

Village Life In Late Tsarist Russia

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Village Life in Late Tsarist Russia worksheet. Translated by David L. Ransel and Michael Levine. Read Village Life in Late Tsarist Russia (in its entirety), pp. 1–169. Address each of the following questions and bring to class for a discussion on _____. Support your answers with passages and page numbers.

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In the late 1800s and early 1900s, New York City's trash problem reached epic proportions. In 1894, newly elected mayor William Strong knew he had to do something, and offered the job of sanitation commissioner to Teddy Roosevelt, who refused, essentially saying that it was an impossible job.

"... a marvelous source for the social history of Russian peasant society in the years before the revolution... The translation is superb." –Steven Hoch "... one of the best ethnographic portraits that we have of the Russian village.... a highly readable text that is an excellent introduction to the world of the Russian peasantry." –Samuel C. Ramer Village Life in Late Tsarist Russia provides a unique firsthand portrait of peasant family life as recorded by Olga Semyonova Tian-Shanskaia, an ethnographer and painter who spent four years at the turn of the twentieth century observing the life and customs of villagers in a central Russian province. Unusual in its awareness of the rapid changes in the Russian village in the late nineteenth century and in its concentration on the treatment of women and children, Semyonova's ethnography vividly describes courting rituals, marriage and sexual practices, childbirth, infanticide, child-rearing practices, the lives of women, food and drink, work habits, and the household economy. In contrast to a tradition of rosy, romanticized descriptions of peasant communities by Russian upper-class observers, Semyonova gives an unvarnished account of the harsh living conditions and often brutal relationships within peasant families.

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Semën Kanatchikov, born in a central Russian village in 1879, was one of the thousands of peasants who made the transition from traditional village life to the life of an urban factory worker in Moscow and St. Petersburg in the last years of the nineteenth century. Unlike the others, however, he recorded his personal and political experiences (up to the even of the 1905 Revolution) in an autobiography. First published in the Soviet Union in the 1920s, this memoir gives us the richest and most thoughtful firsthand account we have of life among the urban lower classes in Imperial Russia. We follow this shy but determined peasant youth's painful metamorphosis into a self-educated, skilled patternmaker, his politicization in the factories and workers' circles of Moscow and St. Petersburg, and his close but troubled relations with members of the liberal and radical intelligentsia. Kanatchikov was an exceptionally sensitive and honest observer, and we learn much from his memoirs about the day-to-day life of villagers and urban workers, including such personal matters as religious beliefs, family tensions, and male-female relationships. We also learn about conditions in the Russian prisons, exile life in the Russian Far North, and the Bolshevik-Menshevik split as seen from the workers' point of view.

"On the basis of the work presented here, one can say that the future of American scholarship on imperial Russia is in good hands." –American Historial Review "... innovative and substantive research..." –The Russian Review "Anyone wishing to understand the 'state of the field' in Imperial Russian history would do well to start with this collection." –Theodore W. Weeks, H-Net Reviews "The essays are impressive in terms of research conceptualization, and analysis." –Slavic Review Presenting the results of new research and fresh approaches, the historians whose work is highlighted here seek to extend new thinking about the way imperial Russian history is studied and taught. Populating their essays are a varied lot of ordinary Russians of the 18th and 19th centuries, from a luxury-loving merchant and his extended family to reform-minded clerics and soldiers on the frontier. In contrast to much of traditional historical writing on Imperial Russia, which focused heavily on the causes of its demise, the contributors to this volume investigate the people and institutions that kept Imperial Russia functioning over a long period of time.

Princess Yekaterina Romanovna Vorontsova-Dashkova (1743 – 1810) was a leading figure of the Russian Enlightenment and the closest female friend of Empress Catherine the Great. By her own account, she played a critical role in the coup d'état by which the autocratic Peter III was overthrown and Catherine was raised to the throne. In her travels abroad, she met Diderot, Voltaire and Benjamin Franklin. Catherine later named her the first female head of the Imperial Academy of Arts and Sciences, and then the Russian Academy.

