

Reading

- 1- Chernykh, E., *Nomadic Cultures in the Mega-Structure of the Eurasian World*, Academic Studies Press, 2017.
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CULTURAL HISTORY

ART

VISUAL ARTS

Painting

Cave Paintings: The Kapova Cave paintings, dated to 12,500 BCE, are the oldest known stone age art in Russia. They depict various Ice Age mammals painted, in addition to abstract signs, pictograph, handprints and hand stencils all painted in red ochre. Near the town of Kislovodsk in the Caucasus red ochre cave painting dating to 3000 BCE have also been found.

Petroglyphs: *Ancient petroglyphs have been discovered at a number of sites across Russia. Ones dating back 10,000 years in the Paleolithic period that depict bison, horses and other animals are found on the Ukok Plateau in the Altai Mountains. Petroglyphs from the Neolithic period have been found at Besov Nos in Karelia. These petroglyphs contain not only images of animals, but also individuals, activities such as swimming and skiing, battles, religious scenes and geometric shapes.*

Petroglyphs from the late 2nd millennium BCE, in the transition period between the Stone and Bronze Ages, have been found on cliffs at Sagan-Zaba near Lake Baikal. The variety of animals - including deer and swans – depicted has led some scholars to interpret them as tribal totems. In addition, scenes of birth and death, daily life and hunting are also found. Images of a dancing horned man may represent a shaman performing a ritual dance.

Another group of petroglyphs, the Kanozero petroglyphs, dating from the 3rd – 2nd millennia BCE was discovered on Kamenny Island. In addition to the usual images of birds and animals, the petroglyphs also include images that have been interpreted as religious symbols, depictions of household items and typical activities, along with more enigmatic images such as bird of prey with five talons, a large shaman and a flying crane.

Sculpture

During Paleolithic age in the southeast of Moscow a figure of *Venus of Zaraysk* was discovered. And this figure was found buried in a storage pit in next to a group of Kostensky-style hollowed out earth dwellings dating from the last Ice Age. Another figure *Venus of Kostienki* was discovered near Voronezh on the the west bank of the Don River and carved from a mammoth tusk depicting a tall, pregnant, and possibly older woman. The other figures found during this age were Avdeevo venus and Bison Sculpture.

During Mesolithic Age *Shigir Idol* was discovered in a peat bog in western Siberia near Yekaterinburg in the Middle Urals and radiocarbon dated to between 9500 and 11,000 years, the Shigir Idol is the oldest known wooden sculpture in the world. Three-meter tall, limestone statue *Zbruchsky Idol* was found near the town of Gusyatyn on the Zbruch River. The statue was carved in a square column with three levels depicting from top to bottom the realm of the gods, the world of men and the underworld.

Architecture

Dolmens: Stone Age architecture was characterized with the Dolmens (Burial Chamber) found in the north-western Caucasus that date to between the end of the 4th millennium and the beginning of the 2nd millennium BCE. The dolmens are built with huge stone blocks that look like tables and were supposedly used as burial tombs, however there is no solid evidence to support this theory.

Kurgans (Tumuli): During Iron Age, Scythian and Sarmatian tumulis, burial mounds built over log houses, have been discovered in the area of the Dnieper River, the Strait of Kerch, the Kuban River and the Don River in southern Russia. The tumuli discovered in the region are the Alexandropol (Lugovaya Mogila),

Chertomlyk, the Royal Tumulus (Tsarsky kurgan), the Golden Tumulus (Zolotoy kurgan), the Tumuli of the Seven Borthers (Semibratskaya Mogila), Karagodeuashkh, Kelermes, Kostromskaya, as well as many others.

PERFORMING ARTS

Dance

Ancient cultures' expressed their loyalty to their gods with their folk dances. *Khorovod* (Karagod, tanok, krug, ulitsa) was a part of pagan rituals performed both to honor the sun god, Yaril, and to show repentance. The songs and the dances were slow with participants holding hands, generally in the middle of a circle created by three women. The other folk dance was *Plyaska* performed by one dancer, pairs, or numerous dancers, this folk dance is characterized by passionate movements, emphasizing the dancer's individuality. The music for this dance is a traditional instrumental form of music whose origins pre-date Kievan Rus. *Pereplyas* was another folk dance performed in pairs, this dance takes the form of a competition with each dancer attempting to outdo the other through a display of skill, power and talent.

Discussion / Questions:

- 1.What did ancient people depict in cave paintings and petroglyphs? What was their purpose?
- 2.What were the purposes of sculptures for the ancient inhabitants of Russia?
- 3.For what purpose were the Dolmens and Kurgans constructed?
- 4.How did the Russian ancient folk dance originate?
- 5.How and why did the Skomorokhi emerge?
- 6.How and why was dance important in ancient people's culture?

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- 1-Brentjes, B., "Rock Art in Russian Far East and in Siberia" <http://www.rupestre.net/tracce/?p=2065>
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- 3-Rare and Enigmatic Zbruch Idol: 4-Headed Slavic God Pulled from a River <https://www.ancient-origins.net/artifacts-other-artifacts/rare-and-enigmatic-zbruch-idol-4-headed-slavic-god-pulled-river-003794>
- 4- Earliest tomb of Scythian prince discovered in Tuva Republic, Russia <https://archaeologynewsnetwork.blogspot.com/2018/01/earliest-tomb-of-scythian-prince.html#pr5sB06SM716YHZf.97>
- 5-Dolmens of the Black Sea coast https://www.rbth.com/arts/travel/2014/01/22/dolmens_of_the_black_sea_coast_32475
- 6-Tradition of Russian Folk Dance http://russia-ic.com/culture_art/traditions/1523#.W2wYPLh9jIU
- 7-Zguta, R., "Skomorokhi: The Russian Minstrel-Entertainer", *Slavic Review*, Vol. 31, No. 2 (Jun., 1972), pp. 297-313
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RELIGION

The Scythian and the Sarmatian religion consisted of supernatural powers and superstitions. They did not worship any god(s), nor did they have altars, temples, idols or clergy. Shamans were bestowed with the gift of communicating with nature, the spirits and all things supernatural.

Paganism: Centuries ago tribes living in Rus' land believed in gods and spirits which they identified with the forests and meadows. Although very little information has survived about the religious customs of these tribes, we can learn about the religious beliefs and practices of one East Slavic tribe, from priests' manuscripts, epics and some treaties signed with princes. The pagan tribes, as mentioned in *The Tale of*

Bygone Years, worshipped the earth, trees, stones, fire, the sun and water. The tribes conducted their ceremonies, and made their prayers and supplications in these forests and in shrines. During these ceremonies they played trumpets and rang bells in a wild, noisy fashion, and danced skipping and hopping. Sacrifices were made during these ceremonies to obtain from the gods what they had asked for. Animal and human bones, skulls, vessels, coals and ashes have been found in archaeological excavations. Human sacrifice in Russia continued up until the middle of the 16th century.

Discussion/Questions

1. Since the pagan Rus had common beliefs, common myths and common rituals, and had a number of followers, can we consider paganism a religion?
2. Who abolished paganism in Russia? Is it possible to see traces of pagan culture in Orthodox Russia?

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- 3- Delaine, L., "Ancient People of the Russian Steppes", *Russian Life*, 27 Sep., 2007, <https://russianlife.com/stories/online-archive/ancient-peoples-russian-steppes/>

Postclassical Period

Overview

The post-classical period of Russian history witnessed the migration of several tribes and cultures of Indo-European and Turkic origin who lived in the Rus' land and contributed to Russian civilization. These were the Germanic tribe the Goths, the Turkic tribes of the Huns, Sabirs, Bulgars, Avars, Khazars, Pechenegs, Cumans and the Slavic tribes the Antae and East Slavs. In the course of early Russian history there was also a Scandinavian people, called Varangians, who settled in the Rus' land and were invited by the East Slavic tribes to rule the territory of Rus'.

After the establishment of the first East Slavic state, the Kievan state, the early Russians' commercial, economic and political relations with their neighbors (the Finns, Balts, Iranian tribes, Byzantines, Turkic and other Slavic tribes), together with their acceptance of Christianity in the 10th century created a unique national culture that did not blindly accept foreign cultural customs, but adapted them to their own culture.

With the conquest of the Mongols in the 13th century a new page was opened in Russian history. The princes of Kievan Rus failed to unite and strengthen their territories against this nomadic invasion, bringing an end to the Kievan state. The collapse of Kievan Rus was followed by the rise of Muscovy. In the early 13th century it was sacked by the Mongols and destroyed, however, when Mongol authority began to decline towards the end of the 15th century, Muscovy's power was greatly enhanced to challenge the Mongols.

EVENTS

Early Settlers:

The Goths. In the late 2nd century a Germanic tribe, the Goths, moved from the southern shores of the Baltic Sea to the northern Black Sea region from the lower Vistula River. The Gothic migrations into and settlement of the territories of modern Russia, Belarus and the Ukraine followed almost the same pattern of the later Rus'. Written records about the Goths are scarce, but the most important source is the *Getica* written by the Roman historian Jordanes in the 6th century. According to Jordanes, in the 2nd century the Goths came from southern Scandinavia across the Baltic Sea to the lower Vistula River region. Around 230 CE the Goths reached the northern coast of the Black Sea where they divided into three major tribes – the

Gepids, the Visigoths (or West Goths), and the Ostrogoths (or East Goths). Here the Ostrogoths not only came into contact with the Roman Empire for the first time, but they also moved into the Ukraine. Although the Ostrogoths were able to replace the Sarmatians as the major power on the steppes, they adopted many elements of the Sarmatians' way of life, such as horses and wagons. However, Ostrogothic dominance in this region soon came to an end with the arrival of the nomadic Huns from Central Asia. The Ostrogoths were quickly defeated by the Huns, and were driven west beginning in 375. The Hun's domination of the steppes from Central Europe to Central Asia would last for nearly a century.

The Huns. The process of the Great Migration of Peoples began with the tribes of Eastern Europe between the 4th and 8th century and this process was followed by the migrations of Turkic-speaking nomads and the Huns from Central Asia which completely changed the ethnic and political structure in the region in the late 4th century. The Huns established a large, powerful empire in Europe and their leader Attila (406-453) swept into Europe, nearly destroying Rome. After Attila's death the Hunnic state collapsed rapidly. The Huns was divided among his three sons upon his death and they never regain their power; gradually they were absorbed into the populations of Germans and Slavs. The Huns were first mentioned in *Germania* (98 AD) written by Tacitus as Hunnoi.

The Sabirs. The Sabirs appeared in the Caucasus around 515 and lived in the region of Azerbaijan and Dagestan. The Avars, and later the Göktürks, conquered their territories and by the late 700s they were assimilated into the Khazars and Bulgars, eventually disappearing from the historical record. In his *De Administrando Imperio* the Byzantine Emperor Constantine VII Porphyrogenetos (908-959) talks about the Magyars called *Sabartoi asphaloi*, meaning strong Sabirs.

The Bulgars. The Bulgars were a semi-nomadic tribe of Turkic origin. They settled in the European steppe west of the Volga River from about 370, and moved to the north and east of the Sea of Azov about 460. Mostly destroyed by the Avars, the remaining Bulgars survived either by submitting to another Turkic tribe or settling in Asia. It was during the 7th century their sedentary life began in the Pontic-Caspian steppe only after the establishment of the Old Great Bulgaria which was later absorbed by the Khazars. In his work *Getica* (551) Jordanes describes the Pontic steppe as the habitat of the *Bulgari*.

The Avars. In the 6th century the Avars, another Turkic-speaking tribe, migrated into the regions north of the Black Sea. They established a powerful state between the Black Sea and modern Hungary that lasted into the 8th century. The Avars migrated to the Middle Danube region around 568, conquered and then united under their rule the inhabitants of the region and began to merge with some of the East Slavic tribes. The migration of the Avars from Central Asia into southern Russia was first mentioned by an early 7th-century Byzantine historiographer Theophylactus Simocattes in his *History*.

The Khazars. The Khazars were a tribe of Turkic origin who later adopted Judaism around 740. The Khazars established the largest political organization in Eastern Europe, a large state which extended from the Middle Volga lands in the north to the Northern Caucasus and Crimea in the south and the Ukrainians steppes in the west to the western borders of Kazakhstan and Uzbekistan in the east. The Khazars played a key role in the history of Rus', Hungary and the Caucasus becoming dominant in the lands of Rus' in the 7th century. They collected taxes from the Volga Bulgars and some East Slavic tribes that were subject to them. The Khazars halted the Arab assaults that threatened Europe in the 8th century and brought peace, stability and religious tolerance to the region. Khazar civilization influenced the early development of the first East Slavic state at Kiev and played a great role in early Kievan history. They were active and successful traders; and they maintained lively commercial contacts with the Arabs, the Byzantines, and various Asian societies. In the 8th and 9th centuries, many East Slavic tribes paid tribute to the Khazars. Khazar domination in the region lasted until their defeat by the Kievan prince Sviatoslav I in 966. The Khazars were first mentioned by Theophanes in his *Chronographia* in 627.

The Pechenegs. The nomadic Pechenegs were a tribe of Turkic origin related to Oghuz. In the first half of the 9th century the united Oghuz forces drove the Pechenegs from their lands, and by 915 the Pechenegs made their appearance at the borders of Kievan Rus' for the first time. After 1091 the Pechenegs ceased playing an important historical role in the area and were supplanted by other nomadic peoples such as the

Cumans and Mongols. Information regarding the relations, both hostile and friendly, between the Russians and the Pechenegs can be found in Constantine Porphyrogenitus' work *De Administrando Imperio*. In it he describes the Pechenegs as neighbors of the Russians who launched destructive raids against Russia when relations were hostile, but who fought with the Russians when relations were friendly. He also notes that the Russians found it to their advantage to try and maintain good relations with the Pechenegs.

The Cumans. Another nomadic Turkic people related to the Pechenegs who formed a tribal confederation were the Cumans, also known as the Polovtsy or Kipchaks. In the 10th century the Cumans extended from the southern part of Central Asia to the upper Irtysh River. The western branch of the Cumans were in close contact with Kievan Rus'; based on the chronicles, the first encounter between Rus' and the Cumans took place in 1055 and resulted in a peace agreement. In the wake of their defeat by the Mongols in Subcaucasia in 1220, the Cuman khans sought, and received, aid from the princes of Rus'. Nonetheless, even the combined Rus'-Cuman forces were no match for the Mongols who defeated them in 1223 at the Kalka River. The Cumans suffered the same fate in 1237 during the Mongols' second invasion of Eastern Europe. It was in this same period of the late 13th-early 14th century that both the Cumans and the Tatars converted to Islam. The first mention of the Cumans as Polovtsy occurs in the *Tale of Bygone Years*, composed around the year 1055.

The Antae (Antes). Information about the first Slavic tribes in southern Russian territory during the Sarmatian era comes from the 6th-century the Roman historian Jordanes in his *Getica*. The Antae were considered to have been the predecessors of the East Slavs. The Antae were based between the Prut and lower Dniester during the 1st to 2nd centuries AD. A East Slavic nomadic tribe lived in the south between the Dnieper and Dniester rivers in the 3rd century. From here they moved into Volhynia and then on to the territory of the middle Dnieper around Kiev in the 5th and 6th centuries. As the Antae migrated from the open grassland steppes into the forest steppe, they began to mix with the resident Slavic tribes. In the early 6th century they joined in Slavic raids against the Byzantine Empire but were nearly destroyed by the Avars, who passed through their lands around 560. Jordanes in his *Getica* 25 states that the Antae dwelt "along the curve of the Black Sea", from the Dniester to the Dnieper.

The East Slavs. The first region to be settled by the East Slavs was in modern Ukraine, along the Dnieper River. From here they migrated to the north into the region of the northern Volga River valley, east of Moscow, and from there west into the northern Dniestr and western Bug River basins. These migrations brought the East Slavs into contact with the Khazars who inhabited the lands of the southern Volga and Caucasus, with the result that many tribes became tributaries of the Khazars. The people mainly hunted, gathered, farmed and fished. These agriculturalists also trade furs. The Varangians, warriors and merchants from Scandinavia, had entered the lands of the East Slavs by the 9th century. According to the earliest chronicle called the *Tale of Bygone Years*, Rurik was the first Varangian ruler who established the first Eastern Slavic state in the Rus' territory. The first information concerning the settlement of the first Slavic tribes in the lands of Rus' is found in a work written during the time of the Byzantine Emperor Justinian I (527-565). The 6th century statesman and author Procopius mentions the Sclavenes and Antes living in the lands of Rus' in his work *History of the Wars*.

The Varangians (Vikings). By the 6th and 7th centuries, traders from Scandinavia, who had come to be known as Varangians, appeared along the eastern shores of the Baltic Sea. By the following century the Varangians had established a trade route, the Volga (or Saracen) route, that extended from Scandinavia to the Khazar state. Beginning on the east coast of Sweden at Birka, this route crossed the Baltic and continued into the Gulf of Finland. From there a combination of land routes, river passages and lake crossings (Ladoga, Onega, White) led to the upper Volga. Following the Volga River brought the Varangians into the center of Khazars' territory. Another important trade route also began by crossing the Baltic Sea and passing through the Gulf of Finland, but then proceeded to the Varangian settlement at Staraja Ladoga. The route then turned south towards Lake Ilmen', eventually reaching Novgorod. From Novgorod, the route followed the Dnieper to Kiev, at that time a Khazar outpost. Alternatively, the route down the Dnieper could be followed all the way to the Black Sea and then to the Byzantine capital of Constantinople. This was eventually dubbed the "route from the Varangians to the Greeks (*Put iz varyag v greki*)". The Varangians were able to maintain their control over the far northern trade routes until they were temporarily expelled

from the region by their local East Slavic and Finnic vassals. These events were described in the *Tale of Bygone Years* (also known as the *Primary Chronicle*) (*Povest' vremennykh let*) as the unrest and the war of "one against another" that in the mid-9th century resulted in the "invitation of the Varangians". It was this final event that is the basis of what has become known as the Varangian theory.

The Varangian theory. The Varangian 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 the *Tale of Bygone Years*, written by the monk Nestor from the Pecherski Monastery, the principle source for early Russian History.

The *Tale of Bygone* includes the following invitation sentence: "Our land is great and rich, but there is no order in it. Come to rule and reign over us." (*Primary Chronicle* in Zenkovsky 1974: 49–50). It appears that in 862 a group of Varangians came with Rurik to take power in Novgorod.

The so-called Varangian Theory was first raised in the 18th century. In this century, based on these lines German 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 Solov'ev. In the same century the historians Pogodin and Thomsen from Denmark also published works supporting this theory.

According to this theory the Russians are the descendants of the Varangians from Scandinavia and the Baltic who had been invited by the East Slavs to come and rule as princes over them late in the 9th century because of the continual fighting among the princes.

Anti-Varangians, in particular Vasili Tatishchev and Mikhail Lomonosov opposed the Varangian theory in the same century. They all agreed that the first East Slavic state had developed before the arrival of Rurik in 862.

It is difficult to determine how well the first chronicle reflects reality. However, this chronicle is accepted as the first and only historical source for the early history of Rus', and the other versions all mention the invitation of Varangians – an indication that it is not a made-up story. From *The Tale of Bygone Years* it can be understood that these rulers called the Varangian Rus' and the small number of mercenaries who came with them were quickly assimilated into Rus' society. As a result, by developing the existing state structure and uniting the princes, these assimilated Varangian princes brought peace, but did not establish a state. They played a role in the development of culture, but did not lay its foundations. It is also clear from *The Tale of Bygone Years* that the Varangians driven beyond the sea by the people of Novgorod were not the same Varangians later called to rule; the Varangians driven beyond the sea were made up of those who had not been assimilated. After about 960, this Scandinavian element weakened as Slavic became the language of the original Varangians' descendants.

The first East Slavic State (Kievan State): Around 880 the Kievan state was established, and this powerful state began to control major trade routes that ran from Varangians to the Greeks, and from Kiev frequently laid siege to Constantinople. Devastating raids by Turkic nomads, the Pechenegs and the Kipchaks (Polovtsy), forced the Rurikid rulers, who at the same time were engaged in their own intradynastic conflicts, to combine their forces, and secure the trade route linking Kiev and Constantinople. However, this unity did not last long, and disagreements over succession to the throne of Kiev provoked intradynastic warfare lasting for decades. This once powerful state lost its influence in the region to the expanding Mongol Empire in the 1240s and became a Mongol vassal state.

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

It was around 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. Afterwards, Batu annexed Russian

principalities such as Ryazan, Muscovy, Vladimir, Suzdal, Rostov, and eventually captured Kiev. The only town left untouched by the Mongols was Novgorod.

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 destroyed the northern Rus' princes at the Battle of Sit in 1238 and conquered the south-west the following year; Kiev eventually fell in 1240.

Muscovite State: The collapse of Kievan Rus was followed by the rise of Muscovy. A small village during Kievan times, Muscovy was not even mentioned in Russian chronicles until 1147. It was then nothing more than a village belonging to the prince of Rostov-Suzdal.

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

After about 1350, however, Muscovy became powerful enough to challenge the Mongols. Muscovy's power was increased when it became an ecclesiastical center of Russian Orthodoxy.

Discussion/Questions

1. What is the origin of the name Rus'? Who are the Russians? Answer the questions based on the entries found in the chronicle of the *Tale of Bygone Years*.
2. How did the Kievan Rus' adoption of Byzantine Christianity affect the development of its politics, economy, society, and culture? In which of these aspects of civilization did Byzantium have the most impact?
3. What impact did the Mongol rule have upon the state and culture of Kievan Rus'? How did it affect the political and cultural development of Muscovy?
4. Discuss the Normanist controversy in early Russian historiography. Present the main arguments of the Normanist and nationalist schools regarding the origins and early development of Kievan Rus'. What sources and evidence to the conflicting interpretations are used to support their positions and refute the opposition's? Can the controversy be solved or reconciled?

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POLITICAL HISTORY

GOVERNMENT

Rurikid Dynasty:

Kievan State: In its earliest stage it was the Varangians (Vikings) who acted as catalysts for the political development of the dispersed, warring East Slavic tribes by establishing tribal unions. It was the Rurikovich (of Varangian origin) who established the first Russian dynasty, and the Rus princes and high ecclesiastical officials of separate principalities exercised their authority in a central aristocratic, administrative district.

It was Vladimir I who chose Orthodox Christianity as Russia's official religion, a decision that had a decisive influence on the development of the political structure of the Russian state. A political system had evolved in Kievan Russia by the 11th century in which Kiev was the center of princely authority, legitimate rulers were those who descended from the Rurikid dynasty, and succession was based on seniority.

The Kievan political system was authoritarian, but many institutions had democratic characteristics. The office of Prince was Kiev's major political institution. The Prince, in addition to his military leadership, provided justice, headed the Orthodox Church, and administered the government via the *druzhina* (retinue). The *veche* was a popular assembly, the highest legislative and judicial authority to resolve major issues.

Mongol Period: During the first century of the Mongol conquest (1240), the Rus principalities served as effective tax collectors. By collecting tribute from other Russian princes, the central state strengthened its political position.

Moscow (Muscovite) State: Moscow had increased its power and prestige by establishing good relations with the Mongols, proving that they were reliable tribute payers and upholders of order in order to obtain a *yarlyk* that authorized their rule. The Mongol Khans ruled Russian territory via Russian princes, and sent their envoys to supervise the collection of tribute.

The Moscow Grand Prince, to rule his principality, summoned his boyars to periodical gatherings (Boyar Duma) when important decisions needed to be taken. Concentrating power and gaining the consensus of the other princes and boyars became the paramount priority for the Grand Princes. Up until the late 15th century, Moscow still had a nominal overlord, the Khan of the Great Horde. This ended when disunity came to an end and all the principalities were integrated into a single patrimony, that is into the Moscow state. The Russian Orthodox church also emancipated itself from Byzantium, and Moscow became the ecclesiastical center.

Oprichnina and Zemshchina: During the reign of Ivan the Terrible, in order to demonstrate that he was the undisputed ruler of Rus and that the princes and boyars were his subjects, the tsar adopted the title of Tsar of all Russia. Ivan the Terrible's unhealthy life increased his paranoia and brutality, and in order to reduce the Chosen Council's (advisory council) power, dominated by the boyars, he threatened that he would abdicate to the Council. He left Moscow and began to live in Alexandrovskaya Sloboda, agreeing to return only if the boyars granted him absolute power and placed no obstacles to his absolute rule. He then divided his realm into two separate states. He organized a loyal militia, the *oprichnina*, in the lands that constituted his personal domain and which he administered as he wished. The rest of Russia was ruled by the *zemshchina*, the Boyar Duma. In his domain, he exiled the boyars and appanage princes, sent them to their new territories, and gave their ancestral lands to his servitors, the *oprichniki*. The 6,000 *oprichniki*, who dressed in black and carried a dog's head and broom on their horses to symbolize their mission of hunting down and sweeping away the tsar's enemies, began to arrest, torture, imprison and execute all traitors.

For seven years Ivan IV carried out this oppression against his own people. Thousands of boyars lost their lands and their lives. Many innocent people died, especially in towns that were thought to be sheltering traitors. In Novgorod alone, in just five weeks in 1570, the *oprichniki* killed an estimated 40,000 people. Two years later, in 1572 Ivan IV abolished the *oprichnina*, and executed most of the leaders of the *oprichniki*.

Ivan the Terrible, by killing his son and heir in a fit of rage and leaving only a sickly son, Fedor, as his successor, brought an end of the Rurikid dynasty. Moscow descended into civil war, a period known as the *Time of Troubles*.

Discussion/Questions

1. Why was Kiev important for the Early Russians?
2. How was the fragmented Early Rus' united?
- 3-How did the Russian princes rule their territory during the Mongol invasion?
- 4- How did the Mongol domination effect the Kievan political system?

Reading

- 1- *Russia, A History*, edited by Gregory L. Freeze, Oxford University Press, 2009.
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MILITARY

Fragmented Society and Varangian Mercenaries: Early Rus' was a fragmented society that lacked a strong central government. Each principality was ruled by a prince and each prince ruled his own territory independent of other rulers, but there was no unity among them. As a result, struggles for power among the princes were endemic. Each prince had his own military forces, but also brought in supplementary warriors. Therefore, the princes, to put an end their internal struggles, looked for assistance from Scandinavian mercenaries (Varangians-Vikings), and these people were later included into the princes 'retinue'. Initially, these mercenaries were invited to end the internal struggles, and bring peace to the fragmented society, but later, the ones who stayed in Rus' land were assimilated into the Eastern Slavs by the late 11th century and became part of that society.

Early Russian armies included a few hundred men who could use combined arms tactics, ambushes, flanking assaults and guerilla tactics. After they had learned how to make fortified cities, they came in contact with nomadic tribes from the steppes, such as the Scythians, Sarmatians and Huns, and later the Bulgars, Antes, Khazars and Mongols, and gained much of their military skill from them. From the Scandinavian mercenaries they learned to build ships to gain dominance in the Baltic Sea and raid the Scandinavian territories.

Druzhina: Each prince had his own retinue *druzhina*, outfitted with a helmet, armor and shield for protection and armed with a sword and a spear. They were composed of boyars and prince's immediate servitors.

Discussion/Questions

1. Why were the Varangians hired as mercenaries?
2. Did these Varangian mercenaries serve in the prince's retinue?
3. What was the composition of the druzhina?

Reading

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- 2- *The Cambridge History of Russia*, Vol. I, Edited by Maureen Perrie, Cambridge University Press, 2006.
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SOCIAL HISTORY

SOCIAL STRUCTURE

The Kievan social structure was complex and stratified. Kievan social structure was fluid in that there were no barriers to social mobility, and movement from one class to another. Rather, status was determined by opportunity and skill.

