

DOWNLOAD PDF WOMEN IN RUSSIAN CULTURE AND SOCIETY, 1700-1825

Chapter 1 : The Prettier Sex: Understanding Gender Roles in Russia

Women in Russian Culture and Society, is a collection of essays by leading researchers shedding new light on women as writers, actresses, nuns and missionaries.

Photo by Ñ' used with permission The charms and beauty of Russian women are known all over the world. However, the natural desire to take care of themselves and look their best is not the only trait that sets Russian women apart from everybody else. Every Russian woman knows how to stay abreast of the latest fashion trends, apply the make-up the proper way, and groom her hair to look her best. But the physical looks of Russian women is not the decisive factor when it comes to attraction with men. Russian women have something more that helps them to conquer the hearts of men not only in Russia. The family is the priority Emancipation might have spread all over the world but Russian women stay faithful to the traditional views of the male and female roles in a relationship. A Russian man is considered to be a provider who supplies the family with tangible assets, while a woman is viewed as a housewife and the mother of children. In contemporary Russia, many women use all the opportunities to get a good education, get a good job and build their careers. Being brought up according to patriarchal traditions, Russian women are acquiescent with men being the authority. In Russia, women never rush to break up or end their relationship with a divorce. They instead use every possible chance to save their marriage and continue the relationship with the man of their choice. Russian women place great importance on romance. They like when men give them flowers and read poetry. At the same time, expensive gifts might be a bit of a concern. Russian women are very proud of themselves and will be unlikely to accept an expensive present that will indebt them if accepted. At any rate, there are no rules to obey if a Russian woman is in love. Reasons to marry a foreigner Photo by egor. They usually learn since childhood how to cook traditional Russian meals and they love doing it. These qualities of Russian women are highly valued by men in Russia and many other countries. The reason behind this frame of mind is because Russian patriarchal traditions, which we have already mentioned above, also make men used to being the head of the family and, sometimes, men take for granted all the love and care that Russian women make available to them. The lack of respect from some Russian men is the reason for Russian women to seek a romantic partner abroad, hoping for a match who can provide for the family and care about the children. On the other hand, foreign men tend to respect their love from abroad more and that makes their wives happier. But it is certainly more difficult and requests patience and respect from both husband and wife. Ask them in the Russian Questions and Answers â€” a place for students, teachers and native Russian speakers to discuss Russian grammar, vocabulary, pronunciation, and other aspects of the Russian language.

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Chapter 2 : Culture of Russia - history, people, clothing, traditions, women, beliefs, food, customs, family

Women in Russian Culture and Society, examines women in Russian history in three themed sections. It opens with a section on women and the arts which examines the active role of female artists in cultural production: noblewomen writing fiction, lower-class women in the theatre, journals for women and women's travel writing.

This topic has not yet become a focus of attention for research in relation to the Russian Empire, although it has attracted increasing interest during the past decade. Very often, even when the son or sons were commercially very experienced and active, family businesses were formally and in actual fact headed by the widow. Another, slightly less frequent, variant was to bequeath the management of the firm to the daughters if there were no male heirs. According to Russian law, women enjoyed the same property rights as men. The principle of separate property in marriage made it possible for a woman to be independent in property matters. This study examines the statistics on female merchants, their family and marital status, and the effectiveness of their management. It also addresses questions of property. The latter aspect will be studied using a particular source: The division of merchants into guilds had first taken place in Russia in , under Peter I. In the first guild were registered persons with a declared capital of 10,000 roubles. How women acquired merchant status In terms of social mobility, women had several possible ways of entering the merchantry. As already noted, the most common variant was through inheritance: Transfer to the merchant estate from the peasantry or petty townfolk meshchanstvo was more complicated. It was regulated by the provisions of the Urban Statute included in the charter. The official procedure required them to submit the following documents to the Fiscal Chamber: The Moscow Fiscal Chamber enquired of the Ministry of Finances in Petersburg about registering such a large number of people in the merchantry, and the question went further, to the Senate. The latter gave permission on condition that all peasant dues had been paid. Her sureties were three members of the Moscow merchantry: Other information found in the archive concerning admission to the merchantry shows that women recruits to the merchant estate came from various social groups. Here follows a brief survey of the persons concerned. Burmakina, a year-old widow, brought with her two adult sons and their wives Paramon, aged 35, with Mavra, and Evstrat, 32, with Fedora , daughter Pelageia and grandson Arsenii. Burmakina was illiterate; Paramon signed her documents. As a rule unmarried daughters entered the merchantry after the death of their parents. But Gracheva decided to apply for merchant status during the lifetime of her father, who had his own separate certificate as a member of the first guild – he died two years later, in At the end of the eighteenth century the Grachev family belonged among the first-rank pervostateinoe merchantry, the highest category of richest entrepreneurs. Sheremetev in the industrial village of Ivanovo in Vladimir Province which in the nineteenth century grew into the textile centre of Ivanovo-Voznesensk, and they conducted considerable trade in Novgorod. In Varvara was 41, an old maid. The statistics of female industrial entrepreneurship Unfortunately, there is no accurate statistical information on women entrepreneurs for the end of the eighteenth century, although it is known that already in the early stages of industrial development, in the mid-eighteenth century, a number of major enterprises belonged to women. The leading branch in terms of the actual number of female-owned enterprises was tanning: Women owned 29 cloth mills and 22 linen mills Aggregate figures for the number of female-owned enterprises, the social status of the owners and the labour force are given in Table 8. The data in Table 8. Female industrial enterprise was characterised by socially mixed ownership. Therefore, our further discussion, while focused on female merchants, will of necessity though to a lesser degree also deal with noblewomen, townswomen, and peasant and Cossack women who owned industrial enterprises. We will now examine more closely those branches where women owners were numerous, beginning with cloth-making, which had the oldest enterprises and was also subject to official protectionism. In cloth-making, women were the owners of As regards geographical distribution, the largest number of female-owned enterprises was to be found in Moscow and Simbirsk provinces five in each. These two provinces were leaders in the whole Russian Empire in terms of