In February 1861 Tsar Alexander II issued the statutes abolishing the institution of serfdom in Russia. The procedures set in motion by Alexander II undid the ties that bound together 22 million serfs and 100,000 noble estate owners, and changed the face of Russia. Rather than presenting abolition as an 'event' that happened in February 1861, The Abolition of Serfdom in Russia presents the reform as a process. It traces the origins of the abolition of serfdom back to reforms in related areas in 1762 and forward to the culmination of the process in 1907. Written in an engaging and accessible manner, the book shows how the reform process linked the old social, economic and political order of eighteenth-century Russia with the radical transformations of the late nineteenth and early twentieth centuries that culminated in revolution in 1917.

Drawing on the family archives of Vladimir Lenin, originally Vladimir Ulyanov, the author traces the transformation of the Communist leader's brother, Alexander, from a humble student to a terrorist plotting the assassination of the tsar and delves into how the failed plot and Alexander's subsequent execution shaped the ideals and motivations of Lenin.

Rural fires were an even more persistent scourge than famine in late imperial Russia, as Cathy Frierson shows in this first comprehensive study. Destroying almost three billion rubles worth of property in European Russia between 1860 and 1904, accidental and arson fires acted as a brake on Russia's economic development while subjecting peasants to perennial shocks to their physical and emotional condition. The fire question captured the attention of educated, progressive Russians, who came to perceived it as a key obstacle to Russia's becoming a modern society in the European model. Using sources ranging from literary representations and newspaper articles to statistical tables and court records, Frierson demonstrates the many meanings fire held for both peasants and the educated elite. To peasants, it was an essential source of light and warmth as well as a destructive force that regularly ignited their cramped villages of wooden, thatch-roofed huts. Absent the rule of law, they often used arson to gain justice or revenge, or to exert social control over those who would violate village norms. Frierson shows that the vast majority of arson cases in European Russia were not peasant-against-gentry acts of protest but peasant-against-peasant acts of "self-help" law or plain spite. Both the state and individual progressives set out to resolve the fire question and to educate, cajole, or coerce the peasantry into the modern world. Fire insurance, building codes, "scientific" village layouts, and volunteer firefighting brigades reduced the average number of buildings consumed in each blaze, but none of these measures succeeded in curbing the number of fires each year. More than anything else, this history of fire and arson in rural European Russia is a history of their cultural meanings in the late imperial campaign for modernity. Frierson shows the special associations of women with fire in rural life and in elite understanding of fire in the Russian countryside. Her study of the fire question demonstrates both peasant agency in fighting fire and educated Russians' hardening conviction that peasants stood in the way of Russia's advent into the company of prosperous, rational, civilized nations.

The popular culture of urban and rural tsarist Russia revealed a dynamic and troubled world. Stephen Frank and Mark Steinberg have gathered here a diverse collection of essays by Western and Russian scholars who question conventional interpretations and recall neglected stories about popular behavior, politics, and culture. What emerges is a new picture of lower-class life, in which traditions and innovations intermingled and social

boundaries and identities were battered and reconstructed. The authors vividly convey the vitality as well as the contradictions of social life in old regime Russia, while also confronting problems of interpretation, methodology, and cultural theory. They tell of peasant death rites and religious beliefs, family relationships and brutalities, defiant peasant women, folk songs, urban amusement parks, expressions of popular patriotism, the penny press, workers' notions of the self, street hooliganism, and attempts by educated Russians to transform popular festivities. Together, the authors portray popular culture not as a static, separate world, but as the dynamic means through which lower-class Russians engaged the world around them. In addition to the editors, the contributors to this volume are Daniel R. Brower, Barbara Alpern Engel, Hubertus F. Jahn, Al'bin M. Konechnyi, Boris N. Mironov, Joan Neuberger, Robert A. Rothstein, and Christine D. Worobec.

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