In the Kievan state there were seven main classes or estates (*soslovie*) stipulated in Kievan law: princes, boyars (nobles), merchants, artisans, *smerdy* (rural peasants), semi free persons, and slaves.

Prince: At the top of the classes were the princely families. They had administrative power over most Russian towns and territories. The relations among the princes were always tense, and their struggles for political power led to civil war which resulted in the weakening of the Kievan state.

Druzhina (Retinue): After the evolution of the Russian commercial towns, the princes allied themselves with the Varangian warriors who later formed the entourage of the prince, known as *druzhina*. At first each prince had his own military units, of whom many in the beginning were probably Varangians. But soon they merged with already existing groups of Slavic warriors.

Muzhi: Beneath the princes and princesses stood upper-class freemen, called *muzhi* (free community members soldiers) who made up the *druzhina*.

Merchants: The merchants had significant influence because of their contributions to the economy, and in some towns, they even exercised political power.

Smerdy: Most people in the towns and cities were free and fell into a broad group of artisans, tanners, potters, armorers, goldsmiths, carpenters and masons (*molodshie ljudi*). In the countryside, were the lower class people, free peasants were bore the title *Smerdy*. Some were dependent on princes or boyars, but apparently most were free.

Zakupy and Cheliad: *Zakupy* and *Cheliad* (or *kholop*) were also terms used to designate semi-free people, enslaved prisoners who had become subject to purchase and sale in the 9th and 10th centuries. These were at the bottom of the social ladder. Some may have been semi free individuals who fell into complete bondage, but a majority were apparently prisoners-of-war, and many were therefore not Slavic. In the early years of Kievan rule, slaves were and important commodity. Slaves had no rights and could even be killed by their owners.

Discussion/Questions

1. Why were the people arranged in social strata? What made stratification important in Russian society?
- 2- How did the tense relationship between the princes contribute to the power struggle?

Reading

- 1- Moss, W.G., *A History of Russia Vol I*, Anthem Press, 2005.
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GENDER RELATIONS

Kievan Rus:

In Kievan Rus, the early Russian Law gave men the highest and most powerful position in the social strata since they hunted, fought, and dominated religious and political life. But, women also engaged in agriculture, worked in the harvest, gathered forest products, weaving, and, when necessary, they even fought to defend their cities. Women controlled their children, their family property, dowry and wealth, and could purchase land and perform charity works.

During Kievan Russia, women enjoyed considerable freedom and independence, both legally and socially which was the remnant of the matriarchal tradition of the Proto-Slavs. In the mid-10th century there was a women ruler, and the first Kievan women ruler was Olga, who took power in 962 after her husband's murder, but prevalence of women rulers disappeared until the 14th century. Princess Olga also was the first woman who travelled to Constantinople and converted to Christianity.

After the conversion to Christianity in 988, the rights of women were not forgotten. While sometimes women's influence over individual male lives was perceived, women also received negative reactions, were blamed for natural disasters regarded as the "devil's vessel" and were even killed.

Muscovite Rus:

Segregation of Women in Terem: In contrast to Kievan Rus, the Muscovite state segregated men and women. The position of women in the Muscovite state was one of complete subjugation to men. Women were deprived of any freedom and they were forced to live in segregation.

The Muscovite royal women lived in a separate women's quarters known as the *Terem*. Upper-class women enjoyed some freedom in the sense that they could own property, manage their own estates and even arrange marriages. The Tsar's wives and daughters had an important public role in dispensing charity, receiving petitions and standing in when men were absent. Elite women were allowed out using curtained recesses in church and closed carriages for outside.

The main task of royal women was to give birth to an heir to the throne and to raise children. No women were allowed in the tsar's formal receptions. Women's portraits scarcely permissible at all outside of a religious context.

There was no seclusion for ordinary townswomen who contributed to household incomes. In the countryside, peasant women worked alongside their men; while the men sowed, women dealt with the reaping.

Discussion/Questions

1. Why was Muscovite women's life confined and their public life so limited? Why did the state exercise such strict control over them?
2. How did the introduction of Christianity effect the status of women?

Reading

- 1-Moss, W.G., *A History of Russia Vol I*, Anthem Press, 2005.
- 2- Evtuhov, C., Goldfrank D., Hughes L., and Stites R., *A History of Russia: Peoples, Legends, Events, Forces*, Houghton Mifflin Company, 2004.
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ECONOMIC HISTORY

INNOVATIONS

Establishment of the First State – Kievan State: The first East Slavic state, Kievan Rus, emerged along the Dnieper River valley, where it controlled the trade route between Scandinavia and the Byzantine Empire. The rise of Kiev occurred as the Varangians increased their use of the Dnieper. Kiev gained

importance around 900, when it functioned as a Khazar administrative and commercial outpost for the local Slavs. The Kievan state lasted from the late 9th century to the early 13th century. Its territory in the 12th century stretched from the Baltic Sea in the north to the Black Sea in the south, and from the Carpathians in the west to the Urals in the east.

Trade from Varangians to the Greek: For the Early Russians and the Varangians, trade was an important source of revenue. The rivers flowing from the north to the south, from the Baltic to the Black Sea were the main routes to conduct trade with the Near East, the Byzantines and the Middle East.

Conversion to Christianity - Unification of Slavic Tribes: During the rule of Vladimir I (the Great) the official Christianization of the pagan East Slavs took place in 988. Christianity (Eastern Orthodoxy) came to Kiev from the Byzantine Empire, with which they had close commercial ties. Vladimir I completed unification of all eastern Slavs in his state, and secured its borders against foreign invasions.

Introduction of the alphabet: Writing was not known to the Pagan Rus,' and only came to Rus' in the wake of Vladimir I's Christianization process that began in 988. It was the two Slavic-speaking Byzantine brothers and missionaries, Saints Konstantinos (Cyril) and Methodios, in the late 9th century who devised the first alphabet, *Glagolitic*, for the Slavs. When Cyril and Methodios died, Methodios' successors were forced by the Catholic clergy to move to the south of Bulgaria, and Clement of Ochrid and Konstantine of Preslav continued to work on an alphabet, called *Cyrillic*, that was closely based on the Greek alphabet.

Icon Painting: Although Byzantine religious icons were brought to Russia after Vladimir I's conversion to Christianity, Russian artists did not slavishly follow Byzantine styles of icon painting. Instead, Russian icon painters began to create their own original style by modifying Byzantine models and to form distinctive schools of icon painting.

Discussion/Questions

1. What did Vladimir I accomplish by converting Rus to Christianity?
2. What made Kiev an important city for the early rulers of Russia?
3. What significant changes occurred with the invention of the alphabet?
4. What changes in Russian culture were brought about by the conversion to Christianity?

Reading

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TRADE

Varangian Trade Routes: Even before the establishment of Kievan state, foreign and domestic trade was important. In the 8th and 9th centuries after the Varangians gained control over numerous trade routes, they combined their tribute gathering with international trade, and the trade routes running across Russia from the Baltic to the Azov and Caspian seas, and from the Dnieper to Constantinople gained importance. In the 10th century the Dnieper river way soon became the main route for Russian commerce, and its main southern exit was Constantinople. Therefore, the Black Sea played a very important role in Russian trade; but for Russians the Caspian Sea was a fairly significant route for trade as well. Tmutarakan, an ancient town in Taman peninsula was also an important trading post and outlet for Kievan Rus to reach the Black Sea. Trade in the east with the Volga Bulgars and peoples of the steppe (Cumans) also remained important. In the north, Novgorod emerged as an important Baltic trading post.

Trade in Kievan State: Foreign commerce was the backbone of the Kievan economy. However, the role of domestic trade was also important; while the wealth of the upper classes came from foreign trade,

domestic commerce was also important for the welfare of the population. Once a week, usually on Fridays, farmers brought their produce for sale in the markets (bazaars) of major Russian cities. They would sell weapons, metal ware, metals, salt, clothes, hats, furs, cloth, pottery, timber, wood, wheat, rye, millet, flour, bread, honey, wax, frankincense, horses, cows, sheep, meat, and ducks. In the major cities the merchants transacted business on a national scale, in the smaller towns only local merchants operated. Novgorod was an important trading city and the Novgorodian merchants operated their agencies throughout Russia. The Novgorodian trade was partly a transit trade. Basic goods such as furs, wax and honey were exported from Novgorod and Smolensk to western Europe.

Russia's foreign trade depended on exported raw materials and manufactured goods and metals received from foreign countries. In the 10th century, the Russians exported furs, honey, wax, and slaves to Byzantium, and grain was exported from Russia to the Byzantine Empire in the 12th century. Meanwhile, from Byzantium between 10th – 12th centuries the Russians imported mainly wines, silk fabrics, and objects of art, such as jewelry, icons, glassware and also fruit. Christian slaves were no longer sold abroad by the Russians; but the Cumans sold Russian prisoners as slaves to overseas merchants. Russia exported to the Orient furs, honey, wax, walrus tusks, woolen cloth and linen, while from the Oriental countries they imported spices, precious stones, silk and satin fabrics, weapons, and horses; precious stones, spices and rugs were transported through Novgorod to western Europe. In the 10th and 11th centuries Byzantine silk fabrics were transported to northern Europe through the Baltic. From Europe a number of manufactured goods were imported, such as woolen cloth, silk, linen, needles, weapons, and glassware. Through the Baltic, besides wine, beer, salt and herring, Russia imported iron, copper, tin, and lead.

Mongol Period: The Mongol invasion that lasted till the 15th century greatly hindered Russia's economic development. With the establishment of new and secure trade routes, and with the encouragement of the Mongol Khans and local governors to trade with the East, the Mongols were able to transport precious silks and spices from China and India through Central Asia to the lower Volga and beyond, and across the Black Sea to European markets.

Discussion/Questions

1. Why did Kievan Rus' enjoy its greatest commerce during the 11th century?
2. What made the Muscovite state a favorable location for trade?

Reading

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CULTURAL HISTORY

SCIENCE

Despite the fact that during the same period of Kievan Rus' florescence some of the greatest Islamic thinkers and scientists lived in Bukhara, the likelihood that Kiev would be exposed to Arabic science from that quarter was extremely low. There was contact between the Rus and the Muslim Volga Bulgars who had commercial links with the Arabs, the Volga Bulgars had no interest in Arabic science. There was, however, one exception, medicine, where some knowledge from the Islamic world did reach Kiev.

None of the major Ancient Greek or Hellenistic scientific works were translated in Russia during the medieval era. The translation of Byzantine works introduced some technical scientific terms into Russian, as well as words like 'planet', and translations of the names of signs of the zodiac, but overall Greek science was little influence on the culture of Kievan Rus.

In addition to these factors, the strong resistance to secular learning in Kievan Rus also played a role in keeping Greek scientific works from being translated. This attitude stemmed from the fact that Christianity was a foreign religion that had only recently been adopted from Byzantium, and the art of writing that came with it was equally new. The rulers supported Christianity for both pious and political reasons, and book learning was regarded as merely another method to bolster support for the new faith.

Finally, in the approximately two and a half centuries that Western Europe transitioned from the middle ages to the Renaissance and the early modern period, growing culturally and politically, the Russian principalities were under Mongol rule. Kiev's links with the West and Byzantium were cut, and this, combined with the decline of the Byzantine Empire and the expansion of Ottoman power in the Balkans, left Russia isolated ideologically and culturally.

Discussion/Questions

1. Why did Greek science have little or no influence on Kievan Rus culture?

Reading

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ART

VISUAL ARTS

PAINTING

Icon Painting: Although Byzantine religious icons were brought to Russia after Vladimir I's conversion to Christianity, Russian artists did slavishly follow Byzantine styles of icon painting. Instead, Russian icon painters began to create their own original style by modifying Byzantine models and to form distinctive schools of icon painting.

As a newly imported art form icons produced in the early Kievan period were still very close to the Byzantine tradition in style. However, many Kievan School icons differed from Byzantine icons in their use of dark, somber colors and in their comparatively large size, a result of being painted on wood that had been hand-cut with an axe.

During the second half of the 12th century Kiev was overshadowed as a center of icon production by Vladimir and Suzdal. Icons painted here were distinctive for their harmonious blend of silvery-blue, grayish-purple and pinkish-green colors and use of motifs derived from folk art, while preserving the spirit of Kievan art.

Novgorod became the center of Russian icon painting following the fall of Kiev. Frescoes produced here displayed a distinctive Russian style while still retaining clear Byzantine influence. A pivotal figure in the development of both the Novgorod and Moscow schools Theophanes the Greek (Feofan Grek) came to Russia from Byzantium in the late 14th century. Theophanes, after moving to Moscow, began to work with Andrei Rublev of the Moscow School. Their works are characterized energetic drawing, the contrast of large shapes, the use of warm golds and bright yellows, and a simple, economic yet precise style.

In contrast to icons from Novgorod, Pskov icons initially displayed greater poetic inspiration, even if less sophisticated in their execution. Over time, Pskov icons adopted some features of the Novgorod style. In particular, Pskov painters adopted the strong outlines of Novgorod painting as well as certain certain topics. Early Pskov icons are characterized by their intense colors, which contrast with the subdued palette of Kievan icons. In addition, what the figures in Pskov icons lack in elegance of proportion is more than compensated for by dynamic nature of their composition.

SCULPTURE

Due to Orthodox Church's ban on statuary, there are almost no examples of large-scale sculpture from this period. However, miniature sculpture was not included in this ban and was highly developed. Scenes from the Gospels and representations of saints with backgrounds of hills, trees and buildings were created by Russian artists using figures that were generally less than 1 ½ inches high.

ARCHITECTURE

Russian art and architecture prior to the acceptance of Christianity consists of idols from the pagan period made of wood and stone, and burial mounds. In the 10th century we see that wood craftsmanship held an important place. This can be seen from artifacts recovered in archaeological excavations, remains of temples, and surviving princes' palaces. It is known that during the time of Prince Vladimir Svyatoslavich the number of wooden structures and stone temples increased significantly, and in Kiev the Cathedral of St. Sophia with thirteen spires was also built. The interior of the cathedral is decorated with frescos and mosaics.

In the 11th century we can see an increase in the number of structures made from stone. During this period in Novgorod the Cathedral of St. Sophia, and in Chernigov Spasskiy Cathedral were built. All of these cathedrals were adorned with rich frescos and mosaics. Also in this century Kiev became famous for its golden gates, made in the time of Yaroslav.

In the second half of the 12th century and early years of the 13th century both churches and princes' palaces were made of stone. These structures display an architectural style that displays a synthesis of Byzantine elements combined with local traditions. This period witnessed the construction of the Georgiyevskiy Cathedral and the Spasskiy Church in Novgorod's lower sections, the Uspenskiy and Dmitriyevskiy Cathedrals in the city of Vladimir, a palace in Bogolyubovo, and nearby the Pokrov Church. These cathedrals were decorated with statues. In the late 13th – early 14th century, in the period of Ivan Kalita, four architectural works were erected in the Kremlin in Moscow: the Uspenskiy Cathedral, the Church of Ivan Lestvichnik, the Spas Church, and the Arkhangelskiy Cathedral. Of all the aforementioned structures, only a few have been preserved. Those in Moscow were restored in the time of Dmitriy Donskoy, and the Kremlin's walls were reinforced with white limestone. The Lazarus Church in Murom, a timber structure from the last years of the 14th century, is the first surviving example and holds an important place in Russian architecture.

The two schools of architecture opened in Novgorod and Pskov left their mark on Russian architecture in the 15th century. The Moscow School of Architecture, established on the basis of the architectural traditions of Pskov and Novgorod, later became one of the most important schools. In Zvenigorod, the Uspenskiy Cathedral, and the Troitse-Sergiyev and Savvino-Storozhevskiy Monasteries were built in the Moscow style. Aristotel Fioravanti, brought from Italy in 1479, finished the construction of the Uspenskiy Cathedral in the Kremlin. Dionisii, his two sons and his students gained fame from the frescos they painted in the Kremlin's Uspenskiy Cathedral and in the Pafnu'yev-Borovskiy Monastery.

PERFORMING ARTS

DANCE

Ancient Russian dance was religious in nature, a part of organized pagan rituals where dances were performed in honor of the gods. Although dance later lost its religious character, it remained a part of social events such as births, marriages, religious and national holidays, festivals, etc.

MUSIC

When Prince Vladimir converted to Orthodox Christianity in 988 he ruled a land that had not yet become a sovereign state and whose culture was pagan in nature. As a result, the Church moved quickly to become

the dominant cultural force in Kievan Rus'. However, Vladimir's decision to convert to Orthodoxy led to Russia's political isolation from its neighbors, and in order to prevent outside religious influences from entering Russia the Russian Church became isolationist. One area of culture in which the Church sought to assert its influence was music, both religious and secular.

Early Liturgical Music

Like Orthodox Christianity itself, the music of the Russian Orthodox Church was imported in the 10th century from the Byzantine Empire. Initially, musical instruments were not used in the liturgy, as their use was considered sinful by the Orthodox Church, an attitude which would not change until the middle of the 17th century. Another aspect of this hostility towards the use of musical instruments was the church's long, bitter struggle against folk musicians, in particular instrumentalists. This animosity was fueled by the Orthodox Church's rivalry with the Catholic Church, which allowed instrumental music, and by its struggle against Russia's pagan heritage, a heritage which folk instrumentalists were continuing in the church's view.

Liturgical music in the Orthodox Church was sung a capella by all-male choirs who performed a monodic chant in unison. Over time this type of liturgical music began to evolve into new forms that were unlike the Byzantine chants. One of these, developed some time around the 12th century was the *Znamenny chant* (*Znamenny raspev*). These chants were performed using a system of eight voices.

Traditional Instruments and the *Skomorokhi*

Before the introduction of Christianity the musical instruments found in Russia were similar to those used throughout medieval Europe. Among these were the *svirel*, an oboe-like instrument; the *gusli*, similar to a zither; the *gudok*, similar to a fiddle; and horns. In addition there were tambourines, assorted noise makers, drums, and small bells, instruments more typically associated with shamanic rituals. These instruments were played during religious and court ceremonies, and for entertainment. They were also associated with the *skomorokhi*, folk musicians in Kievan Rus and Muscovy who often played at weddings.

Skomorokhi were the wandering minstrels in Russia; they were singers of freedom, who dared to ridicule the power, the clergy, and the rich and sympathized with the common people. The *skomorokhi* found themselves officially banned during the "Time of Troubles", the period when Muscovite Rus' was being transformed into a secular, centralized state between the 14th – 17th centuries. The reasons for this ban are not entirely clear; they may have been sacrificed to maintain relations between the church and the state, or they may have been regarded as a threat to the state. Whatever the true reason, pressured by the church Tsar Alexei Mikhailovich issued the decree banning the *skomorokhi* in 1648. After having been an integral part of Russian popular culture for over 700 years, the *skomorokhi* found themselves exiled to northern Russia or Siberia, and their instruments destroyed.

THEATER

Pagan ceremonies in which tales, proverbs and fables were recited, together with the songs and dances of itinerant jesters, known as *Skomorokhi*, laid the foundation for the development of Russian theater. The *Skomorokhi*, based on Byzantine models, appeared around the middle of the 11th century in Kievan Rus and were performers who played musical instruments, sang, danced and even composed the scored for their performances.

The *Skomorokhi* were not universally popular in Kievan Rus; they are described in pejorative terms in the *Primary Chronicle*. Both the ruling authorities and the Orthodox Church viewed the *Skomorokhi* as being in league with the devil, and persecuted them for maintaining what they saw regarded as pagan traditions. A major reason for the *Skomorokhi*'s unpopularity with both the secular and religious leaders was the nature of their art. The *Skomorokhi*'s performances were aimed at ordinary people, and often were in opposition to those in power. As a result the clergy and feudal rulers viewed the *Skomorokhi* as useless to society at the very least, and politically and religiously dangerous at the very worst.

Both civil and religious leaders subjected the Skomorokhi to particularly intense persecution during the period of Mongol rule, a period which also coincided with the Orthodox Church's strong advocacy of asceticism.

The Skomorokhi's performances continued to be viewed with suspicion during the time of Ivan IV; it was believed that they undermined the authority and interest of the civil and religious leaders. There were even claims that their practices were somehow a form of devilry from the Greeks.

Discussion/Questions

- 1-How did Russian traditional folk dances lose its religious character?
- 2-Why is folklore important in the contemporary world?
- 3-Discuss the *skomorokhi* and their importance in the history of Russian theater.
- 4- Discuss the early developments in Russian music. For what reasons were the Skomorokhi banned?
- 5-Icons had long served in Orthodox practice as devotional aids that portrayed sacred figures, and whose familiar images were associated with the concept of "legitimacy". Can the political posters that appeared during the Bolshevik revolution be regarded as using themes and elements inspired by Russian Orthodox iconography, such as lighting etc., to legitimize both the revolution and its leaders, despite the new state's avowed atheism?
- 6-Talk about the development of iconography in Russia. Why did Russians adopt the style of Andrey Rublev as traditional Russian art?
- 7- In the early history of Russia the Orthodox Church banned statuary. Why did the Church accept icons as acceptable devotional objects, but not sculpture, unlike Roman Catholic Church which recognized sculpture's iconographic role?
- 8-Discuss how Christianity effected the architecture in Russia. Do these structures show the influence Byzantine architecture?

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RELIGION

Paganism: Prior to the adoption of Christianity the Russian people worshiped pagan gods, fairies, spirits, the earth, trees, stones, fire, the sun and water. In order to cure people of illness the Russians would place them in trees whose trunks were split or broken, seek sacred stones, and offer them to the forests, lakes, and wells. The burials of princes and nobles become elaborate rituals; burial mounds were made for the dead, and one of their wives or slaves was buried with them. After the burial competitions were arranged and memorial meals were given.

The Russians' religion was also based on the influence of hunting and agriculture, and for these people things such as fields, forests, rivers, lakes, pools, houses, and stables held great importance. As a result their religious thinking and emotions were formed within the framework of this life. These people who

obtained their living from hunting and from the earth sought the aid of supernatural powers to protect them from difficulties and dangers they encountered in their daily lives and to live in peace, even giving these powers a corner in their homes.

Christianization: The acceptance of Christianity in Kievan Russia began a new era in Russian history. In the late 10th century the centers of eastern and western Christianity were Constantinople and Rome. By accepting Christianity from Byzantium the Russians moved in the direction of Byzantine civilization, and thus isolated from Rome, and western culture. Through Byzantium the Russians took the customs of Near Eastern, Greek and Christian civilizations “ready-made”, but adopted them by giving them a uniquely Russian character. The political hegemony of princes recognized by the Orthodox Church in Byzantium was carried to Kievan Russian also, and was the reason for the princes’ consolidation of their power. At the same time, Christianity ended the separation between the indigenous and foreign tribes, merging these peoples with one another. Not only the Slavic tribes, but the Finnish tribes, too, were forced to accept Christianity, and thus, the first step in the new religion’s spread from Kiev to Lake Ilmen. As soon as Christianity had been accepted, beginning with Kiev churches and monasteries were constructed, icons made and craftsmen were brought from Byzantium. Kiev became a religious center, the Metropolitan of Kiev was appointed from Constantinople and became the highest ranking religious leader in Russia. The first Metropolitan for the Russians was Greek, and this situation that would continue to 15th century. In 1051 the Metropolitan Ilarion, a Russian, was accepted by Constantinople, but remained in his post for only one year. The rules for the churches in Russia (Nomokanon) were also brought from Byzantium.

Another characteristic that the Russians inherited from Byzantium was the relationship between the church and the state. In Russia, as in Byzantium, the church remained subservient to the state. In western Europe the church and the state were often in conflict, the church was independent of the state and often held a position superior to the state.

In 1054 the Christian world witnessed the final schism dividing the Eastern Orthodox and the western Roman Catholic churches. The western church had adopted the principle of papal superiority and authority over all churches and in matters of doctrine, and claimed that this principle could not be questioned. The Russian church, having its origin in Byzantium, sided with the Orthodox church and opposed Rome.

As a result of the tolerance shown to all religions during the period of Mongol rule, the position of the Russian church was strengthened. Churches were exempt from all taxes, and respect was shown to all rites and ceremonies conducted in them. Such was the level of tolerance that in 1261, with the permission of the Mongol khan, a new bishopric was established in Saray, the seat of the khanate.

Due to the Principality of Kiev’s loss of power, the Metropolitan Maxim moved his seat to the city of Vladimir in 1305. Peter, who took Maxim’s place after his death, maintaining close relations with Ivan Kalita played a major role in the construction of Uspenskiy Cathedral in Moscow, the expansion of the Principality of Moscow and its becoming the permanent center of the Russian church. Fifty new monasteries were constructed by the monk Sergi Radonezh in this century and monastic life gained vitality.

The 15th century was the period in which the Moscow church declared its independence. The Metropolitan of Moscow, Isidore, who had signed the declaration of the Council of Ferrara-Florence reuniting the eastern and western churches, was removed from his position. The newly appointed Metropolitan, Iona, was the Metropolitan of Moscow and thus the head of the independent Orthodox Church. After the fall of Constantinople in 1453, Moscow’s dream of becoming the Third Rome resulted in Moscow’s status as a patriarchate being accepted.

Discussion/Questions

1-How is Christianity reflected in Russian culture?

2-Is it possible to see traces of pagan culture in Orthodox Russia? 3-Talk about the concept of the Tsar as God. Where did this concept come from? How did the Byzantines regard their Emperor?

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PHILOSOPHY

Russia was introduced to philosophy via religion, specifically through *The Fathers of the Church*, a work translated from Greek shortly after the late 10th century conversion to Christianity. Translations of other religious works, the theological works of St. John Damascene in the 12th century and Dionysius the Areopagite in the 14th, provided the impetus for some Russian clergymen to compose their own works on philosophy and theology.

Discussion/Questions

- 1- Why was there a strong resistance to secular learning in Kievan Rus?
- 2- Why Russian philosophical thought only emerged in the second half of the 18th century, remaining faithful to its Western founders?

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LITERATURE

The story of Russian literature begins in 988 - a date of great importance in Russian political and cultural history, when the ruler of Kievan Rus officially accepted Christianity and made it the new faith of his realm. Prior to this date there was no written literature in Rus, but with his conversion Prince Vladimir laid the foundation for what is now known as medieval Russian literature, although it would not attain its true form — on the basis of the literature which survived the destruction of the Mongol invasions - for a number of years thereafter. But the eastern Slavs received an alphabet created by Cyril and Methodius, and also became heirs to the extensive Byzantine cultural heritage which had already been and would later be translated from the Greek.

Religious literature: In the Kievan period the foreign works which were translated in Russia primarily reflected the interests of the church: almost all were translated from Greek, and most were related to the interests of the church. Written in 1056-1057, *The Ostromir Gospel* (Ostromirovo evangeliye) is the oldest Russian manuscript which can be securely dated. Hilarion's *Sermon on Law and Grace* (*Slovo o zakone i blagodatī Ilariona*) is another notable religious story of Old Russian literature.

Hagiography (biographies of the saints): Hagiography was the most common genre of Old Russian literature, with a number of works from the earliest period. Among these surviving works are a chronicle and two hagiographies of Boris and Gleb, the first Russian saints. The most important hagiography of this period is the *Life of Saint Sergius of Radonezh* (Zhitie Sergia Radonezhskogo) written by Epifany Premudry.

Epics and historical works: The most important secular work written in the period between the end of the 11th century and the beginning of the 12th century is the *Primary Chronicle* (Povest' vremennykh let) written by Nestor in the Pecherskiy Monastery in Kiev some time in the first half of the 12th century, and covers the history of Russia between the years 1040-1118. The *Chronicle* begins with the genealogy of the Slavs. Other important works from the early 12th century are the *Testament of Vladimir Monomakh* (Pouchenie

Vladimira Monomakha) and *The Tale of Igor's Campaign* (Slovo o polku Igoreve), a type of epic poem concerning Prince Igor's raid against the Polovtsy (Kipchak), a steppe people, his capture, and his escape.

A series of works in assorted genres, known collectively as the Kulikovo cycle, celebrated the first Russian victory over the Tatars in 1380 under the leadership of Grand Prince Dmitry Ivanovich Donskoy. A less-accomplished imitation of the Igor Tale, the *Zadonshchina* glorifies Dmitry Donskoy.

Concurrent with Moscow's increasing power, a number of writings appeared on the subject of the "translation of empire", writings whose purpose was to legitimize Russia's imperial claims. They sought to do achieve this by creating elaborate genealogies and relating accounts of how imperial and ecclesiastical regalia were transferred to Russia. Among the most influential of these works was the monk Filofei's epistle to Vasily III (written between 1514 and 1521). In it he put forward the claim that in the wake of the Ottoman conquest of Constantinople (the second Rome), Moscow was the Third Rome of the only truly Christian state, Orthodox Russia. In essence, this proposition was an attempt to legitimize Russian ambitions.

Some of the other well-known works of the period include stories designed to entertain; the *Tale of Peter and Fevroniya of Murom* (Povest o Petre i Fevronii Muromskikh) is one such example. A merchant, Afanasy Nikitin, describes his voyages to Persia and India between the years 1466–1472 in his *Journey Beyond Three Seas* (Khozheniye za tri morya). However, one of the most significant aspects of this period is the fact that the Renaissance completely bypassed Russia, a fact which only helped to increase the cultural differences between Russia and the West. Russia would not produce the secular literature found in the West.

The themes of almost all works composed in the 14th century are the establishment of the centralized Russian state, the unity of Russian territory, the struggles to re-establish the independence of the lands invaded by the Tatars, and the crushing defeat inflicted on the leader of the Golden Horde, Mamai Khan, at the Battle of Kulikovo in the late 14th – early 15th centuries. The most important literary works of this century are the *Story About the Bloody Battle of Grand Prince Dmitrii Ivanovich with Mamai* (Povest' o poboishche velikogo knyazya Dmitriya Ivanovicha na Donu c Mamaem), *Story About the Bloody Battle of Mamai* (Skazanie o Mamaevom poboishche), *The Life of the Metropolitan Peter* (Zhitie metropolita Petra), and *The Story About Timur Aksak* (Povest' o Temir Aksake).

In the 15th century patriotic consciousness reached its peak, reflections of this consciousness are clearly seen in the works of writers such as Epifaniy Premudriy, Maksim Grek and Andrey Rublev. Biographies maintained their place in the literature of this period. Important works from the 15th century include *The Life of Stephen Permsky* (Zhitie Stefana Permskogo), *The Life of Sergiy Radonezhsky* (Zhitie Sergiya Radonezhskogo), *Nestor Iskander's Tale on the Taking of Tsargrad* (Povest' Nestora Iskandera o vzyatii Tsar'grada), Afanasy Nikitin's *Journey across Three Seas* (Khozhenie za tri morya Afanasiya Nikitina).

Popular literature: The 16th century literature consists of popular literature on socio-political subjects. Writers both within and outside of the church dealt with the most important state and societal issues in their works. The most important works of 16th century literature are *The Tale of the Princes of Vladimir* (Skazanie o knyazyakh Vladimirskikh), *Legend of Sultan Mehmet* (Skazanie o Magmete-saltane), *Great Monthly Readings* (Velikie Chet'i - Minei), *The Book of Degrees of the Tsars' Genealogy* (Kniga stepennaya tsarskogo rodosloviya), *Chronicle of Kazan* (Skazanie o Kazanskom tsarstve) and *Domostroy* (Domostroy).

Discussion/Questions

- 1-Why were Christian Russians unable to entirely eliminate all traces of paganism in their culture?
- 2-Talk about the origin of Byliny and how were they spread.
- 3-What are the historical and socio-cultural factors that have played a role in the evolution of the Russian language?
- 4- What do medieval Russian documents from the 11th century reveal about the literary genres used in this time?
- 5- How do the writings about saints' lives differ from modern biographical stories?
- 6- How did the lives of early Russians change after they began to use writing?

- 7-Describe the deities the pagan Russians worshiped that were absorbed into Christianity.
8-What sources provide us with information about Russian mythology?

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Early Modern Period

Overview This was the period when Russia's centuries-long disunity and the submission to the Mongols came to an end, and Russia became independent of the Golden Horde. However, the princes of Kievan Rus failed to unite and strengthen their territories against the nomadic invasions bringing an end to the Kievan state. The collapse of Kievan Rus was followed by the rise of Muscovy. The importance of Muscovy was increased after the fall of Constantinople to the Ottoman Empire in 1453. With the death of the last tsar of the Rurik Dynasty, there was a political crisis which resulted in political turmoil, bringing Russia into a period known as the Time of Troubles that would last till the Romanov Dynasty. The troubles eased off during the reformist rulers Peter I the Great and Catherine II the Great. These two rulers created a modern Russian state, and they introduced significant changes in building a civilized Russian society, building modern army, and institutions.

EVENTS

16th Century

Muscovite Period

Disunity Comes to an End: 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 Muscovy. 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 Muscovy'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 Muscovy. 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 Muscovite state.

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

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

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.

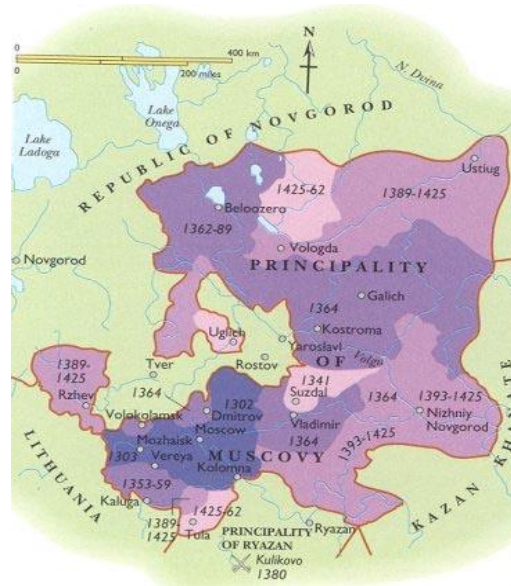
Theory of the Third Rome: It was under Ivan III that Russian beliefs in an imperial mission took on a new shape. Ivan's marriage to the niece of the last Byzantine emperor prompted him to proclaim himself the protector of all Orthodox churches and also to insist that Russia had succeeded Byzantium as the *Third Rome*. Accordingly, Ivan III entitled himself *Grand Prince of all the Rus'* (*Velikiy kniaz vseja Rusi*). His claims were publicly supported by the Russian Orthodox Church, which strongly supported the evolution of absolutism in Muscovy.

The concept of Muscovy 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 Muscovy 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, a boyar, 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.



Pic. 10 Map shows how Muscovy grew, 1300-1462^{ix}

17th Century

Time of Recovery: 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 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.

18th Century

Westernization, Age of Reforms - Promoting Enlightenment Ideas: 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 reform-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. Thus, 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.

Discussion/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?
4. 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.
5. What was the relationship between the church and the state?
6. What led to a split in the Orthodox Church?
7. What were the outcomes of Peter the Great's reforms? How did the Russian people react to his reforms? Why did Slaphophiles denounce them?
8. How was Russian society affected by Enlightenment ideas?
9. Why was Catherine the Great unsuccessful in applying Enlightenment ideas in Russian culture?

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POLITICAL HISTORY

GOVERNMENT

Oprichnina and Zemshchina: In 1564, Ivan the Terrible, to reduce the boyars (nobles) power, took his followers with him and he left Moscow and settled in Alexanderovskaya Sloboda, and announced his

intension to abdicate. The boyars begged him to return to Moscow and continue his duty. Ivan IV agreed on the condition that he be given complete autonomy. Ivan IV returned to Moscow and divided his realm into two separate states. The first state, the *Oprichnina* was completely controlled by Ivan IV and his loyal militia, the *Oprichniki*. The rest of Russia would be ruled by the *Zemshchina*, the Boyars.

Time of Troubles Period (Smutnoe vremya): During the *Time of Troubles* which followed the death of Boris Godunov in 1603, pretenders appeared, and rival boyars created a weak government and autocracy. The Rurikid dynasty had come to an end, leaving the Empire without leadership. Russia faced dynastic struggles, famine, uprisings, and invasion by Polish and Swedish armies. This chaotic period ended in 1613 with the appearance of a new dynasty, the Romanovs.

Early Romanovs Period:

In the 17th century, Russia's autocratic form of government, while cruel and oppressive by European standards, enabled Moscow to control its vast domains. The royal family, the court, and the administrative bodies preserved their essential nature in that they provided central coordination to mobilize people and distribute resources in the provinces. *Mestnichestvo*, an elite lineage hierarchy, determined entry into the administrative bodies, but afterwards promotion was based on merit. The Boyar Duma and *Zemskii Sobor* (Town Council) were not that powerful, and uninstitutionalized, but they sometimes played a very important role in the formation of state policy.

One of the institutions that was neglected for centuries was serfdom. By the middle of the 17th century, Russian serfdom, which had developed gradually over a period of about 150 years beginning in the late 15th century, developed into an increasingly harsh system.

Westernization: When Peter the Great ascended to the throne, he began his reign with the modernization of the Russian government based on techniques used in Europe. By creating the modern Russian state, he introduced significant changes in important institutions, 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's most important administrative reforms were financial, which were designed to collect more revenue from the Russians to finance his wars. He taxed everything, and even introduced a head tax (soul tax) from every male peasant. Anyone who resisted his orders were punished by a political police known as the *Preobrazhensky Prikaz*.

Those who suffered the most from the Peter's policies were the peasants. Peter paid for his expensive projects by raising their taxes drastically, and serfdom was strengthened and made even more oppressive.

Despite his reforms, he came from an autocratic political tradition, believing that autocracy alone could establish and guarantee the power and greatness of Russia. Thus, he believed that the nobility should serve the state and that his subjects should accept without question the state's demands and restrictions. He wanted to create what he called a 'regular state', adopting European patterns of government, with Sweden and England as his preferred models.

Peter replaced founded colleges to replace the old chanceries, with responsibilities for specific areas such as foreign affairs, the army, the navy, and state revenue, and wanted to ensure that professional, qualified officials ran the colleges and the government. Nobles were required to have training and skill to work for the state, and promotions were based on merit and experience. His *Table of Ranks* was created for military, civilian, and court service in 1722, and introduced a promotion system based on personal ability and performance instead of birth and genealogy. However, none of these measures worked as planned, since Russia lacked trained officials to run the bureaucracy.

Peter also instituted church reform by abolishing the Patriarchate and replacing it with an administrative board called the *Holy Synod*, where senior bishops were appointed by the Emperor. As a result, the church became a constituent component of the state.

Enlightenment: Catherine attempted to change the social and cultural structure of the monarchy to give it a legal foundation similar to the 18th century European legal monarchy. She corresponded with leading thinkers of Europe's Enlightenment such as the French philosophers Montesquieu, Voltaire and Diderot, and issued her *Nakaz (Instruction)* in the hope that it would be a major Enlightenment achievement. Her *Nakaz* was compiled to be used as a guide for an elected Legislative Commission she created to write a new law code, but she never gave the Commission the right to limit her power. Although Catherine the Great was a proponent of Enlightenment principles, she firmly believed that Russia required autocratic rule, and left serfdom, an institution condemned by the Enlightenment, untouched. Instead, she extended and strengthened serfdom, and left serfs with no legal protection against abuse.

In order to prevent rebellions and recognizing the danger at the provincial level, Catherine II decided to create new local government institutions, provinces and districts, in which the nobility would play a major role. This decision was promulgated in the Statute on Provincial Administration in 1775 and the Law on Provincial Police in 1782. The reforms abolished the huge provinces and divided Russia into 41 (later 50) smaller provinces, each headed by an appointed governor. Each province was further sub-divided into 10 districts.

She also issued the Charter to the Nobility (1785) in provinces, districts and cities which granted them the rights to keep their property, exempted them from corporal punishment, and allowed them to set up their own assemblies and appoint local officials. This form of local government in the provinces, districts and cities lasted until 1917.

Her son Paul reintroduced government centralization by restoring some of the central departments abolished by Catherine the Great. The Senate remained the supreme judicial authority. He reversed the policy for nobles enshrined in the *Charter of the Nobility* that was introduced by his mother by abolishing most of their privileges. He also increased taxes on noble estates, insisted on much tighter discipline in the army and included the section that made nobles immune from corporal punishment. By issuing a decree that restored the serfs' right to petition the Tsar, reducing their work load during weekdays, and prohibiting the sale of serfs without land he made powerful enemies. In 1797, he introduced a decree affecting the territories belonging to the state, and the village.

Discussion/Questions

1. Why did Ivan the Terrible divide his realm into two separate states?
2. 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?
3. What were the outcomes of Peter the Great's reforms? How did the state structure change under his Westernization process? What was the relationship between the church and the state?
4. How was Russian society affected by Enlightenment ideas?
5. Why was Catherine the Great unsuccessful in applying Enlightenment principles to the Russian administration?

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MILITARY

It was the Mongols who contributed to the collapse of the Kievan state in the late 15th century, and the subsequent development of the new Russian state, known as the Muscovite state. When the Mongols conquered Kievan Rus', they introduced many new ideas customs, and most importantly the idea of complete and absolute power, and militarism. At the military level, the Russians not only adopted Mongol tactics, but also began to organize their own armies according to Mongol models to the point that almost all Russian military institutions in the 14th century could be traced back to the Mongols.

Muscovite state: At the beginning of the 16th century, after the demise of the Kievan state, the rulers of the Muscovite state saw the need to expand their army that consisted of a cavalry of seasonal landholding élite, infantry, artillery, engineers, and a logistics corps. Russian princes also used friendly Mongols and Cossacks on different occasions. The landholding élite was required to provide all the training and military supplies. It was during the reign of Ivan III that the military transformation was realized with the inclusion of servitor-landlords, *pomeshchiki*, who were compensated with land in conditional tenure, *pomest'e*, in return for their service in the military. To expand the army, the state also recruited infantry militias from the peasants, but they needed to be trained.

Streltsy: To improve the Russian army's capacity and to catch up with the developments of the European militaries, Russia began to create special regiments of artillery and musketeers (*streltsy*) in 1550. By the end of the 16th century there were about 30,000 cavalry, and around 20,000 musketeers, and the number of artillery pieces reached 3,500; in addition to the growing artillery numbers, fortifications became progressively stronger with the replacement of wood with stone.

Oprichniki: Ivan the Terrible, to protect himself and his new territory the *oprichnina* against the boyars' attacks also created a private army of enforcers and executioners called *oprichniki* to hunt down his opponents.

Mestnichestvo (Precedence): Muscovy did not have a standing army. Instead, its military forces were built around gentry cavalymen who did part-time service for life, mustering for service when called to campaigns or to defend the realm. In order to stop the abuse of the system of *Mestnichestvo*, a seniority system based on ancestry, Ivan the Terrible issued a decree that the precedence of the gentry did not apply during military campaigns.

European Style Regiments and Foreign Mercenaries: It was during the time of the Romanovs that Moscow's army was upgraded and to bring the Russian military up to Western standards new-style regiments were created along European lines. They adopted Western norms of organization and equipment, and brought thousands of foreign mercenaries and officers from western and central Europe, and as an alternative to the noble levies and musketeers, created new-style regiments. These units were permanently established only in the 1640s, at the end of the *Thirteen Years' War*. Under Aleksei Romanov, the new-style regiments reached nearly 100,000 soldiers, and Russia's first Western-style warships were constructed. New infantry units were armed with more modern weapons, such as flintlock muskets and handguns.

Peter the Great consolidated the military reforms of his predecessors, but did not follow the old order completely. His military reforms had a devastating impact on the Russian population through the creation of a set of institutions to recruit, train, equip, finance and administer the military.

He carried out a complete modernization of the Russian army, and founded the Russian navy to wage war against the Ottomans in the south and the Swedes in the north. With Peter the Great, Russia had a professional army, like the Preobrazhenskii and Semenovskii Regiments, and navy that could compete with any European power. He used military technology and organization based on European norms, creating a hybrid military system with predominantly Russian characteristics.

New system of Conscription: When Peter the Great decided to expand his army promises of increased pay were initially used to attract more recruits. However, in 1705 Peter the Great introduced a new system of conscription by dividing the country into blocks of twenty peasant households, every year demanding each household to supply a man who would be drafted for life into the army's ranks. The selection was made by the serf owner, but sometimes peasant communities were allowed to make the decision. However, sometimes Peter the Great arbitrarily raised the numbers of draftees in response to the progress of a war. This system resulted in creating an army of 300,000 that was much heavier on cavalry than the Europeans. Compared with previous eras, there had been dramatic improvements in the equipping, organizing and training of the army. With the new recruitment system, the Russian army did not include part-time soldiers, they were all conscripts, unlike many European armies that included large proportion of foreign mercenaries. The Russian army was homogenous by having the great majority of the soldiers of Great Russian and Orthodox background, and divisions based on class had been reduced - at least a third of the officer corps was of non-aristocratic background by 1720.

As he had done with the land forces, Peter the Great also expanded Russia's naval capability. In particular, he established a Baltic fleet that was comprised of nearly 800 support vessels and 50 warships, and ordered the construction of Kronstadt, a naval base on Kotlin Island.

Peter the Great melted church bells for artillery pieces. To finance his army, Peter the Great raised taxes, added new ones, he even taxed beards, and introduced a soul (poll or head) tax that required every male peasant and the male residents living in cities and towns to pay an annual tax to the state. The Russian military required weapons, therefore he actively promoted Russian industry by opening metal factories.

Table of Ranks: He set up the *Table of Ranks* in 1722 which lasted until the Bolshevik Revolution, copying Danish, Prussian, and Swedish models. This rank system was based on civil and military service, that rewarded people according to their ability and merit within the Table of Ranks, and not their privilege or birth. He enforced his order that nobles serve in the military and ensured that this obligation was lifelong and universal. But, the Russian nobility lacked a sufficient number of educated and trained men to handle modern warfare, therefore he had to rely on foreign expertise in command of regiments and other subunits during campaigns. The *Table of Ranks* allowed any military officer to be raised to the status of a noble, a privilege that was not obtained in civilian ranks until rank 8.

In 1775 Catherine the Great changed the conscription policy and introduced a new system that recruited one male from a block of 500 peasants per year during peace, but as many as five in wartime. The basic concept of the Petrine draft remained in place. This system worked well enough to provide the Russian army with more than 2 million soldiers toward the end of the 18th century.

Discussion/Questions

1. Why did Ivan the Terrible create the Oprichniki, and why did he eliminate it?
2. How did Peter the Great modernize the Russian army?
3. How did Peter's Europeanization transform Russian military forces?

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SOCIAL HISTORY

CLASSES

In the Muscovite state, the inhabitants were officially organized into nine estates: princes, boyars, servitors, *streltsy*, clergy, merchants, artisans, peasants, and slaves. Muscovite society was not a flexible society, and more closely resembled a society of castes.

Prince: At the top of the class structure of the Muscovite state, were the princes and their families. After Moscow establish control over other principalities, some princes fell into the noble class.

Boyars: In 1649, the 59 members of the Boyar Duma (council) and their families were at the top of society based chiefly on hereditary rights. Below them were a few thousand boyar families from the upper service class who helped run the government and the tsar's court in Moscow. A third group of nobles belonged to the provincial nobility. Their primary duty was to serve in the tsar's cavalry forces.

Servitors: Muscovite princes took on servitors who were sometimes impoverished or landless boyars who received a grant of land for their service, called a *pomestie*. The *pomestie* was at first allotted to the servitor only for the duration of his service, but later became hereditary.

Streltsy: Beneath the nobles stood a lower service class, the *streltsy*. They included the Cossacks, and other non-noble military men. The elites and the middle service class from the provincial towns and countryside performed formed the backbone of the army in wartime.

Artisans (*Meshchane*): Artisans, peddlers and servants were poor urban dwellers, who developed into a near equivalent petit-bourgeois in the 19th century.

Clergy: Hereditary caste as well as other grievances resulted in church reforms that began in the 1860's. Alexander II transformed the hereditary estate of the church into a professional service class.

Merchants: This estate was hereditary if the business was successful and passed on. However, it was necessary to declare the capital the person owned.

Peasants: In the early 1500s the peasants' right to move to other land or to the service of a different lord had been restricted to a two-week period in the fall, after the harvest was in.

Slaves: During the reign of Ivan the Terrible, the number of slaves in the military increased after the Service decree issued in 1556. Slaves were the largest class after the peasants, comprising 10 percent of the population. In the middle of the 17th century, because of the consolidation of serfdom, the number of slaves in the military declined. With the establishment of serfdom in 1649, landlords became less dependent on slaves, and household serfs replaced slaves. Another reason for the decline of the slavery was the changing nature of military requirements, which had less need for slaves. Slavery also declined because the government wanted to maintain as many tax-payers as possible, and slaves did not pay any taxes.

Discussion/Questions

1. What made stratification important during the Russian Empire?
2. The boyars were the most powerful class during Ivan the Terrible. Why did Ivan the Terrible lose his trust in the boyars and divide his realm into two separate state as the oprichnina and the zemschina and began to exercise his power in oprichnina?

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GENDER RELATIONS

High illiteracy: Illiteracy was very high among both men and women. Even the majority of noble women in the empire remained illiterate, and education was not considered important. In the *Domostroy* (house manual) written in the 15th century, the rules on education had no reference to women. "The Wife was always and in all things to take Counsel with her Husband". There were a few private schools for girls, but they never learned how to read and write there, they only studied household management techniques.

Life out of Terem: It was Peter the Great who abolished the *Terem*, and encouraged the social mixing of the sexes and the wearing of Western clothing. During the first decades of the 18th century the petrine reforms made the education of women an increasingly important issue. In order to create a Western nation, Peter ordered the wives of his nobility to join in weekly assemblies or parties at noble homes, to participate in public ceremonies, and to dance, drink, and play cards at court parties.

Law of Succession: Another reform that Peter the Great introduced was a change in the law of succession, which allowed women to rule for most of the 18th century. In 1722 Peter issued a decree stating that each emperor should choose his own heir. After his death, empresses ruled Russia for the next seventy years.

Schools for Girls: Catherine the Great established girls' schools, including a teacher's college and a school for noble girls called the Smolny Institute in St. Petersburg, and more noble women received finishing-school education at these female institutions. She also authorized the creation of a school for maidens, the Novodevichy Institute which was situated in a Moscow convent.

As a proponent of the Enlightenment, Catherine II believed that noble women should be educated and take an active role in the development of Russian culture, and among Russian intellectuals. Everywhere in the Empire, noble girls were educated, primarily by tutors hired by their parents, took an interest in the arts, played musical instruments, attended plays, and drew sketches of the countryside. Like Peter the Great, Catherine also encouraged women to join in weekly salon assemblies in their homes to debate political questions or talk about the arts.

Property rights: The property rights of Russian noble women were protected in the 18th century by the law of 1753. This law allowed married women to control their own property, and the dowry property they had brought into the marriage. In the 18th century, women also participated in court sessions, could sell their own property, and sign their own names on sales contracts.

Discussion/Questions

1. Why was Muscovite women's life confined and their public life so limited? Why did the state exercise such strict control over them?
2. Why were the majority of women in the empire remained illiterate?

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ECONOMIC HISTORY

INNOVATIONS

Government:

Table of Ranks: In 1722 Peter cancelled the old precedence that had been determined by birth, and introduced a new order of precedence known as the *Table of Ranks* in which rank was determined by merit and service to the ruler; it remained in use until the Bolshevik Revolution of 1917.

Nakaz: Catherine II (the Great) was 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)*, a statement of legal principles, 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. This new legal code was compiled in 1767.

Economy:

Early Industrialization: During the reign of Peter the Great new industrial enterprises specializing in wood work, gunpowder, leather, glass, paper, porcelain and other areas were established. In addition, there were great successes in the mining industry. New factories were opened; one of them was a silver melting factory. Ship building was also the most important achievement of Peter the Great's reform program in the early 18th century.

Culture:

Civil script (Grazhdanskiy shrift): During the modernization and secularization period, Peter the Great introduced the simplified *civil script (grazhdanskiy shrift)* in 1708; This modernized Cyrillic alphabet distanced writing from the Church which continued to use the ancient script. All textbooks and works on mathematics, geography, artillery, and military science were produced using this civil script, but the Russian Orthodox Church continued to use the Church-Slavonic alphabet. During Peter the Great's reign, translations from European languages into Russian increased the capacity of the printing industry and the number of secular literary publications. In addition, the literary language was freed from religious influence and opened up to western borrowings.

Three styles of writing: Various writers such as A. Kantemir, A. P. Sumarokov and V. Trediakovsky made serious attempts to modernize the Russian language. Nonetheless, it was M.V. Lomonosov's proposal of three styles of writing for Russian in his Russian grammar published in 1755 that contributed significantly to the development of the Russian language. According to this theory, in the high style, Old Church Slavonic should be used for the composition of epics, odes, and poems. The middle style should be used in dramatic works and literary prose; and the low style, the language of townsfolk and peasants, should be used for comedy and personal correspondence.

New Calendar: Peter the Great revised the calendar, by ordering the New Year to be celebrated on January 1 based on the Julian calendar. Before that in Russia, the New Year was celebrated on September 1 after the adaption of Christian Era in 1700.

Architecture:

Russian Wooden Structures: From the 17th to the 19th century Muscovite architecture liberated itself from the Byzantine style and modified it by using the traditional Russian style of architecture. Two of the finest examples of wooden structures are located at the Kizhi Pogost site on Kizhi Island which includes the 18th century Transfiguration Church with 22 domes and the Intercession Church with 9 domes.

Tent-type (shatër): This style was developed to prevent snow from piling up on the roofs of wooden churches. This type of architecture resembles the Gothic architecture of Western Europe. The Church of St. John the Baptist in Kolomenskoye and St. Basil's Cathedral on Red Square are two prime examples of this type.

Kokoshniks: In Russian church architecture the tent-type structure was replaced with successive rows of curved corbel arches known as *kokoshniks*, a traditional Russian architectural feature. An outstanding example of this style is the Kazan Cathedral on Red Square.

Bochka roof: The *Bochka* roof is the type of roof in traditional Russian architecture that has a form of a half-cylinder with an elevated and sharpened upper part, resembling the sharpened *kokoshnik*. Typically made of wood, the *bochka* roof was extensively used both in church and civilian architecture in the 17th and 18th centuries. Later it was sometimes used in Russian Revival style buildings.

Science:

The Academy of Science: The Russian Academy of Sciences was founded by a decree of Peter the Great in 1724. The Academy mostly concentrated on the study of mathematics and natural sciences. The first geographical Atlas of Russia compiled by the Academy of Science was published in 1745; and included 19 maps of Russia's provinces and one general map.

The First Russian Scientist - Mikhail Lomonosov: Lomonosov's scientific interest was wide-ranging, including physics, metallurgy, mineralogy, chemistry, optics and mining, as well as history. His major contributions were in the field of mechanical philosophy, popular in the 17th-18th centuries and based on the previous research of Descartes, Gassendi and Boyle. Lomonosov applied this approach to a number of various phenomena, and came to be regarded as the first prominent Russian scientist.

Military:

First Navy: The foundation of Russian access to the western seas and the creation of the first the Russian Navy belong to the reformist Peter I (the Great). Peter I borrowed shipbuilding techniques from Holland to create the navy; and the first navy corps of marines was established on Nov. 27, 1705. The construction of the navy made Russia a great naval power and a major actor in European and world affairs. The Naval Academy in St. Petersburg was opened in 1715.

Discussion/Questions

1. How did the introduction of the civil script effect the development of Russian language?
2. How did construction of a navy make Russia a major actor in the world?
3. *Nakaz (Instruction)* was introduced by Catherine the Great and it was a statement of legal principles based on the ideas of Enlightenment. Why was Catherine the Great unable to adhere to the principles of Enlightenment?

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TRADE

During the 16th and 17th centuries, Russia lacked ports on the Baltic Sea, therefore Russian had to export, for example, flax, linseed, hemp, hides, furs, and sometimes rye through three major routes linking the Russian markets with Western Europe: an overland route through Poland and Germany; through the towns of the Baltic seaboard and the Baltic Sea; and another sea route across the White Sea from the port of Archangel. In return, Russia imported through the Baltic ports broadcloth, salt, herrings, wine, and groceries.

Trade in Muscovite State: While in the mid-16th century Moscow's trade with foreign merchants increased, in 1646, due to growing resentment against foreign merchants' trading privileges, the government had stop

duty-free trade for all foreign merchants, and in 1667, through the *New Trade Regulation*, the Tsar curtailed all other foreign traders and increased foreign duties.

In addition to Novgorod, Astrakhan, Pskov, Archangel also gained importance and became a major port for importing weapons. The Tsar monopolized some trade, but market conditions determined most prices. Most of the trade was done by Russian merchants and traders for their own benefit. In 1725, most Russian foreign trade passed through St. Petersburg and Riga, and Archangel began to lose its importance. Astrakhan became a center for the less important trade with Persia and Central Asia. Peter the Great fostered trade by building canals going from the Baltic to the Caspian, roads, and bridges.

In the mid-17th century Russian merchants had a stronger position than foreign traders. Water transport was vital for foreign and internal trade, and many Russians made their living on or near the water.

By the last decade of 18th century, Russian exports greatly outnumbered imports, with Great Britain being the chief trading partner. Protective tariffs of up to 75% on the value of imported goods were introduced during the reign of Peter the Great.

Discussion/Questions

1. Why did Kievan Rus' enjoy its greatest commerce during the 11th century?
2. What made the Muscovite state a favorable location for trade?
3. Why was the Trans-Siberian Railroad important for Russia?

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CULTURAL HISTORY

SCIENCE

Although Old Russian culture before the reign of Peter the Great had produced brilliant works of art, music and architecture, until the early 18th century science in the form it had developed in Western Europe was virtually unknown in Russia. Both the Renaissance of the 15th-16th centuries and the Scientific Revolution of the 17th century bypassed Russia, and it was only during the reign of Alexei Mikhailovich in the latter half of the 17th century that a party of Westernizers close to the monarch were able to introduce some Western customs via Poland and the Ukraine, but nothing even close to an introduction of Western science. It was not until the 18th century that Copernicus' astronomical discoveries and Arabic numerals made their way to Russia. It was Peter I who, in the first half of the 18th century, opened the door to Western science and technology and established the first Russian institutions for independent scientific research.

Peter I was inspired to establish such institutions after travelling abroad and meeting the leading scientists of the time, among them Sir Isaac Newton. In Prussia, France and England Peter I visited academies of science, and upon his return to Russia established the Academy of Science in Russia. This academy sponsored the translation of scientific works from Europe, provided technical advice to the government, and promoted education in the sciences. Despite the work of the Academy of Science, even after 1755 Moscow University still offered little instruction in science and the vast majority of Russia's population remained illiterate.

The first major branches of Russian science that emerged in the 18th century were mathematics and the study of natural resources. The latter field was inspired by field expeditions such as the first and second expeditions to Kamchatka.

In addition, foreign academicians were brought to St. Petersburg, particularly those who specialized in mathematics and the physical sciences. Among these early scientists were the mathematicians Daniel and Nicolaus Bernoulli, and Leonhard Euler.

Mikhail Lomonosov: Lomonosov's scientific interest was wide-ranging, including physics, metallurgy, mineralogy, chemistry, optics and mining, as well as history. His major contributions were in the field of mechanical philosophy, popular in the 17th-18th centuries and based on the previous research of Descartes, Gassendi and Boyle. Lomonosov applied this approach to a number of various phenomena, and came to be regarded as the first prominent Russian scientist.

Discussion/Questions:

1. Why did the scientific studies start during Peter the Great?
2. How did Peter the Great's Westernization policy effect the study of science in Russia?

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ART

Painting:

Moscow School (16th -18thc): Influenced by the evolving political and religious atmosphere of the period of Mongol rule, the style of painting developed by the Moscow school became the foundation for a national art. From this school the works created by four artists are particularly famous. The works of Theophanes the Greek were known for their skillful, rapid execution, use of monochromatic colors in frescoes, and creation of contour and depth through bright highlights. Andrei Rublev's works were characterized by the use of luminous color, delicate lines, reduction of details to create greater impact, and complex, subtle relationships between forms. Dionysius (Dionisy) created a distinctive style of painting that softer and gentler than that of previous artists, one that downplayed sharp outlines and concentrated on the blend of warm colors. The zenith of baroque icon painting is commonly regarded to have been reached in the works of Simon Ushakov who also head of the icon painters in the tsar's employ. He is credited with bringing icon painting into the real world by depicting sacred figures with faces rendered in style more like that current in the West.

Stroganov School (16th-17thc): Named for the boyar family that established it, the Stroganov School was established in the late 16th – early 17th century and created a new style of painting known as *parsuna*. *Parsuna* depicted contemporary secular figures rather than religious ones in a style that blended traditions of icon painting with features from secular portraiture. Two of the main representative of this school were Fedor Zubov and Simon Ushakov.

Neoclassicism: 18th century neoclassicism incorporates a variety of styles whose ideas are most clearly visible in historical landscape, painting and portraiture. Neoclassicism is characterized by clarity, order, logic and a degree of realism and was, in part, a reaction to the over-refinement of the baroque and rococo styles. In Russia, neoclassicism was associated with the efforts by artists to adopt Enlightenment techniques and styles. Appreciation of Western art was particularly encouraged by four monarchs - Peter the Great, Anne, Elizabeth and Catherine the Great. This appreciation was cultivated by sending students to Europe to study, importing the works European masters, and employing foreign artists in their courts. Initially, some artists produced works that were merely copies of Western models. However, artists such as Dmitry Grigorevich Levitsky, Vladimir Lukich Borovikovsky, Ivan Petrovich Argunov, Aleksei Petrovich Antropov, Fedor Stepanovich Rokotov, Ivan Firsov, Ivan Nikitin, and Andrei Matveev created original works that moved beyond simple mimicry.

Parsunas (Portraits): Non-religious portraits painted in the style of icons were known as *parsunas*. Although unintentional, by issuing a ruling in the *Stoglav* on the question of whether portraits of living people

were sacrilegious Ivan the Terrible had opened the door for the development of nonreligious art, although it would not be until the reign of Peter the Great that Russia would begin to produce secular art akin to that of the West. In the portraits by Ivan Nikitin, Andrei Matveyev, Ivan Vishnyakov, Alexei Antropov, Dmitri Levitsky and Vladimir Borovikovsky the focus is clearly on the hands and face of the subject with its serious expression. However, it is clear that the artists were attempting to accurately depict the face and clothes (with their all their folds and textures) of a specific individual.

Sculpture: Sculpture in Russia revived during the reign of Peter the Great who brought sculptors and casters from Western Europe to teach Russian artists their methods. Despite Peter's efforts, sculpture remained an art dominated by foreigners during his reign and that of his successors. Sculpture was taught at the Academy of Sciences during the reign of Catherine I, but royal court's demand for statuary was still being met by foreign artists, such as the Rococo artist Count Carlo Bartolomeo Rastrelli. Sculptors in Catherine's reign were employed primarily to produce mannerist busts and monuments in marble.

Architecture:

Muscovite Architecture:

Kremlin Structures: In the 15th century Italian architects were put in charge of designing the Kremlin structures. Instead of Renaissance, they had to use a traditional Russian style of architecture due to the demands of the ruling class. Such cathedrals as the Cathedral of Annunciation, Cathedral of Assumption, Cathedral of the Archangel Michael and the others are grouped around Cathedral Square. Also, the Palace of the Facets in the Kremlin was built by the Italian architect Marco Ruffo as a throne and audience chamber. Near the Kremlin, St. Basil's Cathedral, built in the 16th century to commemorate the conquest of Kazan and the Astrakhan Khanate, combined earlier church architecture with styles from the Tatar east.

Wooden Architecture: From the 17th to the 19th century Muscovite architecture liberated itself from the Byzantine style and modified it by using the traditional Russian style of architecture. Two of the finest examples of wooden structures are located at the Kizhi Pogost site on Kizhi Island which includes the 18th century Transfiguration Church with 22 domes and the Intercession Church with 9 domes.

Tent-type (shatër-Russian Gothic): This style was developed to prevent snow from piling up on the roofs of wooden churches. This type of architecture resembles the Gothic architecture of Western Europe. The Church of St. John the Baptist in Kolomenskoye and St. Basil's Cathedral on Red Square are two prime examples of this type.

Kokoshniks: In Russian church architecture the tent-type structure was replaced with successive rows of curved corbel arches known as *kokoshniks*. An outstanding example of this style is the Kazan Cathedral on Red Square.

Cube-type structures: Exemplified by the Church of the Intercession and the Winter Church on Kizhi Island, these buildings consists of a square main structure of pine logs supporting an octagonal prizma tower.

Masonry (Stone) Structures: Russian architects used the indigenous forms of wooden church architecture and adapted it to masonry architecture in Novgorod and Pskov. The churches of Kolomenskoye (Church of the Ascension), Ostrovo (Church of the Transfiguration) and Dyakovo (Church of St. John the Precursor) serve as prototypes for these structures.

Muscovite (Naryshkin) Baroque: Muscovite Baroque was the last original current in Russian architecture, combining traditional Russian architecture with elements of European Baroque architecture. The Novodevichy Convent and Donskoy Monastery are the best examples of structures built in this style.

Petrine Baroque: Petrine Baroque reflects a sharp departure from the influence of Byzantium, which lasted almost a millennium. It was a mixture of Italian Baroque, early French Rococo and Neo-classicism, Dutch

civil architecture, and Danish and Swedish styles and movements. The Peter and Paul Fortresses, Kikin Hall and Menshikov Palace are well-known examples of this style. Its chief practitioners were Domenico Trezzini, Andreas Schlüter, Gottfried Schadel, Jean-Baptiste Leblond, Niccolo Michetti and Georg Johann Mattarnovi.

Secular Architecture (Western Influence): Russian secular architecture appeared simultaneously with the adoption of Western European styles, such as the Winter Palace in St. Petersburg, designed by Bartolomeo Rastrelli in the Baroque style.

Dance:

Kadril (Rigodon): Generally danced by four couples arranged in a square this folk dance of French origin was often danced competitively.

Lancier: Danced by four couples, this variant of the Quadrille is a form of square dance of French origin.

Ballet: Ballet came to Russia with Peter the Great who made assemblies and balls important social functions in his court. The introduction of classical ballet into Russia was simply one element of Peter's diverse methods to make Russia European. Ballet was prestigious because it was foreign, and Parisian in particular, and was regarded as a form of etiquette rather than an art form. The first imperial ballet school, directed by Jean-Baptiste Landé was established in 1738, and by the 1740s there were three ballet masters. Catherine II's establishment of an imperial theater system in 1756, a directorate of imperial theaters in 1766, the construction of the Bolshoi Theater in 1773, and the establishment of the imperial theater school in 1779 all secured a firm place for ballet in Russia. As the 18th century drew to a close, the ballet school was an element of the imperial theater bureaucracy, and some of the most important European ballet masters and choreographers of this period had worked to create the Russian imperial ballet.

Music:

Secular Music and Western Influence

The Russian tsars saw their position as rulers as having not only a secular aspect, but a spiritual one as well, an attitude that would not change until the late 17th century when Peter I became tsar. The tsars believed that they were the spiritual leaders of an Orthodox state and servants of God as well. For example, Tsar Ivan IV composed a number of church chants and was said to be a talented church musician. As a result of this view of their religious role, the tsars were against secular music, both foreign and domestic. Anyone giving public performances of secular music, like the *skomorokhi*, were treated as criminals.

The hostile attitude towards secular music changed dramatically when Peter the Great ascended the throne. He set in motion a number of reforms to transform Russia from what he saw as a backward society into a modern, Western-style country. In his new capital, St. Petersburg, he held court balls in the manner of Western Europe where his aristocrats attempted to perform unfamiliar European dances. Copying the Germans, he formed "staff orchestras" that played at court ceremonies, and even travelled with his army in the field. Hoping to marry Peter's daughter, the Duke of Schleswig-Holstein, Carl Friedrich brought a German chamber orchestra with him to St. Petersburg in 1721. The orchestra played works by a number of contemporary composers, and chamber orchestras soon became a requisite element of aristocratic society. In the years after Peter the Great's reign musicians and composers continued to be brought from Europe and paid well for their talents. Private orchestras and choirs, as well as opera and ballet theaters had become feature of the estates of a number of Russian aristocrats by the end of the 18th century. This trend provided a new opportunity for some former serfs; trained by teachers from Europe they went on to become some of the most famous performers of the day.

Discussion/Questions

1. In the early history of Russia the Orthodox Church banned statuary. Why did the Church accept icons as acceptable devotional objects, but not sculpture, unlike Roman Catholic Church which recognized sculpture's iconographic role?
2. How did the period of Europeanization effect ballet?
3. Discuss the early developments in Russian music. Why would the Skomorokhi be treated as criminals?
4. Discuss Westernization and its effects on Russian music.
- 5-How is Christianity reflected in Russian culture?

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RELIGION

15th century: In the initial years of Christianity the Russian church was under the control of the Greek Patriarch in Constantinople. Following the fall of Constantinople in 1453 the Russian church established itself as an archbishopric and declared its independence. While the state removed the Metropolitan of Moscow, Isidore, who had signed the declaration of the Council of Ferrara-Florence to reunite the eastern and western churches, they appointed a new Metropolitan, Iona, the Metropolitan of Moscow as the head of the independent Orthodox Church. After the fall of Constantinople in 1453, Russia began to see herself as the successor to the Roman and Byzantine empires and destined to protect the Orthodox people. The *Third Rome* doctrine appeared in the writings of the Russian monk Filofei of Pskov in the early 16th century which resulted in Moscow's status as a patriarchate being accepted.

16th century: In the 16th century the Church came completely under the control of the state, and the Metropolitan Philipp was ousted from his post by Ivan IV, who later had him murdered.

Possessors and Nonpossessors: Both Ivan IV and the Orthodox Church were terrified by the beginning of the free-thinking German Reformation (Protestant Reformation), with its apparent emphasis on the individual conscience in religious belief and practice. Therefore he closed his borders to western influence, and imprisoned any clerics who propagated the tenets of the Reformation. Nevertheless, the Reformation had a decisive influence on the development of the Russian Orthodox Church. The 16th century witnessed the struggle between the *Possessors (stiazhately)* and *Non-possessors (nestiazhately)*. The non-possessors, led by Nil Sorsky, insisted that the Church should renounce worldly wealth, that monks should adhere to vows of poverty, and that church and state should be separate. On the other hand, the leader of the possessors, Joseph of Volotsk who advocated a powerful, wealthy church, and emphasized the importance of a harmonious relationship between the Church and the Tsar, was supported by a Church council in 1503. The Non-Possessors were condemned of being opponents of the church. Although they were driven out of the monasteries by Ivan IV and his successors, their influence continued, and a century later, the movement known as the Old Believers appeared.

17th century: Known as the Time of Troubles, the 17th century was a period in which the Russian church turned its back on Catholic politics. The Patriarch Filaret, who had assumed his position after the death of the Patriarch Germogen, gained fame with his anti-Catholic policies. As he was also the father of Tsar Mikhail Romanov, he was given the title *Great Lord*.

Old Believers and Schism (Raskol): During the reign of Alexis Romanov, patriarch Nikon introduced reforms in church liturgy to correct mistakes made in the translation of Greek texts into Russian, to modify the sign of the cross to follow Greek usage, and to introduce some restrictions on the church's acquiring additional lands. This movement met with strong disapproval from traditional followers of the Orthodox faith and led to a schism between the believers of Nikon and the traditionalists. The opponents of reforms introduced by the Patriarch between 1652–1666, became known as Old Believers (*Starovery* or *Staroobriadtsy*) who were led by Avvakum. They have remained a small sect within the Orthodox tradition to this day, and were separated after 1666 from the official Russian Orthodox Church. Old Believers continued to practice the old liturgical practices, causing a split in the Orthodox church known as the *Schism (Raskol)*.

18th century:

Holy Synod: In this period the Russian church experienced major reforms, particularly in the time of Peter the Great. Peter closed the office of the Patriarch of Moscow and its place was taken by the Holy Synod. In 1700, after the death of the patriarch Adrian, he did not allow a new patriarch to be elected. Instead, a committee appointed by the Emperor was established. Peter turned the Church into a department of state headed in practice by an *Over-Procurator (Ober-Prokuror)*, a bureaucrat appointed by the tsar to control the Holy Synod, and Church Slavonic was retained for the Church by Peter's order. Thus, by putting an end to the church's independence he was able to transform it into an institution bound to the state. Peter's most important actions were the measures he took to attempt to achieve unity through religion. Peter ordered priests to determine those who had left the Orthodox church and to find ways to bring them back into the church. He even permitted priests to use force to achieve this, if necessary. Those who had left the church paid higher taxes and were forbidden from working in the civil service. However, Peter's efforts to achieve national unity through religion came to naught as Russia's borders expanded and peoples of other religions began to live within the boundaries of the Russian Empire. Nevertheless, the efforts to convert members of other religions to Orthodoxy continued; Muslims who refused to convert were driven from their villages. The efforts to convert Muslims to Orthodoxy only came to an end in the time of Catherine II. The Russian state permitted Muslims to practice their religion provided they lived in the remote corners of the Empire and were obedient.

With Catherine II's annexation of a large territory that had been under Polish rule, came a large number of Jews who were now within the boundaries of the Russian Empire. Anti-Jewish measures which began in the period of Ivan the Terrible had, by the start of the 1700s, reached the degree that Catherine I ordered all Jews who refused to convert to Orthodoxy to be driven out of Russia. Attacks against the Jews gradually increased, and by the 19th century they were even held responsible for Alexander II's death at the hands of an assassin. In Catherine II's time Catholics living within the borders of the empire were left with no choice but to be associated with the Russian church. At the same time in this century a small Protestant group became active. In the 1860s, a group known as Baptists, active in the Caucasus and the Ukraine, began to expand rapidly within the borders of the empire. Worried by this development, the Holy Synod banned all sects and denominations. Members of the Baptists were kept under surveillance and those who were caught were persecuted. Orthodox missionaries were sent to all villages and efforts began to convert to Orthodoxy anyone who belonged to another denomination. The church's attitude became so strict that it eventually alienated its own people.

Discussion/Questions

1. Is it possible to see traces of pagan culture in Orthodox Russia?
2. What led to a schism in Russian Orthodox Church and what were the results?

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PHILOSOPHY

Filofey (Philotheus) Prokopovich: Regarded as the first Russian philosopher, Filofey of Pskov proposed that Russia was the third Rome, since both the first Rome and second Rome (i.e. Byzantium) were in the hands of heretics. In a work dedicated to Grand Prince Basil II in 1510 he stated: "Two Romes have fallen, the third stands, there shall be no fourth".

Europeanization:

While Russia was cut off from developments in Western European philosophy during the period of Mongol rule, this situation began to be reversed during the reign of Peter the Great. Russian intellectuals began to examine their society through the lens of science and the perspectives of contemporary European thinkers such as Voltaire.

Peter Mogila: Taking his knowledge of Renaissance philosophy and Western scholasticism gained from study in Paris, Mogila established a school for young monks at the Lavra whose curriculum included rhetoric, theology, classical authors and philosophy. In addition, Mogila, converted the Fraternity School into the Kiev-Mogila College where theology was taught under the heading of philosophy.

Feofan Prokopovich: A bishop and theologian who had an important role in reorganizing the Russian Church, Feofan argued for an independent science of man that was in harmony with theology. Feofan, on the basis of the concept of natural law, called for unhindered scientific investigation, religious tolerance, and a secular curriculum.

Gregory Savvich Skovoroda: Although a layman, Skovoroda was a moralist and religious thinker who studied briefly at the Kiev Academy. He refused an offer of a position at the Moscow Theological Academy, instead living as religious mendicant and creating his own doctrine from studies of the Bible, Pythagoras, Socrates, Plato, Aristotle, Diogenes, Philo, neo-Platonists, the Church Fathers and German mystics until his death in 1794.

Enlightenment: In the latter part of the 18th century Catherine the Great presented herself as a supporter of the principles of the Enlightenment, maintaining correspondence with Voltaire and other leading figures of the European Enlightenment. Although in her "*Instruction*" she advocated rational government, equality before the law, and the pursuit of reason, in practice she opposed the French Revolution and bolstered the autocracy.

Nikolay Novikov: During the period of Catherine II's support for free speech and journalism, Novikov was able to use his publishing company, journal, writings and philanthropy to promote Enlightenment principles in Russia. In 1791 the government put an end to Novikov's publishing activities following the publication of "*The Drone*" which criticized the government. Novikov was arrested the following year, imprisoned and held for fifteen years, only gaining his freedom after Catherine II's death.

Alexander Radishchev: During his studies in Leipzig Radishchev became acquainted with the social theories and philosophies of Leibniz, Herder, Helvetius, Locke, Rousseau and Montesquieu. In his work "*Journey from St. Petersburg to Moscow*" Radishchev, in line with his Enlightenment ideals, expressed his opposition to serfdom, autocracy and corruption. Despite having originally sent Radishchev to Leipzig to study, in the context of the radicalism unleashed by the French Revolution Catherine the Great began to regard him as a threat to the state. Tried as rebel, Radishchev was convicted and given a death sentence that was later reduced to a 10-year exile in Siberia. Freed in 1801, Radishchev took his own life the following year.

Discussion/Questions:

1. Discuss what philosophical ideas flowed into Russia during the Westernization period and the impact of Westernization

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LITERATURE

The 17th Century:

Early Western Influence: The continuing social conflicts, foreign interventions, changes in the socio-economic life of the country, and the unavoidable influence of western European culture all played a major role in the development of 17th century Russian culture. In this century we see that the attempts of Russian culture, which was beginning to become more universal, to free itself from the influences of church become more important. In this period, called by contemporaries as the *Time of Troubles* (*Smutnoe vremya*), works whose subjects were the period's stormy event were written by both churchmen and lay authors. The most important works written in this period were *The Life of Avvakum* (*Zhitie protopopa Avvakuma*), *The Tale of Ersh Ershovich* (*Povest' o Ershe Ershoviche*), *The Tale of Woe and Misfortune* (*Povest' o Gore-Zlochastii*), and *The Tale of Savva Grudtsyn* (*Povest' o Savve Grudtsyne*).

After *the Time of Troubles* and the founding of the Romanov dynasty in 1613, however, the country was relatively peaceful, wealthier and more open than it had been previously. A great variety of books from Western Europe began to enter the Russian land from Western Europe, and by the middle of the 17th century many foreigners, Germans in particular, were in Russia.

18th Century:

Westernization and the Development of Distinctive Russian Literature: When Peter the Great came to the throne at the beginning of the 18th century it was his intent to bring Russia up to the level of the other European powers. However, he realized that this was possible through a process of Europeanizing his country. Although not very interested personally in literary culture, his overall policy allowed western models of literature to come into Russia and encouraged their adaptation to the conditions in Russia.

The authors who appeared in 18th century Russia were responsible to a large degree for the creation of a written language and literature. During Peter the Great's reign the written Russian language was greatly modified, with the result of facilitating translations from western European languages. In addition, education and the development of the printing industry in Russia were promoted by Peter the. The final result of all these efforts was the emergence of secular Russian literature.

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While writers of this period imitated French patterns they were also searching for their own themes, language and style. Throughout the entire period writers attempted to give their literature a unique national character; for example, the satirist A.D. Kantemir combined European neoclassicism with depictions of Russian life. In addition to his panegyrics of Peter's reforms, he also initiated a long-running debate on proper syllabic versification in the Russian language. Only later would V.K. Trediakovsky and M.V.

Lomonosov create the accepted theory of the proper patterns of Russian versification. Finally, the founder of Russian drama, A.V. Sumarokov, combined European forms and Russian themes in both his fables and in his plays.

Enlightenment: In the literature produced during the reign of Catherine II the influence of the European Enlightenment is evident. In her own dramas Catherine combined both classical style and a satirical tone, as is seen in the journals of N. I. Novikov and G. R. Derzhavin's odes. Satire was combined with realistic motifs in Likewise, the plays of D. I. Fonvizin, and in the fables of I. I. Khemnitser combined classicism and satire. Towards the end of the century A. N. Radishchev merged political radicalism with Rousseauian sentimentalism. The development of sentimentality is also seen in the dramas of V.A. Ozerov, as well as in the prose of N. M. Karamzin, the pioneer of the Russian short story.

The reign of Catherine the Great is also noteworthy for the expansion and support given to secular literature. The debates over the function and form of literature in relation to the Russian language in the first half of the 18th century, influenced by Peter I's reforms, established the precedent for writers in the second half of the 18th century during Catherine the Great's reign. In the second half of the century, however, the themes and scopes of the works produced by the writers of this period were often more poignant, political and controversial than those of earlier writers.

The import of Western European culture was accompanied by the influx of western ideas, such as liberal democracy and freedom, which the Russian government found itself unable to halt. Such ideas were clearly contrary to the authoritarian tsarist system in place in Russia, and the results of this clash were entirely predictable: when the concepts of freedom and self-rule became associated with first the American, and then the French Revolution, the Russian government responded by attempting to stop the flow of foreign ideas into Russia.

As an example, the depictions of socio-economic conditions, the condition and treatment of the serfs, and local governmental corruption in —A Journey from St. Petersburg to Moscow by A. N. Radishchev, shocked the Russian public. Catherine the Great was displeased by his depictions of the situation in her realm and had Radishchev arrested. He was originally sentenced to death, but his sentence was later commuted to exile in Siberia.

Sentimentalism: The beginnings of the literary movement of Sentimentalism appeared only in the last years of Catherine's reign. In drama, V.A. Ozerov employed Sentimentality, and was best seen in *Poor Liza* (Bednaya Liza) by N. M. Karamzin. Reform of the literary Russian language was a continuation of Peter the Great and Lomonosov's reforms. However, the gap between the written and the spoken language, between the educated classes and the ordinary people, between the new and the old Russia was increased by Karamzin's language reform. On the other hand, his language reforms would also help to usher in an age of classical poetry.

Discussion/Questions:

1. Discuss the period of Peter the Great and Western influence in Russian Literature. How was the Russian language affected?
2. Discuss the effects of the European literary movement 'sentimentalism' on 18th century Russian literature.

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19th Century

Overview 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 backward 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. Some reflected their political views in their writings, the others took their frustration to the streets. Educated and socially aware intellectuals began to demand beneficial changes in Russian society.

EVENTS

Decembrist: 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.

Intellectuals: 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: 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.

Slavophiles: 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: 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.

Discussion/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?

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POLITICAL HISTORY

GOVERNMENT

In the 19th century, the country was still ruled by autocratic monarchs who referred to themselves as 'Emperor and Autocrat of all Russia'. Alexander I created functional ministries, permitted the senate to have some supervisory powers over the government bureaucracy and judicial powers to issue decrees subject to the Tsar's veto. He also reaffirmed his autocracy by making it clear that his autocratic powers would remain unchallenged and unquestioned. His advisor, Mikhail Speransky compiled a comprehensive administrative law designed to change arbitrary autocratic government, and to establish the Russian state

on the rule of law as steps toward a genuine constitutional regime. He also promoted the idea of merit in state service through compulsory exams. However, many of the nobility resented his egalitarian approach to the system, and Alexander I also showed no interest in Speransky's restructuring, fearing that his power would be limited by legislature, and dismissed him in 1812. One of the positive developments during Alexander I's reign was a law he passed in 1803 that encouraged landowners to free their serfs.

Decembrist Revolt and State Measures:

The Decembrist revolt was the first revolutionary attempt carried out by educated members of the Russian elite who wanted political and social change. They had committed themselves to Enlightenment values and had formed secret political societies to overthrow Alexander I. The revolt was launched after Alexander I's unexpected death in 1825, on the day Alexander I's brother Nicholas I was to ascend to the throne.

Nicholas I, traumatized by this event, decided to change the existing administrative system. He personally scrutinized his brother's administrative reforms and the demands of the Decembrists, and then made some modest improvements in the administration. The legislative, judicial and executive bodies in the government were to be separated. In 1826 Nicholas I established a private bureaucracy with several sections: his Majesty's Own Imperial Chancery; the Second Section of the Chancery which was dominated by Speransky who compiled a 48-volume compilation of Russian law, the laws dealing with government and social structure in 1833; and the Third Section which symbolized Nicholas' whole regime. The Third Section administered a new political police who gathered information about the opponents of the regime, watched state institutions and political prisons, handled censorship, and arrested and exiled the revolutionaries. The government also introduced strict control on education, limiting lower-class children to elementary-level education and reducing the autonomy of universities. Incompetent, poorly educated and poorly paid officials could not implement the laws properly and began to take bribes to support their families. A reform of local government was instituted in 1837. Considerable power was granted to the governors, and the local police were strengthened. In 1838 a network of local *Provincial Messengers* were established in the provinces. The most important of his reforms was to set up a committee to deal with serfdom, and lay the groundwork for limited emancipation.

Abolition of Serfdom: After Nicholas I's death, tsar Alexander II, the liberator, attempted to carry out some political reforms. The first was the idea of liberating the serfs. The Tsar, retaining his full autocratic powers, well-educated and well-prepared, recognized the need for land reform and the abolition of serfdom "from above" before it abolished itself "from below". The emancipation edict issued in 1861 freed the serfs from personal slavery, but did not make a free grant of land - serfs had to pay for any land they received. Therefore, the peasants felt cheated by the whole system.

His reforms also included local government reforms, approved in 1864, which permitted each district to set up a *Zemstvo* (local council). These councils provided local education, health, transportation and taught new agricultural techniques. However, the right to elect members to these councils was restricted to the privileged classes. Although the central government lacked both the human resources or the will to fully carry out this reform, the reform still improved conditions in rural Russia considerably. Alexander II also carried out a series of judicial and military reforms despite powerful opposition.

After Alexander II's assassination by a revolutionary, the assassins were ruthlessly hunted down and executed, and his son, Alexander III sought to limit local autonomy. He instituted a series of strict measures that eliminated many of his father's reforms. Alexander III, influenced by his personal tutor, the procurator of Holy Synod, Konstantin Pobedonostsev who rejected parliamentary democracy, defended the old alliance between Tsarism and Orthodoxy.

Discussion/Questions

1- What were the impacts and long-term consequences of the Decembrist Revolt in the history of Russia?

- 2- Why was a reformist tsar, Alexander II, assassinated by a revolutionary?
- 3- How did the Age of Enlightenment and French Revolution affect Russian intellectuals?

Reading

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- 2- Davies, B., *Local Government and Administration*, The Cambridge History of Russia, edited by Maureen Perrie, 2006, Vol. 1, p. 464-485.
- 3- Cicek, A., "The First Russian Revolution – The Decembrist Movement and its Impact on Russian Political History", *International Journal of Russian Studies (IJORS)*, Issue 6, 2017/2, pp. 101-129.

MILITARY

The Crimean War not only destroyed the credibility of the Russian military system but also confidence in the Empire's entire political, social and economic structures. Russia's inadequate industrial sector could not manufacture the new ordnance, rifles and munitions on a large scale.

Universal Military Service Statute: In order to modernize Russian military forces in the most economic fashion possible, Alexander II initiated a series of military reforms that resulted in the Universal Military Service Statute of 1874. Continued territorial expansion resulted in extensive borders that required a military presence to protect them, but such protection came at a cost. Alexander II's war minister, Miliutin, attempted to make the army more efficient through structural reorganization, and improving the education and training of both the officer corps and the enlistees. Reform of the military justice system and abolition of abusive practices were measures that were taken to improve morale. By the middle of the 19th century, the Industrial Revolution was having a major influence on Russia's military industry. However, Russia remained a backward country and did not invest in the latest weaponry, because of rapidly changing armaments and high costs.

Reduction of Mandatory Service: Miliutin embarked on other reforms that were designed to reduce expenses by the 1870s, including the creation of a large, well-trained reserve force, the extension of railways in order to mobilize forces, and a reduction in the period of mandatory service in the regular army under certain conditions. Graduates of universities had their period of mandatory service reduced to six months, and volunteers were also given a reduction in their period of service. One other far-reaching reform was elimination of class distinction in the military draft. All men, regardless of class, were now subject to the draft at the age of twenty if their names were selected in the national draft lottery, ending the aristocracy's previous exemption.

There were still problems with logistics, outdated equipment, lack of funding and manpower. The victories gained in the campaigns in the Caucasus, in the major war with the Ottomans that erupted in 1877, and during imperialist campaigns in Central Asia were counterbalanced by defeats in other theaters that were the result of the vestiges of the old military system.

Discussion/Questions

- 1-Why was the Imperial Russian military unable to compete technologically with the European militaries?

Reading

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- 2- *Russia, A History*, edited by Gregory L. Freeze, Oxford University Press, 2009.
- 3- Fuller, W.C., "Imperial Army", in *The Cambridge History of Russia, Imperial Russia 1689-1917*, Vol.2, Edited by Dominic Lieven, Cambridge University Press, 2006, pp. 530-553.

SOCIAL HISTORY

CLASSES

During the 19th century the government continued to classify people by social estate (*soslovie*). The rigid *soslovie* categories such as prince, nobility, clergy, merchants, urban dwellers and peasantry continued to be used in official censuses. But, this classification was becoming more cumbersome each year; industrial workers, for example, had no category of their own, and were included in the peasant category. The Code of the Law of the Russian Empire of 1832, vol. 9, "Laws about Estates" defined four major estates: nobility (*dvoryans*), clergy, urban dwellers and rural dwellers (peasants). But, these rigid estate headings were no longer adequate to describe a society in which professionals, workers, intellectuals, industrialists and politicians played a visible, and even dominant, role.

Nobility (Dvoryans): . The *dvoryanstvo* estate was mainly hereditary, but anyone could be promoted into this estate by achieving senior rank in the civil and military service.

Clergy: was subdivided into *white* (priests) and *black* (monks).

Urban dwellers (*meshchane*): Artisans, petty tradesmen and most urban workers were included in this class. They had some real estate in a town, were engaged in some trade, craft, or service, and paid taxes.

Rural dwellers (peasants): The category of rural dwellers had permanent residence in towns, and were correspondingly classified as "urban peasants". The rural dwellers category also included the *inorodtsy* estate, that included non-Russian and non-Orthodox native peoples of Siberia, Central Asia or the Caucasus. An *inorodets* who converted to Orthodox Christianity was excluded from this estate and included into one of the other ones, most often the peasantry.

Raznochintsy: People of miscellaneous ranks. The state was for those people who were unable to be categorized in any of the other existing estates.

Military: This estate included the lower military strata. These people were either discharged or on indefinite leave. In addition, the Cossacks troops from the south brought into this category.

Industrial workers: The urgent need for Russian industrialization demanded industrial workers. After the emancipation of the serfs in 1861, free serfs began to move to urban areas forming a mobile labor force, able to relocate to areas where industrial workers were needed.

Kulaks: The *kulaks were rich peasants* who owned larger portions of land, livestock and machinery, and provided work for the landless peasants. This estate survived until the Bolshevik Revolution.

Inorodtsy: Ethnic minorities which were the part of the Empire residing in European Russia, the Caucasus, Central Asia and Siberia.

Several factors had rendered the old system of social classification largely obsolete by the late 19th century. Among these were the abolition of serfdom, the emergence of a capitalist economy, and property ownership rather than membership in a particular estate becoming the determining factor in the legal and governmental system.

Discussion/Questions

1. After the emancipation of the serfs, they became free and were able to leave their farms. However, did the emancipation of the serfs satisfied both the serfs and the landlords?

Readings

- 1-Moss, W.G., *A History of Russia Vol I*, Anthem Press, 2005.
- 2- Moss, W.G., *A History of Russia Vol II*, Anthem Press, 2005.

3- Freeze, G.L., "The Soslovie (Estate) Paradigm and Russian Social History", *The American Historical Review*, Vol. 91, No. 1 (Feb., 1986), pp. 11-36

GENDER RELATIONS

Russia remained an overwhelmingly patriarchal society in the early 19th century. Women's main duties remained the same. Women were expected to be traditional wives, and should devote themselves to their families and household jobs.

Russian Law of 1836: According to the Code of Russian Laws of 1836 "the woman must obey her husband, reside with him in love, respect, and in unlimited obedience...". Women were forced to marry against their wills, but were able to control any dowry property. These property rights were not given to peasant women.

Intellectuals and the issue of women: Reform-minded women intellectuals began to participate in political life which was one of the most important developments of the Nikolai I era, but the foundation for this participation was laid by Catherine II.

During Alexander II's reign, Russian intellectuals brought up the issue of "the woman question" and they emphasized that women should be given the same education as men, because they were "equal beings." During this period two novels, Ivan Turgenev's *On the Eve* (1860) and Nikolai Chernyshevskii's *What Is to Be Done?* (1863) were both answers to the woman question. Both novels depicted young women who left their parents and in order to devote themselves to doing something useful for society.

Feminism: The discussion around the woman question in the 1860s resulted in the appearance of the feminist movement in St. Petersburg, Moscow, and other provincial cities that was led by Filosofova, Stasova and Trubnikova. They dedicated themselves to helping poor urban women and improving education for girls.

Discussion/Questions

1. What was the image and role of women in the 19th century?

Reading

1-- Engel, B. A., *Women in Russia, 1700–2000*. Cambridge, UK: 2004.

2- Clements, B.E., *A History of Women in Russia: From Earliest Times to the Present*, Indiana University Press, 2012.

ECONOMIC HISTORY

INNOVATIONSS

SOCIETY:

The abolition of serfdom: Serfdom was abolished in March 1861 by Alexander II, granting the serfs their freedom without payment. However, they were liberated without land, which was a major disappointment for the serfs since they had to pay landlords for the use of their land. The government provided loans for these payments, but the peasants were unable to keep up with their payments. As a result, they fell deep into debt.

TECHNOLOGY:

Establishment of railway and steamship lines: In 1815 Russia's first steamship was built. The first railroad connecting Petersburg to the suburbs opened in 1837, and the line connecting St. Petersburg and Moscow opened in 1851. Mileage doubled between 1895 and 1905 with the building of the Trans-Siberian Railroad reaching Siberia and the Far East.

Discovery of Oil: In 1870 oil was discovered in the Caucasus, and petroleum industry developed soon after. At the beginning of the 20th century, Russia became the world's second largest petroleum producer.

CULTURE:

Golden Era of Russian Literature: Traditionally the 19th century is regarded as the "Golden Era" of Russian literature. Poetic talent in particular flourished in the Romantic movement; some of the most prominent writers in this period were A. Zhukovsky, A. S. Pushkin, M. Y. Lermontov, I. A. Krylov. It was in this era the link between literature and national life was emphasized, and literary realism was advanced through the works of N.V. Gogol, I. A. Goncharov and A. N. Ostrovsky.

SCIENCE:

Nikolai Ivanovich Lobachevskii: Sometimes referred to as the "Copernicus of geometry", Lobachevskii became prominent for his work in mathematics and geometry. The non-Euclidian geometry he developed was named after him, Lobachevskian geometry, as was his important work on Dirichlet integrals which came to be known as the Lobachevskii integral formula.

Dmitrii Ivanovich Mendeleev: One of the most important figures in the history of chemistry, Mendeleev was the discoverer of the periodic law and the creator of the periodic table which enabled scientists to predict both new chemical elements and their properties. In 1869 Mendeleev wrote *Principles of Chemistry*, a textbook on inorganic chemistry and his name was given to the Russian Physical-Chemical Society that had just been established.

Periodic Table: The Periodic table that classifies chemical elements was created by the Russian chemist Dmitri Ivanovich Mendeleev.

Dimitri Iosifovich Ivanovsky - Germ Theory of Disease: In the 1800s Russian scientists supported a theory called the *Germ Theory of Disease* which advocated that infectious diseases were caused by microorganisms. Dimitri Iosifovich Ivanovsky worked on a disease affecting tobacco plants known as *wildfire*.

Igor Ivanovich Sikorsky: Igor Ivanovich Sikorsky designed helicopters, and built fixed-wing aircraft. During one of his flights, he was forced to crash-land. When he discovered that a mosquito in the gasoline could starve the engine of fuel, he built a multi-engine plane to stop this problem. One of them was known the S-6 plane which held three passengers. In 1913 he designed the world's first multi-engine fixed-wing aircraft, the four-engine S-21 *Russky Vityaz* (Russian Knight) and later the S-22 *Ilya Muromets*, the world's first airliner in 1913. During WWI, Sikorsky redesigned the S-22 *Ilya Muromets* as the world's first four-engine bomber.

Discussion/Questions

1. Why was the Trans-Siberian Railroad important for Russia?
- 2- Why was the institution of serfdom preserved till the late 19th century in Russia?

Reading

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TRADE

In the 19th century trade was conducted in open markets, in shops by peddlers, and traders in the cities that were linked to a trading network of wealthier merchants. Peddlers also traveled by horse-drawn carriages or by wagons to sell their products in rural areas. However, most Russian trade was conducted by ships and boats. In 1850's there were 200 steamboats transporting goods, and Russia's leading trade partner was Great Britain.

Russian foreign trade was in the hands of foreign traders, much as it had been in the 18th century. Russia exported food products (exports of grains became particularly important) and raw materials, and imported manufactured and luxury goods. Later, with the development of cotton and sugar industries they imported modern machinery, raw cotton and sugar.

Discussion/Questions

1. Why was the Russian foreign trade in the hand of foreigners in the 19th century?

Reading

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CULTURAL HISTORY

SCIENCE

The 19th century witnessed the blossoming of Russian science and the emergence of a number of Russian scientists in a variety of fields who would become known around the world. Most, like Lomonosov, were from families of modest means living in distant quarters of the empire. Despite the greater educational opportunities available in the major cities, children from the privileged upper classes made almost no contribution to the development of Russian science. Although scientists benefitted from educational reforms implemented by the tsarist regime and were able to establish a firm base for the advancement of Russian science, at the end of the 19th century Russia still lagged far behind its western European neighbors politically and economically.

Nikolai Ivanovich Lobachevskii: Sometimes referred to as the “Copernicus of geometry”, Lobachevskii became prominent for his work in mathematics and geometry. The non-Euclidian geometry he developed was named after him, Lobachevskian geometry, as was his important work on Dirichlet integrals which came to be known as the Lobachevskii integral formula.

Dmitrii Ivanovich Mendeleev: One of the most important figures in the history of chemistry, Mendeleev was the discoverer of the periodic law and the creator of the periodic table which enabled scientists to predict both new chemical elements and their properties. In 1869 Mendeleev wrote *Principles of Chemistry*, a textbook on inorganic chemistry and his name was given to the Russian Physical-Chemical Society that had just been established.

Discussion/Questions

1. Although the foundations of modern Russian science were laid in the 18th century, why did Russian science only make rapid advances in the 19th century?
2. Despite the great advances in Russian science in the 19th century, why was Russia still unable to catch up with the Western countries politically and economically?

Reading

- 1- Graham, R. Loren, *Science in Russia and the Soviet Union, A Short History*, Cambridge University Press, 1994.

ART

Painting

Landscapes: It was not until the early 19th century that Russian landscape painting became widely popular. There had been artists before this time who had produced fine landscape paintings, among them Fyodor Alexeyev, Maxim Vorobiev, Fyodor Matveyev, and Silvester Shchedrin, but their works were products of the Italianesque romantic tradition. True Russian landscape painting only emerged with the works of Nikifor Krylov, Alexei Venetsianov, and Grigory Soroka. However, artists such as Ivan Aivazovsky and Mikhail

Lebedev continued to paint in the Italianesque romantic tradition. In the field of landscape painting, French Impressionism was a major influence on Russian works in this category.

Religious motives: Works produced by the Wanderers (see below) were noted for an intensity, both psychological and imaginative, that had been lacking in Russian art since the early 19th century during the time of Alexander Ivanov.

Still Life: Objects from daily life constitute the subject matter of still life painting. Ivan Khrutsky was one of the first major artists in this genre whose paintings, like those of Ilya Repin and Mikhail Vrubel in the second half of the 19th century, were influenced by the masterpieces of Dutch still life painting.

Genre Painting: Genre painting came to occupy a firm place in Russian art, despite having been considered less prestigious than other styles of painting. Peasant culture in all its aspects would be the focus of works by Aleksei Venetsianov, while depictions of the middle class, and even social criticism, would feature in the paintings of Fedotov and other artists.

Slavic Revival: This artistic movement rejected Western subject matter and turned its attention to depictions of Russian culture, particularly as seen in peasant life. The works of Viktor Vasnetsov and Mikhail Nesterov depict heroic episodes of Kievan history and scenes related to the Orthodox Church, and, in general, strive to reflect the richness of Medieval Russia's artistic heritage.

Realism: In the second half of the 19th century Realism was the predominant artistic trend. As a reaction to what they regarded as an excessively restrictive artistic tradition, painters such as Ivan Kramskoi insisted on depicting life realistically in their art. Kramskoi and other like-minded artists would come to be known as the Wanderers due to their travelling exhibitions of their art.

Wanderers (Itinerants-Peredvizhniki): The Academy of Arts witnessed a student revolt in 1863 in which a group of students did not follow the Academy's recommended themes, but used themes of their own. The Academy refused to accept this, leading to the resignation from the Academy of one sculptor and thirteen painters. The leading figures of this group were Ivan Kramskoi, Vladimir Stasov, Vasily Stasov, Ilya Repin, Vasily Surikov, and Vasily Perov. Travelling throughout Russia, society members inspired by the *narodniki* (Populists) held exhibitions of the art that they had produced during their travels and espoused political reform. In keeping with their realist tendencies, formal achievements for these artists were less important than the political and social aspects of their work.

The World of Art (*Mir Iskusstva*): The artistic movement World of Art was established by the avant-garde writers and artists based in St. Petersburg in 1899. It was also the name of their art magazine. Nikolai Roerich, Alexander Benois, Lev Bakst, Evgeny Lancere, Konstantin Somov and Sergei Diaghilev were among the founders of this society that was focused on popularization of Russian history and folk art. Despite the diverse characters of the artists in this movement, they were united by three important principles – their emphasis on individual experience, the concept of “total art work” (*gesamtkunstwerk*), and the aesthetic that art was self-justified.

Sculpture: The first Russian sculptors of note only emerged after the establishments of Arts Academies in St. Petersburg (1757) and Moscow (1832). Most were protégés of the renowned Parisian sculptor Nicolas-François Gillet, and the first to earn fame for his realistic, expressive works was Fedot Shubin. In recognition of his talent the St. Petersburg Academy of Arts appointed Ivan Vitali to the grade of professor, first degree. Other 19th century Russian sculptors included Mikhail Vrubel, Theodore Gordeev, Ivan Martos, Mikhail Kozlovsky, Fedor Shedrin.

House of Fabergé: In 1842 Gustav Fabergé established the House of Fabergé in St.Petersburg. The House of Fabergé was particularly famous for the decorative Easter eggs, intricately designed and decorated with precious jewels, they produced for the Tsars. Management of the House of Fabergé passed to Peter Carl Fabergé in 1882 and continued until 1918 when the Bolsheviks nationalized the company.

Kasli Iron Sculptures: Cast iron sculptures produced by the lost-wax process began to be produced at the Kasli Iron Works in the mid-19th century. Russian and Western European artists such as Eugene Lanceray, Peter Karlovich Klodt, M.D. Kanayev, and N.R. Bakh all produced works at Kasli.

Architecture:

Russian Revival (Russo-Byzantine Style): Russian Revival, or Russo-Byzantine, architecture combines elements of Byzantine architecture with those of pre-Petrine Russian architecture. This style is the Russian interpretation of their architectural heritage that was part of the broader renewal interest in “national” architecture that occurred in Europe in the 19th century. The Cathedral of Christ the Saviour, the Grand Kremlin Palace and the Armory in Moscow are well-known examples of Russian Revival structures.

Neo-Byzantine architecture: In the 1850s during the reign Alexander II the Russo-Byzantine style was replaced by the Neo-Byzantine style for new churches. Although new state buildings would again be built in the Russian Revival style during the reign of his successor Alexander III, the Neo-Byzantine style remained popular down to the start of the the First World War. The Cathedral of Saint Vladimir built in Kiev and the Church of Dmitry Solunsky built in St. Petersburg are the first projects utilizing this style.

Eclecticism: In reaction to the strict, limited elements of classicism, Eclecticism attempted to expand the potential of architectural by combining elements taken from earlier styles. Popular until the first years of Nicholas II's reign, Eclecticism utilized elements from Baroque, Renaissance, Neoclassical and Rococo styles. Andrey Stackenschneider's Mariinsky Palace is one of the most prominent examples of this style.

Dance:

Romantic Period: Ballet masters in Russia in the 19th century continued to come from abroad; among the most important were Pehr Christian Johansson, Jules Perrot, Charles-Louis Didelot, Marius Petipa, and Arthur Saint-Léon.

Russian School: The Russian school, which came to be regarded as possessing the most well-developed technique of any school, emerged as a synthesis of the French school and the Italian school whose techniques was introduced by Cecchetti. Some of the young Russian dancers trained by Cecchetti in the late 19th century became some of the most famous dancers of the early 20th century – Anna Pavlova, Vaslav Nijinsky and Michael Fokine. Other students of his such as Agrippina Vaganova in Russia and Ninette de Valois in England became founders of their own companies of developed their own teaching systems. These teachers and dancers took the techniques of the Russian school back to France, and from there they spread into other parts of Europe and the world.

Grand Ballet (Age of Petipa): Taken from the French term *ballet à grand spectacle*, Russian grand ballet was developed under Marius Petipa, a French dancer and choreographer who worked more than six decades at the Mariinsky Theater in St. Petersburg. Grand ballet, productions that matched contemporary operas in terms of length and storyline, became the favored form in the late 19th century when modern classical ballet reached its peak in Russia. Considered an “art of spectacle” [*zrelischchnoe iskusstvo*], the visual effects of grand ballet overshadowed the music, and even rivalled the dancing itself in importance.

Ballet-Féerie: Popular in the last two decades of the 19th century in private theaters in Russia, *ballet-féerie* was an Italian-based popular derivation of grand ballet which emphasized visual effects at the expense of choreography, flashy performances by the main dancers and set routines for the others. The plots were generally based on fairy tales; the most famous *ballet-féerie* was the 1881 St. Petersburg production of Luigi Manzotti's *Excelsior*.

Bolshoi Ballet: Taking its name from the Bolshoi Theater in 1825, some of the most important choreographers of the 19th century – Arthur Saint-Léon, Marius Petipa and Carlo Blasis – staged their works at this theater. Even during the Soviet period the Bolshoi Ballet was able to keep its name.

Mariinsky Ballet (Kirov Ballet): Originally named for the Mariinsky Theater in St. Petersburg, the Mariinsky Ballet would be renamed twice in the 20th century. The first was in 1917 when it became the State Academy of Ballet and Opera, and the second in 1934 when it was renamed the Kirov Ballet following Sergei Kirov's assassination.

Music:

Russian Composers and the Incorporation of Russian Influences

As Russia had no conservatories prior to the 1860's, Russia's first composer, Mikhail Glinka, had to travel abroad to obtain the majority of his musical training. This allowed him to study the folk music of many different countries and to make the acquaintance of many well-known European composers. After his return to Russia Glinka would greatly influence Russian music's development in general, and opera in particular.

A number of composers after Glinka followed his lead and composed music based on Russian fairy tales; among them were Rimsky-Korsakov, *The Golden Cockerel*; Stravinsky, *The Nightingale*; and Prokofiev, in *Love for Three Oranges*. In the compositions for ballet, Tchaikovsky, Stravinsky and Prokofiev would also be influenced by Glinka's use of fairy-tales.

Glinka's *A Life for the Tsar* and *Ruslan and Ludmila* which was first performed in 1842 would be the first in a long line of operas based on Russian fairy tales. Glinka's compositions mark a turning point in Russian music, the point at which Russian music truly becomes a part of European music, while still retaining its folk music traditions.

Russian Musical Society: Grand Duchess Elena Pavlovna and the composer Anton Rubinstein established the *Russian Musical Society* in 1859. Its primary aim was to encourage and expand the musical study and performance in the country. Regarded as Russia's first school of music, the Society provided instruction to anyone who wished to study music.

One of the most important events in the growth of Russian music occurred with the opening in St. Petersburg of Russia's first conservatory in 1862.

Balakirev Circle: Mily Balakirev established the Balakirev Circle, a musical group, in St. Petersburg. The Circle studied a wide spectrum of musical traditions to employ in their own compositions: Russian folksongs, classical composers and music from Spain, Eastern Europe and the Middle East. Exoticism was becoming as important a part of Russian music as it was in European music. This can be seen in the Middle Eastern influences in *Scheherazade* by Rimsky-Korsakov, and the Central Asian elements in Borodin's opera *Prince Igor*.

In 1866 Russia's second conservatory was established in Moscow by Anton Rubinstein from St. Petersburg and Nikolai Rubinstein from Moscow. Both brothers would play important roles in making Russian music more professional. Famous graduates of Russia's first two conservatories include Tchaikovsky (St. Petersburg) and Rachmaninoff (Moscow).

Mighty Handful (Moguchaya kuchka): At approximately the same time, five composers from St. Petersburg formed a group which became known as "The Mighty Handful" (or "The Mighty Five"). They shared common political and aesthetic opinions and held that music made by Russians should accurately reflect the people of Russia, and not what was taught by Germans in the conservatory. The group's leader was Balakirev, with Mussorgsky, Rimsky-Korsakov, Borodin and César Cui making up the rest of the group.

They advocated the use of Russian elements such as folk music and folklore in compositions, and were disturbed by the predominant position of European music and European musicians. Because of their ability to convey a narrative message they preferred song, symphonic poems and opera over other genres. Despite the group's early solidarity, by the mid-1870s Balakirev and the other members were no longer on good terms and the group was, for all practical purposes, dissolved.

A number of well-known works would be composed by members of the Mighty Handful, among them the operas *Sadko* and *The Snow Maiden*, and the symphonic poem *Scheherazade* by Rimsky-Korsakov; *Khovanshchina* and *Boris Godunov* by Mussorgsky; *Tamara* by Balakirev; and *Prince Igor* by Borodin. All are regarded as masterpieces of romantic nationalism and are inspired, as many of the Mighty Handful's works were, by Russian literature, history and folk stories.

One of the first graduates of the St. Petersburg Conservatory, Pyotr Tchaikovsky disagreed with the Mighty Handful over the composition of classical music, in particular which tradition, Western or Russian, should determine how it was composed. Although Tchaikovsky's interest in nationalistic music grew in the late 19th century, he remained opposed to the Mighty Handful's nationalistic bent. Despite his disagreements with the *Mighty Handful*, Tchaikovsky's *Romeo and Juliet* shows the influence of Balakirev.

Discussion/Questions

1. What was the aim of the World of Art Movement (*Mir Iskusstva*) in Russia? What were their key achievements?
2. What is the origin of the Wanderers (*Peredvizhniki* -Itinerants)? How was a relatively minor incident at the Imperial Academy of Arts transformed into an artistic movement that would have a profound impact on Russian society and culture?
- 3-How were the 19th century Russian composers influenced by Western composers and how did they influence the popular culture of the West?

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RELIGION

Sobornost: The idea of *Sobornost* (communality) appeared in Russian religious thought, which was identified with the Slavophiles Ivan Kireyevsky and Alexey Khomyakov's concept of the communal unity of all believers, like Russian *obshchina*, a peasant commune, united by Orthodox values denying Western individualism.

Russian Bible Society: The first quarter of the 19th century witnessed active endeavors for spiritual satisfaction on the part of large segments of Russian society. One group, called the Russian Bible Society, opened in 1813. Although initiated by the upper strata, it derived support from all classes and from many faiths with Prince Alexander Golitsyn who also happened to be Over-Procurator of the Holy Synod, at its head. Later in 1817 he was appointed head of a new Ministry of Spiritual Affairs and Education. The ministry introduced the fusion of secular and sacred into the state, and issued a statute declaring all religions equal.

By virtue of the prominence of many of its leaders, the Society had significant impact in the government, and it eventually became an official arm of the government.

Toleration Through Isolation: In the Russian Empire non-Orthodox religious communities fell into different legal categories. Some were legally recognized and tolerated; others were tolerated but lacked legal recognition; and still others were neither legally recognized nor tolerated. However, official toleration did not imply freedom of conscience, since toleration was considered to have been granted to a distinct, recognized group, an approach that frequently resulted in nationality and religious identity being inextricably linked.

Revolution of 1905: After the Revolution of 1905, for the first time, the state promulgated an Edict of Religious Toleration in April 1905, granting legal tolerance to all other religions in Russia, and allowing members of other religious groups to act more freely than before.

Discussion/Questions

1. In the Russian Empire non-Orthodox religions were recognized by an Edict of Religious Toleration of 1905. Did this Edict result in real equality for followers of religions other than Russian Orthodox Christianity?

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PHILOSOPHY

Philosophical Circles: The development of philosophy in Russia was strongly influenced by a number of intellectual circles that emerged after 1815. Nikolay Stankevich's circle, established in the 1830s played a key role in introducing such figures as Granovsky, Bakunin and Belinsky to Hegel's idealism. In the next decade Slavophiles and Westerners discussed on what bases a new Russia should be established, and in the last years of the 1840s the Petrashevsky circle criticized the institution of serfdom and debated how to transform Russian society into a socialist, democratic one.

Slavophiles: In line with German Idealism, Slavophiles argued that Russia should seek solutions to current problems from its own unique culture and traditions, and turned their backs on the Western influences that had begun during the reign of Peter the Great. Slavophiles claimed that three institutions were the basis of Russia's unique character – the Russian Orthodox Church, the tsarist autocracy and the peasant commune. The movement was conservative in its reverence for tradition and the past, presenting a potent vision of an ideal Russia that was in contrast to "the West" that has remained influential even to this day.

Alexey Khomyakov: Khomyakov combined elements of classical German Idealism, and the theories of Hegel and Schelling. In particular he argued that Christianity's spiritual and moral freedom that lay at the heart of Orthodoxy distinguished it from the Catholic Church's "despotic tradition".

Konstantin Aksakov: Aksakov, introduced to the philosophy of Hegel through the Stankevich Circle, interpreted it through the lens of Slavophilism. In addition, in the more relaxed political atmosphere of the latter 19th century Aksakov worked as a playwright and social critic.

Stankevich Circle: Established in 1831 by Nikolay Stankevich, the Stankevich circle was closely linked to the beginning of the Westernizing movement. Among its members were Granovsky, Aksakov, Lermontov, Bakunin, Belinsky, Kavelin, Koltsov, and Botkin. They shared an interest in the philosophy of Hegel, history, literature and Schelling's aesthetics and philosophy of nature. Although sharing many ideas with the Herzen-Ogarev circle, they had no defined political agenda.

Westernizers: In the first half of the 19th century French and German Romanticism had profound influence on Russian thought, and it was in this period that calls were made for government reform, educational improvement, and individual freedom in the light of rationalism and science. For the Westernizers Russia's future lay with Europe and would be based on the ideals of the French Enlightenment, rather than in the romanticized vision of Russia's past presented by the Slavophiles. The Petrashevsky Circle would be instrumental in formulating an adaption of Western European utopian socialism for Russia.

Petrashevsky Circle: A devotee of the French utopian socialist Charles Fourier, Mikhail Butashevich Petrashevsky organized his group in the 1840s in St. Petersburg. Linked by common interests and a desire to reform Russian society and government, the Petrashevsky Circle met weekly.

Peter Chaadaev: Chaadaev examined Russia's historical role and future in his *Philosophical Letters*, written in the late 1820s. His philosophical understanding is religious in general, and his views on history show French, Catholic influence in particular. Like many members of Russia's educated elite in this period, Chaadaev expressed in his work a sense of powerlessness and apprehension about Russia's future.

Vissarion Belinsky: As a member of Stankevich's circle Belinsky was introduced to the ideas of Hegel and Schelling's philosophy of nature, and later those of French socialism and the German thinker Feuerbach. In contrast to the Slavophiles who argued that Peter I's reforms were responsible for the gap between the common people and the educated elite, Belinsky claimed that the reforms that had created this gap were merely the first step in the modernization of Russia, and that as the necessary reforms of Russian society and politics were carried out, the gap between the elite and the common people would eventually disappear.

Alexander Herzen: During his student years in Moscow at the Physico-Mathematical Faculty Herzen became acquainted with the ideas of St. Simon, Feuerbach, Goethe, Proudhon, Schiller and Hegel. Imprisoned and exiled to northeast Russia in 1834, Herzen emigrated to France in 1847 where he published two magazines, *The Polar Star* and *The Bell*. Herzen's socialism was a major influence on the early Russian revolutionary movement in general, and on the participants in the revolutions of 1905 and 1917 in particular. Convinced that Europe was on the verge of collapse and that fundamental reform could only be achieved through protracted, bitter conflict, Herzen urged Russia to reject capitalism and bourgeois society in order to avoid this fate.

Nihilism: Popularized in the novel *Fathers and Sons* (1862) by Ivan Turgenev, nihilism was an ideology that rejected traditional sources of authority, saw individual freedom as its highest goal, claimed that materialism was the only reliable source of knowledge, called for society to be based on rationalism and had tenuous links to a revolutionary movement between 1860-1917. However, nihilism soon degenerated into mere anarchy and by the late 1870s was group linked to terror or political murder could be labelled nihilist.

Existentialism: Advocating individual definitions of meaning in life and the effort to make rational choices in an irrational cosmos, existentialism claims that embracing existence is the only means of finding meaning in universe that lacks, meaning or purpose. Two of the most important Russian existentialists were Feodor Dostoyevsky (particularly in *Notes from the Underground*), and Nikolay Berdyaev, a political and Orthodox thinker.

Anarchism:

Mikhail Bakunin: Considered the founder of collective anarchism, Bakunin was introduced to the ideas of Kant, Fichte and Hegel as a member of Stankevich's circle. Bakunin's role in several political uprisings earned him years in prison, death sentences, and exile to Siberia where he escaped in 1861 to England. From there he went to Italy and eventually Switzerland, where he became an influential figure among Russian and European radicals.

Leo Tolstoy: Tolstoy was a student of Schopenhauer's philosophy whose travels in Europe brought him into contact with Proudhon and other French anarchist intellectuals. Tolstoy's strongest social criticism was

aimed at institutionalized religion which he believed had corrupted Christ's true teachings. His Christian anarchism was based on Jesus' stress on resisting evil, which Tolstoy interpreted as *never do violence* to another. According to Tolstoy, Christ had been crucified by the authorities of his time as a conscious response to the threat his teachings posed to social structures based on violence or the threat of violence.

Materialism:

Nicholas Chernyshevsky: Chernyshevsky's thought was shaped by numerous influences – Feuerbach, 18th century French materialism, Hegel, Proudhon, Leroux, St. Simon, and Leroux. Religious until 1848, Chernyshevsky became a materialist, atheist, socialist and democratic republican who advocated the use of the scientific method and denied both divine revelation and the Orthodox tradition. Arrested and sentenced to penal servitude in Siberia in 1862, Chernyshevsky argued for “rational egoism” in his novel *What Is to Be Done?*.

Dmitry Pisarev: Moving from religious mysticism during his university years to Büchner, Vogt and Moleschott's crude materialism later in life, Pisarev was proud to be called a “nihilist”. He argued that useless traditions and concepts should be eliminated without mercy.

Populism (Narodnichestvo): The last secular intellectual movement before Marxism in the last decade of the 19th century, Populism advocated agrarian socialism among the Russian peasantry (narod). While Populism may have had its roots in the thought of Herzen and Chernyshevsky, Peter Lavrov was its most important theoretician.

Peter Lavrov: Under the influence of Spencer, Comte, Feuerbach and John Stuart Mill, Lavrov came to believe that science could provide the principles of both creative activity and knowledge. Lavrov hoped that the Russians would be the first to carry out a socialist revolution through common cultivation of the land and sharing the products of their labor. His revolutionary associations led to forced retirement and exile to Vologda in 1866. After escaping from exile Lavrov settled in Paris.

Nicolay Mikhailovsky: Editor of *Russkoe Bogatstvo*, Mikhailovsky was the second most important Populist thinker. Like Lavrov, he was an enthusiast for the views of John Stuart Mill.

Tchaikovsky Circle (Tchaikovtsy): Established by the radical Nicholas Tchaikovsky, the Tchaikovtsy began as a literary group promoting self-education, but went on to print, publish and distribute scientific and revolutionary works as it evolved into an activist, Populist (Narodnist) organization in the early 1870s.

Religious Philosophers:

Pochvennichestvo Movement:

Apollon Grigoryev: At one time a member of the pochvenniki group, whose members included Dostoyevsky, Grigoryev claimed that each nation developed in line with its own internal principles, like living organisms. This was in contrast to the ideas of Hegel who argued that nations and societies were merely a series of players in the dialectical advance of history in accordance with the spirit of humanity, or the world-spirit.

Fyodor Dostoyevsky: The existential ideas presented in Dostoyevsky's work have had a profound influence on Russian and Western thought and have inspired a number of important religious thinkers such as Lev Shestov, Sergey Bulgakov, Mikhail Bakhtin, and Nikolay Berdyaev. In particular, Dostoyevsky wrestled with issues related to anthropology, ethics and philosophies of history, religion and the human spirit.

Naturalism:

Vasily Rozanov: Rozanov's intellectual roots lay in conservatism and Slavophilism, and was an admirer of Dostoyevsky and Strakhov. As an existentialist, he rejected both commonly accepted religious tenets as well as the revolutionaries' secular vision. Rozanov considered the teachings of the New Testament to be too focused on death, and espoused an original metaphysics of family life and sexual relations that he believed was more akin to the Old Testament.

Konstantin Leontyev: Worried that Russia would fall under the sway of decadent Western European liberalism and pluralism, Leontyev defended the principles of faith, authority and hierarchy, as well as advocating political and aesthetic ideas in line with those of Nietzsche.

Nicholay Berdyaev: Berdyaev began as an active Marxist, which led to his eventual arrest and three-year exile in Vologda. After moving to St. Petersburg in 1904 Berdyaev abandoned his Marxist views and immersed himself in study and discussion of the spiritual and mystical aspects of various groups. Despite still considering himself a radical, spiritual development took precedence over political struggle for Berdyaev, so the Bolsheviks' restrictions on personal freedom made the regime unacceptable for him. Berdyaev regarded freedom as a gift from God, who had created the world out of freedom, to humanity. These views led to Berdyaev being arrested twice; after his second arrest he was ordered to leave the country or face execution.

Sophiology:

Vladimir Solovyev: As the founder of the theological doctrines of Sophiology and Godmanhood, and the philosophy of all-unity Solovyev attempted to merge rationalism, mysticism and empiricism in order to better know God, man and nature. He believed that Russia could play an important role in reuniting the Catholic and Orthodox Churches to create the one, true, universal Church.

Sergey Bulgakov: Bulgakov's complex spiritual journey took him from abandoning religion and embracing Marxism, to rejecting Marxism in 1900 and gradually returning to his Orthodox faith. In his effort to refute Positivism and Marxism, Bulgakov focused on creating a religiously-oriented idealism by combining Orthodoxy, Neo-Kantianism and Marxism. He stressed the superiority of God over this material world, although existence in this dimension remained meaningful.

Discussion/Questions

1. Discuss what philosophical ideas flowed into Russia during the Westernization period and the impact of Westernization.
2. Slavophiles believed that three institutions were the basis of Russia's unique character – the Russian Orthodox Church, the tsarist autocracy and the peasant commune. If peasant commune was considered one of the unique elements of Russian society, why did the Slavophiles also support the abolition of Serfdom?
3. The Westernizers called for government reform, educational improvement, and individual freedom in the light of rationalism and science under the influence of French and German Romanticism. How did the Westernizers attempt to adapt these Western ideas to the conditions in Russia?
4. In the 19th century numerous literary circles emerged. What was the social and political context in which these intellectual groups and literary circles developed?

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LITERATURE

It was only during the reign of Alexander II that Russian writers were able, for the first time, to experience the satisfaction of independent, creative work which was national in both its spirit and its style. Poetry above all was regarded as a spiritual exploit and a worthy vocation.

Golden Age: Traditionally the 19th century is regarded as the "Golden Era" of Russian literature. Poetic talent in particular flourished in the Romantic movement; two of the most prominent poets in this period were. A. Zhukovsky and his protégé A. S. Pushkin.

Romanticism: It was V. A. Zhukovsky who first brought European romantic idealism into Russian poetry. The fables of I. A. Krylov show a growing interest in national characteristics, and the wars against Napoleon I only furthered this trend. A. S. Pushkin, often regarded as the greatest Russian poet, developed a realistic, nationally conscious modern Russian style, influenced to a degree by romanticism and European poetry in the 1820s. Following Pushkin, the poetry of M. Y. Lermontov was able to maintain such stylistic excellence for a while.

Realism: It was in the 1830s that a cultural divide between Slavophiles and Westernizers became apparent. V. G. Belinsky, the main proponent of the Westernizers, emphasized the importance of the link between literature and national life, and advanced the development of Russian literary realism. Likewise, N.V. Gogol, the main initiator of realistic prose, also demonstrated qualities of romantic and morbid fantasy in his satirical and humanitarian tales. In the mid-19th century, I. A. Goncharov developed a harsh realism, tinged with humor; A. N. Ostrovsky, the first depict the merchant world in Russian literary works, wrote numerous plays, although most of them are no longer performed. F. I. Tyuchev's poetry endowed everyday events with philosophic significance, and N. A. Nekrasov penned verses with social purpose.

The prose works of Russia's literary golden age were written in the context of a strong tsarist autocracy. While generally composed within a realist framework, the masterpieces of this period are also characterized by mysticism, brooding introspection, and melodrama. I. S. Turgenev became internationally renowned for his complex novels which were also extremely critical of Russian society. The moral and religious idealism found in F. M. Dostoyevsky's works earned him both critical and popular acclaim, as did the novels of L. N. Tolstoy. These two writers remain even today among the giants of world literature. A. P. Chekhov closed the golden age with his sensitive plays and stories, and the following period is better known for its poetic works.

Discussion/Questions

1. Why was the 19th century regarded as the "Golden Era" of Russian literature?
2. Discuss the general characteristics of the Russian realism, and the governments reaction to it.

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20th Century

Overview At the start of the 20th century, more than eighty percent of Russia still lived in the countryside. In Russian society literacy was very low, and the economy was still based on agriculture. Industrialization created a new class of wage workers, but it was one of the poorest among the European countries. Rapid industrialization also increased literacy, and for the educated members of society the Russian monarchy was ineffective in governing the country. The autocratic monarchy failed to grant the people a constitution and a parliament. The government's attempts to suppress any opposing ideology, combined with a lack of political dialogue with educated society resulted in a growing social and political crisis. It was clear that Russia was unable to carry out the type of economic and social reforms that would be required to catch up with Western Europe.

Russia's disastrous participation in the Russo-Japanese War and World War I made the Tsar unpopular, and the Tsar was becoming more and more alienated from ordinary Russians. There was increasing discontent throughout the country, and many educated members of Russian society wanted to express their concerns, but there were no legal means to do so, therefore they joined in revolutionary movements. The Bloody Sunday event and the following Revolution of 1905 created a wave of mass political and social unrest in the country. To calm the situation down, the Tsar established the Duma in 1905 and issued the October Manifesto granting basic civil rights. However, it was too late to prevent the fall of the Empire.

EVENTS

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.

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

Populism (Narodnichestvo): 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."

Marxism: 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.

Bloody Sunday: 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.

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.

Government response to the strikes:

Duma and October Manifesto: 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.

Collapsed Economy: 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.

End of the Empire: 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.

Discussion/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?

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POLITICAL HISTORY

GOVERNMENT

October Manifesto and Creation of Duma Monarchy: The Bloody Sunday movement and the first revolution of 1905, both of which took place in the aftermath of the disastrous Russo-Japanese War, led to the tsarist government making significant changes to the existing system of government. In the revolution of 1905 masses of workers and peasants led by intellectuals revolted against the autocracy and demanded the rule of law and a constituent assembly. Despite the failure of the revolution of 1905, when combined with strikes, demonstrations, economic problems, famine, military defeat and high casualties in the war tsar Nicholas II was pressured to initiate some reforms and make some serious concessions to his people. He issued his *October Manifesto*, drafted by his minister of finance Sergei Witte, which announced the creation of a *State Duma*. The Manifesto promised the people of the empire basic civil rights. Later, the freedoms granted in the manifesto were canceled. The tsar still made executive decisions when the Duma was not in session, had the right to dissolve it anytime, and veto any legislation. The First Duma was dissolved because they demanded radical land reform, and the Second Duma suffered a similar fate. Russia had a real parliament, but the country continued to experience revolutionary and counterrevolutionary violence.

Stolypin's Agrarian Refoms: After the Duma's dissolution, the minister of the interior Peter Stolypin introduced a plan to create a prosperous landowning class. Stolypin's agrarian reforms also gave the peasants opportunities to leave their village to set up separate farms. This reform allowed peasants to purchase land through the Peasant Bank and to migrate to Siberia and Russian Central Asia from overpopulated provinces. By 1916 about half of all peasant households had left their communes and owned their land privately.

However, Russia went through a famine in 1906-1907, in 1911 discontent in factories and universities resurfaced, and new problems appeared as industrial politics became increasingly important.

World War I: During WWI Nicholas II took the command of the army in 1915 and left control of the government to the tsarina and Rasputin, a self-proclaimed holy man. Rasputin and the tsarina shifted ministers without reason, did not know how to exercise governmental power, and the Duma and the government were left without national leadership. The Duma immediately formed a *Progressive Bloc* led by the Kadets and Octobrists parties which advocated a government capable of winning public confidence, demanded political amnesty, religious freedom, and freedom for trade unions. Premier Goremykin rejected this attempt to limit the autocrat's power, and in 1916 the relations between the Duma and the executive organ worsened when Duma deputies accused the government and the tsarina of conspiring with the Germans.

Meanwhile, by early 1917 there were 7 million dead, wounded, captured and missing in the Russian army, and Moscow and St. Petersburg were desperately short of food. Strikes were widespread and Nicholas II did nothing to stop them; in March 1917, revolutionaries brought down the autocracy, the Romanov Dynasty. The country fell into the hands of liberal and moderate elites who quickly organized the Provisional Government, ending three hundred years of Romanov autocracy.

Provisional Government and Petrograd Soviet: The Provisional Government was to exercise authority until a democratically elected Constituent Assembly could establish a permanent regime. The Government granted full freedom of speech, press, assembly, and religion, and equality to all citizens. Provincial governors were abolished and local governmental officials were elected. Restrictions on minority groups were lifted. However, the Provisional Government's intention to remain in the war, unreliable concessions, and weakness led to the formation of an alternate center of power, the Petrograd Soviet, a proletarian organ. The Petrograd Soviet, unlike the Provisional Government, demanded an immediate end to the war;

confiscation of private land; the destruction of the bureaucracy, the army and the police; and the cession of all state power to the workers' soviets. The Provisional Government began to lose the battle in the factories, in the countryside and in the army. The Bolsheviks gained control in most of the urban soviets, and expelled the Provisional Government. However, when the Bolsheviks failed to win a majority of seats in elections for the Constituent Assembly and Lenin forcibly dissolved the assembly, indicating that their intention was one-man, one-party rule, they found themselves at war with their various opponents.

In 1922 the Bolsheviks proclaimed the formation of the Soviet Union which was organized into a type of ethnic federal system, and Lenin urged all of the 15 republics to create a system of national republics, equal in status, and allowed them limited autonomy. But during Stalin's rule these republics were subject to the authoritarian control of the central government.

Totalitarian System: During Stalin the government was highly centralized, and all other parties and cultural organizations were all closed. The political system was run by the Communist Party, the Politburo and the government ministries. The monolithic state supervised and controlled the lives of all of its citizens; any opposition was significantly diminished and via purges Soviet citizens disappeared or were eliminated. The legal basis of the Soviet political system was the Constitution of 1936, but it meant little in practice. The central government retained full power, and all nationalities had their territories and cultural institutions, but the All Union Communist Party, dominated by the Russians, ran everything. The government exercised an intense Russification and assimilation policy, and forced collectivization and industrialization.

De-Stalinization: After Stalin's death in 1953 none of his successors gained his arbitrary power. Khrushchev preserved the main features of the Soviet system, but denounced Stalin's crimes, loosened control over Soviet satellites, and urged a return to Leninism and collective leadership. He increased the party's authority over the technocrats. He reduced political control in all spheres of life to encourage the citizens to have a stronger commitment to socialism through greater participation in the system. Despite his efforts, he earned the enmity of other Party members, and the Presidium demanded his resignation.

Gerontocracy: Andropov and Chernenko maintained the old Soviet system by relying on their past experience, and advocate no reforms. However, this policy produced no beneficial results for the Soviet Union, because conditions within the country had changed and it needed to be reformed.

Gorbachev's Democratization: Mikhail Gorbachev became the General Secretary in 1985, and introduced a series of political and economic reforms to improve the stalled Soviet economy, and bring more flexibility to the government. In order to revive the economy, Gorbachev introduced *perestroika*, meaning restructuring. *Perestroika* allowed more freedoms in the market economy, but also allowed opposition groups to speak out against government policy. However, Gorbachev's democratization and liberalization set a series of events into motion that, in some ways, played an important role in the fall of communism, the dissolution of the Soviet Union, and the calls for independence from the Soviet republics.

Discussion/Questions

- 1- What was the social impact of revolutionary ideas in Russia?
- 2- Which political movements that evolved in the early 19th century affected Russian society?
- 3- Why did the Provisional Government fail against the Petrograd Soviets?
- 4- What were the political impacts of Gorbachev's democratization?

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MILITARY

Interest in the Far East: Russia had never abandoned its imperialistic and expansionist policy, particularly in the Far East, that aimed at creating a sphere of influence in the region. It attempted to unite its dissatisfied and oppressed citizens through a “small victorious war” with Japan without considering the potential cost of the war. When Japan launched a surprise attack on Port Arthur in Manchuria in 1904, the Russian army was caught by surprise. The Russian army was not prepared to fight against the technologically superior Japanese army. The poorly planned war with Japan ended disastrously, with almost all of the Russian fleet was destroyed or captured. This war showed that Russian army was still backward, the troops were led by inept generals unable to foresee how the war could develop, and untrained troops drawn into this *battle* could not fight without adequate arms or ammunition. Nicholas II and his leading generals also did not consider the distance they had to cover to reach the Far East, having to cross thousands of miles to reach the front. In addition, the economy was very weak, and the territory being fought over was not very important to Russia. As a result, the Russian people did not support Russian involvement in the war.

First Revolution of 1905: In 1905, there were revolutionary movements across Russia, mass strikes, famine, and military mutinies in which soldiers defied the orders of their officers and issued economic and political demands. After the event known as Bloody Sunday on 22 January 1905 and the successive waves of mass strikes, Nicholas II had to seek a negotiated end to the war.

World War I: Under the unimproved political and economic conditions the demoralized army had no time to recover, and the Russian society and the army were not ready for a total war, World War I in 1914. World War I proved that both the Russian army and the empire were insufficiently modernized to wage a major war with the European great powers. Although by 1914 the active army numbered 1.4 million men, the overwhelming majority of young men in the empire never received any military training at all. As the number of casualties increased in the World War I, the Empire experienced difficulties in finding men to fill the ranks. Therefore, the non-Russian minorities were drafted into the army, but ethnic minorities met with considerable discrimination within the army.

The Russian army was also exhausted by the Russo-Japanese War and 1905 Revolution, and the high number of casualties, economic distress, inadequate infrastructure, arms and ammunition, and neglected social problems that had accumulated for centuries increased discontent to the level that the soldiers began to disobey the orders of their officers. It was this army that had helped the Empire to survive, but, now it was the same army that would bring it down. Participation in World War I was the final stage of this discontent, and was the time that the Russian army abandoned their Holy Father, the Tsar. Vladimir Lenin opposed World War I calling it an imperialistic war, encouraged proletariat soldiers not to take any order from their officers, and instead, to fight against the enemies of the revolution at home. *The Russian military* mutinied, the *troops deserted* soon afterward, demoralized army troops joined the strikers, and Nicholas II was forced to abdicate causing the Empire to collapse.

Provisional Government verses Petrograd Soviet: Unlike the Bolsheviks, the Provisional Government had decided to keep the Russian army in the war. However, the Petrograd Soviet forbade soldiers and workers to obey the Provisional Government unless the Soviets agreed. The Petrograd Soviet released Order #1, demanding that military units establish soldier committees, and announcing that the Soviets could veto the directives of the Provisional Government. Although this was a direct challenge to the Provisional Government's authority, the Provisional Government did nothing to stop the power of the Petrograd Soviet creating an alternate power. The Provisional Government set up death squads to execute army deserters, but this treatment increased rage against the government. When there was a pro-Tsar coup led by General Kornilov in 1917, the Provisional Government could not suppress the riot and had to call in the Bolsheviks to help it. This weakened the Provisional Government, but strengthened the Bolsheviks.

The Establishment of the Red Army: The establishment of the world's first revolutionary army, the Red army, was announced on January 28, 1918 by Lenin in a decree, with Leon Trotsky founding the army and becoming the first commissar for war. Trotsky recruited 50,000 experienced former Imperial Army officers to command the Red Army. The Red army served the world's first communist state and it was created not only to defend this state against counterrevolutionaries inside, but also against the capitalist, bourgeois

states outside. In addition, it served as the political instrument of the revolution, and was also closely supervised by the Communist Party by having a political leader (*politruk*) in each unit who was appointed by the Bolsheviks to monitor the troops and the officers. To an extent that over 90% of all officers and personnel in the army were the members of the Communist Party or Komsomol. Unlike Western armies, the Bolshevik army did not serve a general national interest, it served class struggle and world revolution. Lenin's goal was to spread the revolution abroad and to expand Soviet influence throughout the world. The Comintern, established in March 1919, functioned as an organ to promote international revolution, and to establish Soviet control over countries in the West by using all available means, including military force, to overthrow existing capitalist regimes; however, the world revolution never materialized.

Civil War: During the Civil War, the Red Army fought the White armies, the opponents of the Bolshevik regime, as well as foreign interventionists, and also Russia's former allies such as the Britain and France which decided to eradicate *the Bolshevik* regime in order to prevent the spread of communism westward.

After the Bolsheviks won the Civil War, the Red Army became a professional military organization, and was transformed into a small regular force; territorial militias were created for wartime mobilization. The Bolsheviks opened military schools to alleviate the shortages of professional military personnel in the Soviet military.

Industrialization and the Soviet Army: During Joseph Stalin's rule, industrialization required a modernized army. Stalin began by changing the name of the Red Army to the Soviet Army, and increasing military expenditures and the capacity of the army. He introduced the old ranking system, and the rank of Marshal became the highest rank in the Soviet army. The Soviet Army was predominantly Russian in national composition. Stalin dissolve national military formations, and turned them into ethnically integrated units, and the territorial militias were abolished and replaced by a regular army in 1935. The class restrictions on military service were lifted through the constitution of 1936. All citizens became subject to military service, and serve in ethnically mixed units; however, the potential disloyalty of ethnic groups was a major concern in the conscription of the Soviet army.

In 1937 Stalin came to see the military as a threat to his authority, removed rivals who opposed his high military spending and rapid industrialization policy, and executed thousands of Red Army officers, severely reducing the capacity of the army in the process. The killing of more than 700,000 shook the foundations of the Soviet Army.

World War II: Germany's attack on the Soviet Union in June 1941 caught Soviet forces unprepared. At the beginning of World War II the Red Army had 5 million men, and but this number reached 30 million towards the end of the war. The Soviets even conscripted women and used them in combat as pilots and snipers. The conscription of large numbers of young men was the greatest constraint on the Soviet economy as it created labor and food shortages. Rations fell in urban areas, and the millions of prisoners in Gulag labor camps were starving, boosting their death rate. Stalin felt that prisoners of war and minorities could not be trusted, and deportations began. First, the German population of the Soviet Union was deported to Siberia and Central Asia; later Stalin, accusing the Chechens of collaborating with the Germans, deported the entire Chechen nation to Central Asia in February 1944. Others followed.

During the war, the majority of Soviet equipment was obsolete and inferior to that of the Germans. But, their Rattenkrieg (War of the Rats), scorched earth and Maskirovka tactics, and the ice helped them to cut off enemy supplies, and force them to surrender.

Many of the Soviet forces who helped to liberate the countries of Eastern Europe from German occupation remained in the region even after Germany's surrender in 1945. This was done to establish satellite states to create a buffer zone between Germany and the Soviet Union, and to spread the Soviet's political and economic influence in the region.

Cold War: After the war ended, however, the Cold War emerged out of a conflict between Stalin and Harry S. Truman over the future of the seven Eastern European communist states during the Potsdam Conference in 1945.

The defeat of the Germans cost the lives of over seven million soldiers and twenty-seven million civilians. By the end of World War II, the Soviet army had been reduced to 13 million men. After the war ended, the Soviets realized that they needed advanced weaponry, and to create more modernized and mobile armed forces. Accordingly, they reduced the number of army personnel to five million, introduced new weapons like the AK-47 and vehicles like the BMP-1, the first infantry fighting vehicle.

Nuclear Weapons: The Soviet Union tested their first atomic bomb *First Lightning* (also RDS-1 or Izdeliye 501) on 29 August 1949, after the atomic bombings of Hiroshima and Nagasaki, and continued to develop nuclear weapons in full force. It was not until 1963 that the Soviets and the US signed a treaty to ban nuclear proliferation in Antarctica, and nuclear weapons testing in the atmosphere, underwater, and in space.

Warsaw Pact: During the Cold War, in 1955 the Soviets created the Warsaw Pact, a mutual defense organization, to counterbalance the NATO alliance, and used this alliance to invade Hungary in 1956 and Czechoslovakia in 1968 to suppress the disturbances, and keep these countries within the Warsaw Pact.

In 1968 Brezhnev officially asserted the Soviet Union's right to intervene in other nation's internal affairs in order to defend socialist regimes against any intervention of the capitalist countries. The Brezhnev doctrine was also used to justify the invasion, and the creation of an *Afghan* satellite state in 1979. Ten years of war ended when Gorbachev ordered the Soviet troops to withdraw in early 1989; it had cost approximately 20 billion dollars a year, and resulted in 15,000 Soviet casualties.

Strategic Arms Limitation Treaty: A brief warming of relations with the US began in 1972, when Brezhnev and Richard Nixon signed the Strategic Arms Limitation Treaty (SALT), freezing certain US and Soviet weapons systems. However, this period known as *détente* was short-lived; relations again became strained when Soviets troops invaded Afghanistan in 1979 during the presidency of the stringently anti-communist Ronald Reagan. A second SALT agreement was signed in June 1979 in Vienna, but never ratified by the United States Senate due to the breakdown of *détente* in the late 1970s and early 1980s.

Soviet Defense Industry: In the 1980s, the Soviets dedicated a quarter of their total state budget to the defense industry. The Soviet Union maintained the largest nuclear weapons stockpile in the world. It was estimated by the Natural Resources Defense Council that in 1986 the number of Soviet nuclear warheads reached their highest number, approximately 45,000. The Soviet Union built 50,000 T-54/55 tanks between 1954 and 1980. Even after the break-up of the Soviet Union, the Russian defense industry remained the largest in the world, larger than even those of the United States, China, Britain and France.

Discussion/Questions

1. What factors led the Soviets to invade and fight in Afghanistan?
2. Why did the Soviets sign the Strategic Arms Limitation Treaty?
3. What were the main points of Soviet military doctrine?

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SOCIAL HISTORY

CLASSES

Classless Society: To build a communist society, the Soviets' first task was to eliminate all exploiting classes, such as landlords, merchants, kulaks etc., and create a classless, socialist society. With the elimination of the exploiting classes in the Soviet Union, there would be no barriers blocking the way for the development of a socialist country. Their goal was for the nation's income to be totally dedicated to providing for all of the workers' needs, both private and social. Class antagonism would be replaced by the shared

interests and goals of all levels of the population. The elimination of conflict and distrust between all nations, national groups and nationalities within the Soviet Union would lead to mutual friendship, resulting in true, fraternal cooperation among all peoples in this single, federated state.

Working class (Proletariat): Imperial *Russia* was backward economically, and its *working class* small, around 4 percent of the population. The Bolsheviks' main task was to establish the hegemony of the proletariat, abolish the capitalist economic system, and establish socialist ownership of the means of production. The working class of the Soviet Union had become politicized, and were the backbone of the revolution.

Peasants: After the peasants were emancipated from all exploitation, the peasant began to survive on their own without any landlords, kulaks and usurers exploiting them. During the enforced collectivization process, the majority of peasants were compelled to join the collective farms.

Nomenklatura: *Nomenklatura* was the term used to classify the Stalinist and post-Stalin members of the Soviet bureaucracy. The *Nomenklatura* included all Communist Party members, government officials, and senior officers in the army. *Apparatchiki*, who were the full-time Party officials, were also considered *Nomenklatura*. The term *Partapparat* was also used to denote this privileged ruling class in the Soviet Union.

Intellectuals: The intellectuals in the Soviet Union had also undergone significant alteration. The majority came from the ranks of the workers and peasants. Intellectuals now only served socialism, not capitalism, and became equal members of this socialist society.

Military: The Bolsheviks established the Red Army in 1918. The military was politicized and the soldiers were provided special political indoctrination to serve the socialist system and to protect it. After the Civil War, the army became a professional military organization, and with the establishment of Soviet military schools, the Soviets sought to create a loyal officer corps. The name Red Army was abandoned in 1946 and became the Soviet Army under Stalin.

After the liquidation of the exploiting classes, despite the official propaganda declaring a classless society, three classes were implicitly recognized by the Soviets - the working class, the peasant class and the intellectuals. Any other class formation outside the classification of the Party was deliberately discouraged since it would threaten the Party's monopoly on social control. However, Soviet society looked far from classless and more complex toward the later years of the Soviet Union due to increasing inequalities in the distribution of income and sharp variations in socialist values. However, it is clear that they were successful in narrowing the gaps and divisions between social groups.

Discussion/Questions

1. Why was the main task of the Soviets to create a classless society to fulfil the building a communist society?
2. After the emancipation of the serfs, they became free and were able to leave their farms. Some stayed in the rural areas and became farmers, but others migrated to the urban areas to become workers in the factories. Discuss the working class of the Russian Empire and the Soviet Union. In what ways they were different from each other?

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GENDER RELATIONS

Women's participation in economic and social life: Women began to participate in the economic and social developments of the last decades of imperial Russia. Noblewomen and feminists organized charities

and persuaded the government to provide women with higher education. However, these changes excluded peasant and working-class women although they made up 80 percent of the female population and played a crucial role in industrialization. Many male workers did not even want to work with women in the factories, thinking that women would bring down wages and cost men jobs. Women were never allowed to obtain leadership in the factories. Even the female textile workers' union had male leadership. Starting in 1905, women were out on the street participating in strikes, demonstrations, and taking active role in the Soviets.

The Russian Revolution began in February 1917 with a demonstration staged by women congregating on the Nevsky Prospekt in Petrograd, and the slogans on their banners demanded change. Hundreds of women came out of their factories and men joined in their protests on that day in 1917 which came to be known as the Women's Day March.

On February 23, textile workers poured into the streets to protest shortages of bread and the war that had cost so many men's lives. There were around one million female workers living in Russia's cities who were paid half the wages of men and treated unequally. The revolution brought many women into politics, and they began to demand women's equality.

Zhenotdel: Women went to work in the new government and in the military. The Bolsheviks established the women's department of the Secretariat of the Central Committee of the All-Russian Communist Party (Zhenotdel) to educate women and promoted the establishment of female internships. In 1930's women made up 13 percent of the total party membership. By 1939 about four-fifths of females were literate, and the number of women completing secondary and higher education continued to increase.

Industrialization: Between 1929 and 1935, 1.7 million women were working as industrial wage earners. Although Stalin's rapid industrialization opened up new career opportunities for women, in 1943 women made up 53 percent of industrial workers and in 1945, 92 percent of agricultural workers were women.

Women at the front: There were also around 70.000 women enlisted in the Red Army during the Civil War and World War I; some women fought in battles, but many of them served in non-combative positions, such as medical or clerical positions. In 1920, the Soviets provided for the political and legal equality of women, and removed marriage from church control and made it a civil matter. However, male soldiers did not want to be with women at the front. They believed that women were not strong enough to handle the stresses of war, that they brought bad luck and destroyed friendships.

Inequality returns after war: Towards the end of World War II, after the government's stress on the importance of women in domestic jobs, some women had to yield their jobs to returning men in the countryside, where men reclaimed their leadership positions on the collective farms. The percentage of women working as heavy machine operators dropped from 55 percent in 1943 to 5 percent in 1949.

However, women's participation in public institutions and activities continued. Women began to appear in fields that previously had been predominantly male. There were women officers, managers, physicians, farmers, engineers, economists, faculty members, journalists, writers, editors, and visual and performing artists by the late 1930s. But, as in the past, women had lower incomes than men and very few were promoted into the top ranks of their fields.

Obshchestvenitsa (women's volunteer movement): A voluntary movement called *Obshchestvenitsa* operated between 1934 and 1941, in which thousands of wives of military officers provided supplies to cafeterias, childcare centers, dormitories, and medical clinics in the factories and regiments to improve living conditions and bring culture. Some supervised cooks, put up curtains, taught hygiene, planted trees, organized day-care centers etc. Others organized into control brigades and inspected retail shops for cleanliness and good customer service.

After Stalin died, life improved for millions of Soviet women. The programs for providing better funding for social services and education continued. Many women began to appear in middle management position in government institutions and in other professions, and wages increased.

Zhensoveti (women's soviets): During Khrushchev more women were appointed to government committees and regional soviets (*zhensoveti*) to improve their communities. He authorized the establishment of a training program for female cosmonauts.

Second-wave feminism: Brezhnev believed that the outcomes of the double shift undesirable in that it not only limited women's productivity in their jobs but also caused them to have small families. Brezhnev believed that they needed to increase the productivity of labor and the growth of the population to keep up in the Cold War's arms race.

The second wave of feminism that revived in America in the 1960s advocated a more egalitarian style of life. In order Soviet accomplishments to show the world, Brezhnev encouraged journalists and scholars to publicize women's achievements. Women's presence in administrative and managerial positions increased. In the 1970s, there were thousands of doctors, judges, scientists, professors, architects etc. Female membership in the party was 26.5 percent in 1981.

Soviet Women's Committee: During Gorbachev, there was criticism of the double shift, and he also promised to improve social services, creating social science study groups to discuss women's problems. The *Soviet Women's Committee (Zhensoveti)* represented Russia at *international* conferences and *meetings*. *Zhensoveti* was brought under the leadership of the *Committee*.

Women in politics: During the last decades of the Soviet Union, only 16 percent of candidates elected to the Congress of People's Deputies were women. Gorbachev appointed one of the female party officials to the Politburo, and he also chose economic and sociologic female advisors. Women had been active in political life since the beginning of the Revolution of 1917, but women were most active in political life and women's organizations after the 1980s. However, they did not become a members of any political party. They were able to vote to support candidates, join strikes and demonstrations, give petitions etc. In 1991 they even showed resistance to the to the coup attempted in August 1991.

Discussion/Questions

1. Why did the promotion of women in public life slow down during Stalin?
2. Women's rights were one of the most divisive issues, a source of conflict during WWII in the Soviet Union. Why did the Soviet government limit women's rights after the war?
3. Women appeared in all classes, both inside the family and in the workplace during the Soviet Union. But, why were Soviet leaders were against double shift? Did this policy contradict their stated support for gender equality?

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ECONOMIC HISTORY

INNOVATIONS

GOVERNMENT:

First Socialist State: After the collapse of the Russian Empire the world's first socialist state, the Union of Soviet Socialist Republics, based on Marxist ideology, was established in 1922.

ECONOMY:

War Communism: War Communism was an emergency measure designed to win the Russian civil war. It was the name given to the economic system that existed in Russia from 1918 to 1921 and introduced by Lenin to combat the economic problems brought on by the Civil War in Russia. These emergency measures were introduced to win the Civil War, but had a devastating effect on the national economy and the Russian people.

NEP: In order to remain in power and to recover economically from the damage caused by both the Civil War and WWI, the Bolsheviks had to abandon the old style War Communism. In its place Lenin introduced the New Economic Policy (NEP) in 1921. Food seizures from the peasantry were stopped, the farmer's tax was reduced and a fixed tax in money was introduced, and the peasants could sell their products in the open market.

Industrialization: According to Marxist theory a socialist society must be highly industrialized with a vast majority of workers. However, the Soviet Union during the New Economic Policy (NEP) was partly industrialized, and workers were a minority of the overall workforce. Stalin advocated rapid industrialization in order to make the Soviet Union a powerful participant in the international arena. Rapid industrialization increased the number of intellectuals, workers, and other professionals, and the Soviet Union became powerful enough to resist any external threat, but it failed to increase the standard of living of the people.

Introduction of Five-Year Plans: Stalin introduced a series of five-year plans in 1928. The Five-Year Plans specifically concentrated on heavy industries, new factories and technological advancement. New industrial cities were constructed; hydroelectric stations were built; a railroad line was built connecting Central Asia to the Trans-Siberian line. By the end of the 1930s about 80% of all industrial production came from new factories.

Collectivization: Stalin decided to transfer all peasant land into new agricultural units which all peasants had to join. The pooling of assets angered peasants and they began to show resistance to collectivization. However, heavily armed units of the secret police and the army were sent to crush resistance. Full-scale collectivization began in December 1929 and more than half of the peasants had been placed on collective farms by the 1930s. Collective farms lasted until the end of the Soviet Union.

CULTURE:

Painting: Kasimir Malevich (1878–1935), produced a modernist art of abstract collages and geometric shapes called CuboFuturism. Malevich was also responsible for the Suprematist movement, a mystical approach he defined as the supremacy of feeling over form in art. A talented young artist from Vitebsk, Marc Chagall (1887–1985), painted colorful and whimsical works inspired by the Jewish shtetl, or village, in which he was born. Vassily Kandinsky (1866–1944), a Russian artist who became a major figure in the German Blue Rider school, is generally acknowledged as the founder of abstract painting. Several women were prominent members of the Russian modern art movement, although their contributions are often overlooked. One major figure was Natalia Goncharova (1881–1962), a talented member of the Primitivist movement who drew on icons and traditional Russian themes to produce a nativist art form. Vladimir Tatlin (1885–1953) and Aleksandr Rodchenko (1891–1956) were leading figures in the Constructivist school, which reflected their revolutionary dedication to building a new society. Tatlin is best known for designing a monument to commemorate the founding of the Third International Communist Movement (the Comintern) in 1919.

Ballets Russes: Despite its name, Sergei Diaghilev's Ballets Russes (1911-1929), never performed in Russia, instead it used Russian artists to bring its vision of traditional Russian dance merged with new choreography, modern design, contemporary music, and folk art. Two of its dancers, Vaslav Nijinsky and Anna Pavlova, would become household names. Just before the outbreak of World War I, Diaghilev began to collaborate with artists such as Braque, Cocteau, Matisse, Derain, Satie, and Picasso, as well as with Russian modernists such as Goncharova, Naum Gabo, and Larinov to stage avant-garde works.

Calendar Change: In 1918, Lenin issued a decree to switch to the Gregorian calendar to be in harmony with all the civilized countries in the world. However, due to differences between the Julian and Gregorian calendars over the calculation of leap years a total of 13 days had to be “cancelled”.

SCIENCE:

Dialectical Materialist Scientists:

A strong evolutionary viewpoint is a distinguishing characteristic of dialectical materialist scientists. However, for these scientists, evolution was not limited to Darwinian biological evolution, but extended to nonliving matter both prior to and after the emergence of life.

Vygotsky, a famous Soviet psychologist, argued that both Marxist theories and societal influences were major factors in his theory of psychology. He established cultural-historical psychology, a theory of bio-social and human cultural development that remained unfinished at the time of his death, and was a well-known supporter of the “psychology of the superman”, a novel theory of consciousness. In addition, he was the head of an intellectual group known as the Vygotsky Circle.

Other important scientists of the 20th century who helped to revive interest in the question of life’s origins were the biochemist Aleksandr Ivanovich Oparin, and the physicist V. A. Fock. Before this, Oparin and Vygotsky had both shared an interest in the relationship between science and Marxism.

Fock, on the other hand, made advances in the fields of quantum mechanics and relativity physics, unusual at a time when the majority of Marxist thinkers had reservations about the theory of relativity. However, Fock’s materialistic understanding of relativity was philosophically compatible with Marxist theory.

Space Program: The Soviets were willing to make massive expenditures to advance the space program. Korolev was the founder of the Soviet Space Program. In October 1957 the Soviet Union launched the first manmade satellite, Sputnik 1, invented by Sergei Pavlovich Korolev. In April 1961 the first flight of a human to space was launched by cosmonaut Yuri Gagarin, and, in 1966 the spacecraft Luna 9 landed on the moon.

Andrei Sakharov: A nuclear physicist who worked on the development of the Soviet hydrogen bomb while working at the Lebedev Institute, Sakharov eventually became an opponent of the Soviet regime. His calls for civil reforms and civil liberties resulted in both official persecution and the awarding of the Nobel Peace Prize in 1975.

MILITARY:

Nuclear Weapons: In the five years following the defeat of Nazi Germany, relations between the Western powers and the Soviet Union deteriorated. Fearing that the United States might use its nuclear capability to pressure the Soviet Union, Stalin ordered the development of a Soviet atomic bomb. The first Soviet atomic test, code- named *First Lightning*, took place on August 29, 1949.

Armaments: Named after their original designer, Mikhail Kalashnikov and officially designated in Russian as “Avtomat Kalashnikova” (AK), Kalashnikov is the name given to a series of assault rifles that were initially designed in 1947 (hence the designation AK-47) and entered service with the Red Army in 1948.

Discussion/Questions

1. Why did the Soviet Union arm themselves during the Cold War? What were the considerations of the Soviet leadership and their perceptions of American actions and policies?
2. Why did the War Communism and the New Economic Program introduced by Lenin fail?
3. What were the end results of the Collectivization?

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TRADE

Imperial Domestic and Foreign Trade: In the 20th century, Russia's domestic trade expanded, and trade fairs grew in number. However, foreign trade expanded more than domestic trade, and in 1913 it constituted slightly more than 4 percent of world trade. The government always attempted to maintain the level exports at a higher level than imports. There were new products to export such as wheat, eggs, butter, sugar, and petroleum. In addition, machines and machine tools were imported, and in 1913, because of the textile industry's need for cotton, five times as much cotton was imported. Russia's new trading partner became Germany, replacing Great Britain.

Soviet foreign trade and state monopoly: The role of foreign trade and the dependence on Western imports in the Soviet economy (except grain, high-technology equipment, and phosphates used in fertilizer production) was negligible. The government of the Soviet Union introduced a state monopoly on all foreign trade, but after the death of Joseph Stalin in 1953, the government eased some restrictions on foreign trade activities.

People's Commissariat of Foreign Trade: The trading activities of the Soviet Union increased in 1921, with the establishment of the *People's Commissariat of Foreign Trade* when the monopoly on internal and external trade was eased, and the *New Economic Policy* (NEP) which abolished central control over the economy and established other corporations to deal directly with foreign countries.

However, during Stalin, trade was restricted again, since he was afraid of the disruptive influence of foreign market forces such as demand and price fluctuations. During the First Five-Year Plan, with the exception of factory equipment essential for industrialization, imports were drastically reduced.

Trade through representatives: During World War II the activities of the Soviet and foreign trade corporations halted. The Soviet trade representatives in Britain and Iran, and the Soviet Buying Commission in the United States were conducting trade. When the war ended, the United States, Britain and other West European countries introduced new restrictions on trade with the Soviet Union. Therefore, Soviet foreign trade was restricted to only Eastern Europe and China.

Ministry of Foreign Trade: Foreign trade demonstrated significant changes in the years following Stalin's death. Foreign trade corporations (or foreign trade associations), now known as all-union foreign trade organizations, increased in number due to the expansion of foreign trade and the growth of industry following WWII. In 1946 the People's Commissariat of Foreign Trade was transformed into the Ministry of Foreign Trade, which had right to negotiate and sign contracts with foreign corporations.

Council for Mutual Economic Assistance (Comecon): The Soviet Union formed the Council for Mutual Economic Assistance in 1949 in response to the American Marshall Plan, to link the Eastern bloc countries economically. The Comecon discouraged Eastern European countries from participating in the Marshall Plan.

The State Committee for Foreign Economic Relations: In 1955 the State Committee for Foreign Economic Relations was formed for the purpose of carrying out two main tasks. One was the management of all Soviet foreign aid programs, and the second was the export of complete factories through the various foreign trade organizations that were under it. However, this committee did not have total monopoly on Soviet foreign trade since some ministries were authorized to use their own foreign trade partners to conduct direct trade with foreign partners.

By the late 1980s the Soviet Union's foreign trade was conducted primarily with fourteen socialist countries that were divided into four groups: Comecon; China; Yugoslavia; and three developing communist states in Asia, Laos, Cambodia, and North Korea. In addition, military equipment and arms sales were a significant economic sector; in 1985 they constituted 20% of all sales to the Third World.

Nevertheless, in the same year only 4% of the Soviet Union's gross national product was the result of imports and exports, an extremely low level in comparison with the western countries. However, this small percentage was the result of both a deliberate, historical policy of economic self-sufficiency, and the Soviet Union's vast energy and raw material resources that made imports of these unnecessary.

Despite their relatively small volume, the value of Soviet exports increased in the 1970s and 1980s as world prices, particularly for oil after 1974, increased. In the first half of the 1980s half of all Soviet imports from the Third World consisted of food and agricultural goods, primarily grain.

Ministry of Foreign Economic Relations: The administration of Soviet foreign trade policy and foreign aid agreements came under the authority of the *Ministry of Foreign Economic Relations*, which replaced the *Ministry of Foreign Trade* and the *State Committee for Foreign Economic Relations* in January 1988. The creation of this new ministry was followed by legislation permitting joint enterprises. These moves were intended to make the Soviet foreign trade bureaucracy more efficient while maintaining the government monopoly on external trade.

General Agreement on Tariffs and Trade: By the second half of the 1980s it was clear that the Soviet Union was moving to normalize its foreign trade with other countries. The Soviet Union became an observer at the General Agreement on Tariffs and Trade in 1987, and began to express interest in participating in other international economic organizations and establishing relations with regional economic organizations. In 1988 the European Economic Community and the Soviet Union signed a normalization agreement.

Domestic Trade - Gostorgs: During the Soviet period over 70% of domestic trade was conducted by a mix of governmental, cooperative and private enterprises. Distribution of goods was primarily under the authority of *Gostorgs*, internal state trading organizations. *Gostorgs* were organized on a local, regional, or republic-wide basis and imported manufactured and agricultural goods from abroad which were then sold to retailers and consumers. Domestic goods and products for export were also purchased by the *Gostorgs*.

Discussion/Questions.

1. When was the Soviet foreign trade monopoly loosened? Why did the Soviet government take this step?
2. Did Comecon help the Eastern Bloc countries economically?

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CULTURAL HISTORY

SCIENCE

Although Russian science before 1917 was still not at the level of science in the major Western countries, its development had been impressive, and at the start of the 20th century Russian scientists in a number of fields – physiology, mathematics, astronomy, soil science, and some branches of biology, physics and chemistry – had gained international prominence.

Nonetheless, a number of factors hampered the development of Russian technology and science in the era before the Russian Revolution. For example, industrial research remained extremely weak since both the techniques and the capital for Russian industry generally came from outside of Russia. Even strong domestic industries such as the machine and chemical industries frequently utilized foreign sources to conduct their research and development. Compared to industrial research, research conducted at Russian universities was more developed, but still relatively new.

To receive the best scientific education possible, graduate students from Russia had no choice but to study abroad, frequently in Germany. However, because many of the most talented students became involved in political activities during their studies and became part of the political opposition in the turbulent last years of the Russian Empire, scientific professionalism was weakened as was official support for science. Lengthy strikes and demonstrations in the early 20th century effectively shut down Russian universities, and more than a hundred of Russia's most talented professors were removed from their positions by the minister of education in 1911. By this time the circumstances that the tsarist government found itself in made it unable to match the support other states were providing for advanced scientific education and research.

A number of educational reforms that would impact the future development of Soviet science were implemented during the brief period when democratic socialists and liberals held the reigns of power in 1917. Among these were professional societies free of state control, new forms of administering university faculties, the election by its members of the president of the Academy of Sciences, A. P. Karpinskii, a geologist.

After the Revolution, despite calls from the proletarian culture movement for the replacement of traditional science with a radically different form of science, Lenin remained skeptical, and, instead, believed that existing institutions of scientific and technical expertise should be maintained. During the years of the Cultural Revolution, 1928-1931, the Soviet scientific establishment underwent a period of extreme change, and many scientists involved in basic research feared that insistence on social relevance and strict ideology would have a negative impact on the field of theoretical science.

The Academy of Sciences survived the Cultural Revolution, but it had undergone a series of profound transformations. While most work in the natural sciences continued much as it had before, and some researchers were able to continue their work with little serious change, other scientists were less fortunate. Hundreds lost their jobs, and of these many were sent to prison. A system of censorship controls was imposed on Academy publications, and the Academy itself was no longer a politically neutral institution. The Academy of Sciences of the USSR that was formed in this way was the flagship of Soviet science.

Dialectical Materialist Scientists:

A strong evolutionary viewpoint is a distinguishing characteristic of dialectical materialist scientists. However, for these scientists, evolution was not limited to Darwinian biological evolution, but extended to nonliving matter both prior to and after the emergence of life.

Lev Semenovich Vygotsky:

Vygotsky, a famous Soviet psychologist, argued that both Marxist theories and societal influences were major factors in his theory of psychology. He established cultural-historical psychology, a theory of bio-social and human cultural development that remained unfinished at the time of his death, and was a well-known supporter of the "psychology of the superman, a novel theory of consciousness. In addition, he was the head of an intellectual group known as the Vygotsky Circle.

Other important scientists of the 20th century who helped to revive interest in the question of life's origins were the biochemist Aleksandr Ivanovich Oparin, and the physicist V. A. Fock. Before this, Oparin and Vygotsky had both shared an interest in the relationship between science and Marxism.

Fock, on the other hand, made advances in the fields of quantum mechanics and relativity physics, unusual at a time the majority of Marxist thinkers had reservations about the theory of relativity. However, Fock's materialistic understanding of relativity was philosophically compatible with Marxist theory.

Stalin Period:

During Stalin's rule dialectical materialism became a byword for the terrorizing of Soviet scientists. Defense of a scientific theory that had been labelled "bourgeois" or "idealistic" by one of Stalin's lackeys could lead

to charges of political disloyalty against the scientist involved. The consequences of suspected political loyalty ranged from dismissal to prison sentences, or even execution in some cases. In this form, dialectical materialism not only crushed the creative elements in Soviet Marxism, it also became a tool for some Marxist scientists and philosophers to advance their own careers by denouncing their colleagues to the authorities for expressing “anti-Marxist” opinions. Stalin’s purges had effectively broken most citizens’ will to resist, with the result that by the late 1930s-early 1940s Soviet intellectual life was almost completely dominated by Stalin’s system of controls.

Lysenkoism:

Lysenkoism was perhaps the quintessential example of ideological dogmatism and political oppression during the Stalinist era. Named after its main advocate, Trofim Lysenko, Lysenkoism rejected both Darwinian evolutionary theory and Mendelian genetics. Supporting the theory of acquired characteristics advocated by Lamarckism, Lysenko’s theory rejected natural selection, as argued by Darwin. In addition, Lysenkoism also advocated a technique called “vernalization” that was supposed to increase the chances of peasant farmers harvesting their traditional crops before the first frost. Although “vernalization” was a method that had been known to cultivators around the world for centuries, Lysenko’s frequent claims that he was working to transform socialist agriculture for the benefit of the Soviet state earned him Stalin’s support.

Natural Scientists:

In the years following Stalin’s death, scientists became the advocates of important social issues. They were able to take on this role due to their obvious importance to the Soviet government. In particular, nuclear physicists had earned great prestige by providing the Soviet government with nuclear weapons, and space scientists would be viewed in the same light when the Soviet Union became the first country to put an artificial satellite into orbit in 1957, and the first man in space in 1961.

International conferences became the venue for meetings between Western and Soviet scientists, where issues related to international peace and security could be discussed. At home, Soviet scientists carried out reforms of the Academy of Sciences, stressing greater emphasis on basic research; they established new research centers, among them the *Akademgorodok* in Novosibirsk; and sought ways to provide new opportunities for talented students of science to more rapidly expand their knowledge.

However, Soviet officials clamped down on intellectuals and their contacts with Western scientists after Khrushchev’s fall in 1964, and even more so following the 1968 incursion by Soviet troops into Czechoslovakia to suppress the “Prague Spring”. These changes can be illustrated by the career of Andrei Sakharov, who was highly regarded in the early Khrushchev years, and then came under increasing suspicion during the Brezhnev period. Sakharov was eventually denounced and exiled by the late seventies, but when Gorbachev came to power he was again in favor and even held an elected position.

Andrei Sakharov: A nuclear physicist who worked on the development of the Soviet hydrogen bomb while working at the Lebedev Institute, Sakharov eventually became an opponent of the Soviet regime. His calls for civil reforms and civil liberties resulted in both official persecution and the awarding of the Nobel Peace Prize in 1975.

Discussion/Questions

1. Discuss the Soviet scientists, their effectiveness, research performance and social relations during Stalin’s period. Why was the creative spirit of scientists destroyed by Stalin? Why were scientists who engaged in research labeled “idealistic” or “bourgeois” and their research ideologically suspect?
2. If substantial numbers of Soviet scientists had been permitted to participate in international scientific networks on a regular basis after Stalin’s death, what potential difficulties could the Communist Party have faced as a result of this regular interaction with international scientists?
3. Why did Lysenkoism fail? How did the Soviet Union and its allies suffer under Lysenkoism?

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ART

Painting:

Symbolism: Across Europe and Russia in the late 19th-early 20th centuries Symbolism had spread as both an artistic and an intellectual movement. In Russia Symbolism dominated the artistic scene for approximately two decades and two generations of artists. The first generation was active between 1890 to 1900, and the second, known as the Blue Rose Movement, from 1900 to 1910. Symbolist artists such as Alexandre Benois, Konstantin Somov, Mikhail Vrubel and Mikhail Nesterov attempted evoke emotion or create a mood by using traditional elements of Symbolism or through their use of color. For these painters their art was an esthetic experience.

Avant-garde: Avant-garde is an umbrella term for a number of distinct, but closely related artistic movements that were current in the early 20th century, among them Constructivism, Cubism, Cubo-Futurism, Rayonism, Neo-primitivism, Suprematism. Russian avant-garde artists did not simply mimic European artistic styles, they introduced their own innovations into them and in the process created new interpretations of these styles. Modern art of the early 20th century would be profoundly influenced by a number of artistic movements pioneered by Russian artists.

Constructivism: Constructivism was established by Vladimir Tatlin in 1915 and was based on an emphasis of both an object's material properties and the space it occupied. Constructivist artists put their talents to use in the service of the 1917 Bolshevik revolution, in particular by applying their artistic theories to the fields of advertising and fashion. Tatlin used paper, wood, metal or glass to create distinctive three-dimensional works that expressed his artistic vision. For him, the form of his works was dictated by the *faktura* (texture) of the material being used to create them.

Cubism: Cubism sought to depict forms through the use of basic geometric shapes – cubes cylinders, spheres and cones – and used color freely, without being restricted to depicting forms naturalistically. Although the subject of cubist paintings is still visible, it has been reduced to simpler forms, generally lacks depth and borders on being abstract. Cubism remained popular only up to the 1920s, but its influence on avant-garde art was deep. Wealthy collectors such as Shchukin and Morozov were responsible for introducing Russia to Cubism by purchasing Cubist works and then publicly displaying them in Russia. Among the most famous Russian Cubist painters were of Malevich, Popova, and Udaltsova.

Cubo-futurism: Cubo-futurism differs from Cubism in having more dynamic compositions that incorporate words or letters into them. Originally a French artistic movement, Cubo-futurism developed around 1910 in Russia and soon became one of the most influential movements in Russian art of the early 20th century. Inspired by *lubok* (Russian prints of popular stories with simple pictures) and traditional icons, two of the first Cubo-futurist artists, Larinov and Goncharova, merged elements of Russian folk art and modern French art in their effort to preserve Russian folk art.

Neo-primitivism: Founded by Mikhail Larionov and Natalia Goncharova, Neo-primitivism was a short-lived movement active from 1907 to 1912. While Neo-primitivism took inspiration from a number of diverse sources, such as the *lubok* and peasant crafts, but icon painting served as the main source. Neo-primitive painters such as Tatlin, Kandinsky, Malevich, Goncharova, Chagall and Larionov incorporated a number of typical characteristics of icons – one-dimensionality, bold colors, lack of perspective, etc. – into their own

works. Line and color were used to create harmony in compositions whose figures were often rendered in either an almost childish fashion, or distorted like figures in a dream.

Rayonism (Luchism): Another short-lived Russian artistic movement of the early 20th century was Rayonism which combined Cubism's fragmented forms with Futurism's sense of movement and Orphism's use of color. Created by Mikhail Larionov, Rayonist works were produced primarily by Larionov and his companion Natalia Goncharova, and the movement came to an end when they emigrated from Russia. Paintings in the Rayonist style are characterized by a mass of slanting lines, generally painted in pure blues, reds and yellows, that represent beams of light that transit and converge across the plane of the canvas.

Suprematism: In 1915 Kazimir Malevich established the Suprematist movement. Malevich sought a means to express an artist's feelings without being limited to realistically depicting everyday objects' normal appearance. Since both objectivity and the concepts of the conscious mind were considered to be insignificant, Suprematist art utilized basic geometric forms such as rectangles, lines, squares and circles and a limited number of colors.

Sculpture: Cubism: By fragmenting and flattening perspective, Russian sculptors were able to create entirely new types of works in three dimensions. In his sculptures Alexander Archipenko presented several simultaneous views of a figure, creating negative space that presented novel perspectives on the human figure. Vladimir Baranoff-Rossine was noted for his use of color, applying the chameleon process or camouflage techniques in his works. Jacques Lipchitz was one of the most successful sculptors in embodying the principles of Cubism in his sculptures.

Constructivism: Constructivism was the product of the merging of the political fervor of the Russian Revolution with Parisian artistic movements in the early 20th century both before and after World War I. Constructivist artists created works from industrial materials such as glass, metal and plastic. Using these materials Russian Constructivist sculptors such as Anton Pevsner, Konstantin Medunetsky, Alexander Rodchenko and Naum Gabo, in particular, created works that conveyed a sense of space without mass. Among other notable constructivist artists El Lissitzky was known for his non-objective sculptures, Ossip Nevelson for his interpretations of modern expressionism, and Louise Zadkine for her distinctive assemblage art.

Kinetic Art: Referring to art that either need motion to create its effect, or has perceptible motion in it, the Kinetic Art movement developed out of the Russian avant-garde. Naum Gabo's 1920 sculpture "Standing Wave" is considered the first work of the Russian Kinetic Art movement.

Impressionism: The first Russian Impressionist woman sculptor to be awarded the Paris Salon prize was Anna Semyonova Golubkina. She was especially known for her numerous sculptural portraits, including ones of Leo Tolstoy, Andrei Bely, Karl Marx and Alexei Remizov.

Architecture:

Art Nouveau (Stil Modern): Exploring the possibilities of metal, glass and new technologies in architecture, Art Nouveau strove to use natural, flowing lines that allowed all elements of the building – balconies, staircases and doors – to be both aesthetic and functional. In the years just prior to the Revolution a number of Art Nouveau buildings were built in St. Petersburg and Moscow, such as the Vitebsk Railway Station and the Hotel Metropol. Now the Maxim Gorky House Museum, the Ryabushinsky House designed by Fedor Shekhtel and the Yaroslavl Railway Station are also prime examples of Art Nouveau architecture.

Constructivism: A purely Russian style, Constructivism emerged in Moscow after 1917 as an offshoot of Functionalism. Constructivist architects took their inspiration from futurism, suprematism, and cubism and argued that efficient structures were beautiful structures. The characteristics, capacities and limits of construction materials defined Constructivist architecture, and the Shukov Radio Tower in Moscow designed by Vladimir Shukov is one of the most prominent examples of Constructivist architecture.

Stalinist Architecture: Stalinist architecture was heavily influenced by the political conditions of its era. Everything from the design stage, through procurement of building materials, construction and final use of the structure was under tight governmental and bureaucratic scrutiny. Architecture was expected to reflect Soviet political ideology, and the massive, monumental style favored by the Soviet government reflected both the Soviet Union's power and the promises of Communism. The most prominent of the buildings from Stalin's era, among them the Moscow State University building, were tall structures built in tiers that became known as the "wedding cake" style.

Modernism (Functionalism): Following the First World War a new architectural style emerged that, in contrast with previous architectural styles, advocated simple structures that were unadorned to the point of leaving structural elements of the building exposed and undecorated. Critics of Modernist architecture claimed that it lacked imagination and stifled architectural expression. In Russia, the projects for skyscrapers designed by N. Ladovsky and V. Krinsky are examples of this style.

Dance: The period in the early 20th century between the last works by Petipa and the ballets of Nijinsky, Gorsky and Fokine were a period of stagnation and decline for Russian Ballet.

Acmeism: In the 1910s the esthetic elements of Acmeism – clarity of expression and compactness of form – could be seen in Russian ballet productions staged in Paris. Mikhail Fokine's *Schéhérazade* and *Polovtsian Dances*, and the works of Vaslav Nijinsky's works all displayed a clarity of forms and a clear emphasis on the tangible world.

Modernist Period: The flight of numerous composers, dancers and choreographers from Russia after the revolution combined with lack of foreign artists entering the country left Russian ballet with no option other than to develop its own talent. Russian ballet came to be known as Soviet ballet, and was isolated from outside influence. Although the Central Theatre Committee (*Tsentroteatr*) had assumed control over imperial theaters, including the Maryinsky (Kirov) and Bolshoi, in 1919, independent, experimental choreographers and dance troupes flourished in the 1920s. However, these independent groups and artists were all brought under state control in the early 1930s.

Neo-classical period:

Ballets Russes: Despite its name, Sergei Diaghilev's Ballets Russes (1911-1929), never performed in Russia, instead it used Russian artists to bring its vision of traditional Russian dance merged with new choreography, modern design, contemporary music, and folk art. Two of its dancers, Vaslav Nijinsky and Anna Pavlova, would become household names. Just before the outbreak of World War I, Diaghilev began to collaborate with artists such as Braque, Cocteau, Matisse, Derain, Satie, and Picasso, as well as with Russian modernists such as Goncharova, Naum Gabo, and Larinov to stage avant-garde works.

Balanchine: Originally a dancer in the Mariinsky Ballet, George Balanchine defected from the Soviet Union while on tour in Europe in 1925 and joined Diaghilev's Ballets Russes. In 1933 Balanchine emigrated to the US, later becoming a co-founder of the New York City Ballet.

Music: In the 20th century, the central themes of composers such as Sergei Vasil'evich Rachmaninov, Igor Fedorovich Stravinsky, Sergei Sergeevich Prokofiev and Dmitry Dmitrievich Shostakovich were liturgical and folkloric. Specifically, Mussorgsky in his historical operas *Boris Godunov* and *Khovanshchina*; Rimsky-Korsakov in his *The Legend of the Invisible City of Kitezh and the Maiden Fevronia*; and Prokofiev in his score to Sergei Eisenstein's film *Ivan the Terrible*, used Russian folkloric and liturgical music combining the techniques of Western music and the Russian classical music tradition.

After 1917 musicians were subject to extreme pressure from the state to follow aesthetic standards determined by the government. State control over musicians was extended by Stalin in 1932 with the formation of the Union of Soviet Composers. This was a regulatory body whose mandate was to direct all musical activity for the government's own political purposes. One result was that all Soviet composers were compelled to follow very specific regulations concerning the types of music they produced and this also led

to the permanent emigration of numerous music composers and musicians, such as Stravinsky, Rachmaninov, and the pianist-composer Nikolai Karlovich Medtner, to Europe and the United States.

Discussion/Questions

1. How do politics affect the existence of statues? Why are statues more often treated as dangerous, political objects unlike the paintings? Why makes statues so politically effective?
2. Compare Soviet and Post-Soviet architecture and discuss the effect of this architecture on people. What ideals did these architectural styles attempt to convey?
- 3- Modern Russian cities have been constructed on the basis of repetition of known patterns and mass production, resulting in relatively small areas with high population density. What messages does modern Russian architecture convey with these standard structures in comparison to earlier periods? Does it have its own esthetic, or is it simply functional? Why have regional styles of architecture disappeared? Why has modern architecture become so uniform all over the world? Why have unique artistic styles been lost? How were the Russian Avant-Garde and Diaghilev's Ballet Russes linked?
- 4- During the 19th and 20th centuries what genre changes did Russian ballet pass through?

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RELIGION

The Bolsheviks, to clear the way for a new socialist society, changed the structure of the traditional patriarchal family, army and church associated with the tsarist regime. A major campaign against the Orthodox church began when the Orthodox church supported the Whites during the Civil War. Soviet law gave the State the legal right to supervise all religious activities.

From the Bolsheviks' perspective tsarist oppression and the Orthodox Church's conservatism together had combined to produce an utterly backward society that was intensely religious, agrarian, superstitious, peasant and illiterate. According to Lenin, religion served as opium for the Russian people, and was an obstacle to building socialism. A decree of February 1918 separated church and state, deprived churches of property and rights of ownership, and nationalized them. Intensive Soviet persecution of religious leaders and believers of all religious groups began.

Militant Godless League: The Militant Godless League was formed to conduct propaganda campaigns. The Godless League, formed in 1925 by Stalin, periodically ridiculed and humiliated religion and promoted atheism; and attempted to turn superstitious citizens into atheists.

Living Church: To further weaken the Orthodox church the Soviets supported the Living Church which was a reformist movement among the Russian clergy (Renovationist) to split the clergy and the Russian Orthodox Church (1922–1946).

There was an important change in the state's perception of religion under Stalin. During the Second World War, Orthodox identity and the church were used in official propaganda for the purposes of mobilization, and the state also restored the Patriarchate in 1943 as a propaganda agent.

Traditional socialist ideology was re-emphasized when Khrushchev came to power, leading to a new round of religious persecution. Numerous religious institutions and churches that had been reopened under Stalin during the Second World War were closed again.

Nevertheless, religious life continued to exist despite official restrictions, and when Gorbachev came to power approximately forty-five million people belonged to the Russian Orthodox Church. For Gorbachev and his government religious groups with their numerous followers represented potential allies in helping to carry out the extensive political, economic and social reforms that they envisioned.

Discussion/Questions

1. Why did religious tolerance end during the Soviet Union? How can we explain the shift that took place during WWII? Why did Stalin use the idea of Orthodox identity as official propaganda for purposes of mobilization?

Reading

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PHILOSOPHY

Mikhail Bakhtin: Philosopher and theoretician, Bakhtin was a literary critic and specialized in the philosophy of language. Regarding language, Bakhtin proposed that the development of language is dynamic, and both affects and is affected by the culture it is a part of.

Bakhtin Circle: As the Russian Revolution was being transformed into Stalin's dictatorship, the Bakhtin Circle examined the cultural and social issues that this process raised. While examining general social issues, they focused primarily on artistic creation the role of language in social conflict.

Dialectical Materialism: Coined by the Russian Marxist Georgy Plekhanov in 1891, dialectical materialism became the official designation of Marxist-Leninist philosophy. Dialectical materialism both rejects all forms of religious or supernatural belief, and asserts that empirical science alone is sufficient for understanding the nature of reality.

Georgy Plekhanov: Plekhanov, considered the father of Russian Marxism, began his activism with the Populists as one of the organizers of the Land and Freedom movement. However, his study of Marx and Engels' ideas while in Geneva convinced him that Marxism rather than Populism would shape Russia's future, since Populism called for an end to Westernization and an independent course of development for Russia.

Vladimir Lenin: By taking dialectical materialism and adapting its tenets to the realities of Russia in his time as well as the revolutionary activity of the Bolsheviks, Lenin came to be regarded as the father of Soviet dialectical materialism. For Lenin dialectical materialism was the most essential concept in "the philosophy of Marxism", the sum total of all ideas found in Marx and Engels' writings.

Alexander Bogdanov: An original thinker who wrote on the role of culture in creating a communist society, Bogdanov also sought to link all the sciences – physical, social and biological – by identifying the organizational principles of these sciences which he regarded as systems of relationships. Bogdanov set down his philosophical and economic ideas in a three-volume work titled *Empiriomonism*. However, Lenin viewed Bogdanov's ideas as a danger to dialectical materialism.

Discussion/Questions

1. Why did Lenin not strictly follow Marxist principles? How did he interpret Marx? How did he combine Russian Narodism (Populism) with Marxism? Can we say that this departure from Marxist principles brought the end of the socialist regime in Russia?

2. At the beginning of the 20th century, Russian thought was the first to embrace existentialism as a coherent set of new philosophical ideas. What is existentialism and why do you think that Dostoyevsky's novel *Notes from the Underground* would be regarded as an example of an existential novel?

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LITERATURE:

Socialist Realism: Although Socialist Realism claims to present an unbiased, accurate depiction of life, as did its predecessor 19th century Russian realism, there are significant differences between the two, particularly in regard to subject matter. Socialist Realist works focus almost exclusively on the themes of building socialism and creating a classless society. Maxim Gorky is widely regarded as the pioneer of this genre with his novel *The Mother*.

Symbolism: Symbolism conveys its message through the use of symbols whose meanings are grasped intuitively. It emerged as a reaction against realism and can be seen in the works of F. Sologub, V. K. Brynssov, I. F. Annensky, A. Bely, A. A. Blok, K. D. Balmont, and A. M. Remizov. The religious and philosophical works of V. S. Solovyev and the historical novels of D. S. Merezhkovsky also show the influence of symbolism.

Acmeism: Acmeism, led by N. S. Gumilev and S. M. Gorodetsky, in 1912 promoted a return to more concrete poetic imagery. Among the followers of this movement were O. E. Mandelstam and A. A. Akhmatova. Among the major figures in the field of fiction were V. M. Garshin and V. G. Korolenko.

Émigré Writers: Following the Bolsheviks' victory in the Russian Revolution (1917), many writers emigrated and continued writing abroad, among them Bunin, Kuprin, Merezhkovsky, Aldanov, and Nabokov.

Others stayed in Russia but no longer published, some became Communists, while others found a niche for themselves in the new system, writing but remaining above its official doctrines. Initially, literature in the Bolshevik regime was little different from that current in Western Europe.

Silver Age: Up until 1921 poetry continued to thrive, the major writers being the symbolist Blok, the imagist S. A. Yesenin, and the iconoclast V. V. Mayakovsky. Boris Pilnyak, an older novelist, documented the new society, and Isaac Babel wrote vivid short stories. Between 1922-1928, the era of the New Economic Policy, literary dictatorship was the subject of great debate; one group, known as "On Guard" supported it and the group around Mayakovsky was against it.

Another group that included K. A. Fedin, M. M. Zoshchenko, V.V. Ivanov, V. A. Kaverin, Y.I. Zamyatin, and L.N. Lunts, and known as The Serapion Brothers voiced their support for artistic independence, while the formalists stressed poetic structure over poetic content. The novel was once again a major literary form, as seen in Ilya Ilf and Y. P. Petrov's satirical works, and in L. M. Leonov, Y.K. Olesha, and Kaverin's

psychological and romantic novels. M. A. Sholokhov wrote epic novels on the subject of the revolution and Gorky a large audience in 1928.

Oberiu movement: Numerous avant-garde literary groups emerged in the early years of Soviet rule, and the Oberiu movement was one of the most significant of these many groups. Writers such as Alexander Vvedensky, the absurdist writer Daniil Kharms, Nikolay Zabolotsky and Konstantin Vaginov were among its more famous members. The short story writers Mikhail Zoshchensko and Isaak Babel, as well as, the novelists Andrei Platonov and Yuri Olesha were also associated with the Oberiu movement.

Formalism: Based in St. Petersburg, the OPOJAZ (Society for the Study of Poetic Language) was a major element in the creation Russian Formalism, which emerged in tandem with Russian Futurism. Among OPOJAZ's members, two became particularly influential. The first was Yury Tynyanov who wrote a number of historical novels, many set in the time of Pushkin, that were based on his extensive knowledge of Russian literary history. The second was Viktor Shklovsky whose blend of social commentary, narration, aesthetic commentary, and autobiography in his works make them difficult to categorize.

Moscow Linguistic Circle: Regarded as the Moscow counterpart to St. Petersburg's OPOJAZ, the Moscow Linguistic Circle was active between 1915 – 1924, and was composed of specialists in literary theory, semiotics, and linguistics such as Grigory Vinokur, Filipp Fedorovich Fortunatov, Petr Bogatyrev, Roman Jakobson, and Boris Tomashevsky. The formation of Russian formalist literary linguistics and semiotics was a result of the activities of the Moscow Linguistic Circle and OPOJAZ.

Between 1929 and 1932 the various literary groups were dissolved, and the political mobilization of writers became a noticeable trend. Stalin's purges of the intelligentsia during the 1930s only accelerated this, and socialist realism became the guiding principle of all literary output. As an art form supported by the state and widely used as a means of propaganda, drama after the revolution was associated with a number of eminent figures, among them Y. L. Schvartz, N. R. Erdman, M. A. Bulgakov, S. M. Tretyakov, V. P. Katayev, V. M. Kirshon, A. N. Afinogenov, and A. N. Arbuzov. The prominent poets of this period were B. L. Pasternak and N. S. Tikhonov, while N. A. Ostrovsky, A. N. Tolstoy, and I. G. Ehrenburg were among the most widely read novelists. V. B. Shklovski became a very influential critic.

Stalin's death in 1953 ushered in a new period for a number of writers; some who had previously been publicly disgraced, returned to official favor; other living writers were once again allowed to publish. *Thaw*, a famous novel by Ehrenburg, described the desperation of writers who had no choice but to write according to the party line. Extraordinarily, cultural exchange with foreign countries was encouraged and, in contrast to official party propaganda, literature which criticized aspects of Soviet society was permitted, at least for a while. The nonconformist poetry of A. A. Voznesensky and Y. A. Yevtushenko was immensely popular. Voznesensky's innovative form and use of language was singled out for particular praise.

However, this period of relative literary tolerance came to an end in 1963 when both the government and the Union of Soviet Writers severely reprimanded these and other dissident writers. *Doctor Zhivago*, published outside the Soviet Union and widely praised throughout the West, was not allowed to be published in the USSR, and state pressure compelled Pasternak to decline the Nobel Prize for literature.

The effort to free Soviet writing from official control increased after Khrushchev was removed from power in 1964. Public calls for an end to political censorship came from well-known writers such as Voznesensky and A. I. Solzhenitsyn. For publishing works outside the USSR which criticized the Soviet regime under pseudonyms A. D. Sinyavsky and Y. M. Daniel served prison sentences. *One Day in the Life of Ivan Denisovich*, the first novel written by Solzhenitsyn, described prison-camp life; when published in 1962 its anti-Stalinist tone was politically acceptable. Solzhenitsyn's later works resulted in his 1974 exile from Russia.

In the 1980s the stories of T. N. Tolstaya were one example of the religious, even mystical, trends in literature. Following the collapse of the Soviet Union, Solzhenitsyn returned from exile in 1994, twenty years after he had left.

Discussion/Questions

1. How can we characterize Russian literature at the age of Socialist Realism?
2. Discuss the response of émigré Russian writers to being exiled and living abroad as reflected in their works.

Reading

- 1- *The Cambridge History of Russian Literature*, Edited by Charles A. Moser, 1992.
- 2- *The Routledge Companion to Russian Literature*, Edited by Neil Cornwell, 2001.
- 3- *Handbook of Russian literature*. Edited by Victor Terras. New Haven; London: Yale University Press, 1985, articles on Neoclassicism, Sentimentalism, and Karamzin.
- 4- *The Cambridge Companion to Twentieth-Century Russian Literature*, Cambridge University Press, 2011.
- 5- Brown, D., *Soviet Russian Literature since Stalin*, Cambridge University Press, 1978
- 6- Lanin, B., *Experiment and Emigration: Russian Literature, 1917-1953*, The Routledge Companion to Russian Literature, Edited by Neil Cornwell, 2001.

ⁱ <http://antropogenez.ru/single-news/article/91/>

ⁱⁱ Ibid.

ⁱⁱⁱ Christian, D. p.34.

^{iv} <http://all-ukraine.com.ua/ru/object.html?id=2989>

^v <http://www.visual-arts-cork.com/prehistoric/kapova-cave-paintings.htm>

^{vi} <http://www.rusif.ru/vremya-istorii/gm-Russia/rus-kultury/Russia-kultury-Tripolskaia.htm>

^{vii} www.encyclopediaofukraine.com

^{viii} www.etsy.com

^{ix} <http://xenohistorian.faihwweb.com/russia/ru02.html>