numbers of cloth mills: Moscow province had 28 and Simbirsk 25, together 53 or nearly one quarter of the Russian total. The social composition of female ownership was heavily weighted towards noblewomen. As a rule, noble factories used serf labour. This very significant predominance of noblewoman-owners is to be explained by the historical development of the Russian cloth industry. For this purpose laws of and allowed nobles and merchants to purchase peasants for their factories by whole villages. Under Catherine II a law was passed in which allowed all those so wishing to establish looms on payment of one rouble per loom, an indication of a trend towards greater freedom of enterprise. However, a shortage of army cloth in the s compelled the authorities to return to the system of production for the government. The labour force consisted of 9, purchased and ascribed workers servicing looms, and in cloth production totalled , arshins , metres , of which 76 per cent was soldier cloth. Of the 29 female-owned cloth mills only six used free hired labour: The merchant enterprises were exceptional islands of free-market activity in the ocean of mills working in accordance with the rules of state-regulated cloth production. The next area to be looked at is tanning, where the proportion of women entrepreneurs was also high: Unlike the cloth industry, tanning was not subject to state protectionism. This is reflected in the incidence of free labour: In this respect the tanning industry was very different from cloth-making. Only four enterprises Thus, the great majority of tanning enterprises 27 out of 31, 87 per cent belonged to women of unprivileged status, from the merchantry and townsfolk meshchanstvo. Merchant wives and widows and independent women merchants owned 16 enterprises While tanneries belonging to merchant women had workforces of from 2 to 23 workers the average for all 16 tanneries was 9. A similar correlation is obtained in regard to volume of production: Three tanneries, all owned by merchants, were located in Saransk in Penza Province, where leather production became such a popular business that one of the merchant families owned two tanneries simultaneously, one belonging to the husband, Safon Korovin, the other to his wife, Domna Korovina. The tanning industry also attracted some non-Russian women: And in Zhitomir in Volhynia Province, four hired workers laboured for the German female merchant Anna Albrecht, producing shoe sole and soft leathers. Here 12 enterprises out of 19 The latter two businesses should more accurately be termed workshops: Shirabardina likewise had one worker and her workshop produced 30 poods kg. Two of these belonged to female merchants of Russian descent, two to Tatars see Table 8. Please check In paper-making, 10 out of enterprises belonged to women The highest proportion of female merchant owners was concentrated in the cotton textile industry, which is eight out of ten 80 per cent. The two remaining female owners were a noblewoman and a peasant. This branch of industry also had an extremely high level of hired labour. The husband entered the third guild of Moscow merchants. In she owned her own house in Khamovniki, a district of Moscow. The Sichkovs lived in their own house in the Taganka district of Moscow. In conclusion, we can say that there was a clear predominance of the merchant element among women owners of industrial enterprises in such branches as cotton textiles 80 per cent , soap, tallow and candle production These enterprises produced goods for mass consumption, and thus stimulated the development of production in their particular field as well as widening the circle of persons who wished to engage in it, including women. The structure of immovable and movable property Study of the question of immovable property belonging to women of the merchant stratum is greatly complicated by lack of suitable data. For our study information has been derived from two basic sources. The first is documentary evidence on contracts for the sale and purchase of houses, shops, and plots of land, which provide information about immovable property and its mobilisation. As is well known, the Russian commander Kutuzov surrendered Moscow to the French. During the French occupation a fierce fire destroyed 6, houses and churches, two thirds of the total. The petitions submitted to this Commission, addressed to the Governor-General of Moscow Count Saltykov and requesting financial compensation for losses sustained, contain information on movable and immovable property. The contracts of property transactions preserved in the archives show women from merchant families engaged in deals of three sorts: Some contracts preserved for the year are presented here. Kozlova had previously bought a house and the land where it stood domovladienie from the nobleman Aleksandr Iakovlev on 13 November The purchase price is not shown, but it is known that 14 months later

Stepanova sold ownership of the house for 14, roubles. The plot of land on which the shop stood measured approximately nine sazhen square. Nine merchants appended their signatures to the document as witnesses. Arakelova was literate and signed the contract herself. Chilikin had previously bought the shops from the merchants Mikhail Moskvenkov and Mikhail Zabelin. The fifth shop, which was detached, had a cellar. However, only three files include a detailed list of property – items of personal use and goods intended for sale. In some cases, the combination of archival material with census returns makes it possible to reconstruct the biographies of women entrepreneurs. She was a late child, born when her father was 43 and her mother It was built on a plot of land 60 m. Blokhina, Renting out Her own stone 87, 8, roubles; of the son of a aged 33, her husband and of house. Zezina herself No information Own house ground floor – 25, 4, roubles. Shelepova herself No information Own wooden house in the 23, 2, roubles; rented wife of a Tula third- and three sons – Sergei found Iakimanskii district, bought roubles temporary guild merchant; and two young sons in for 1, roubles accommodation in literate names unknown and a stone house built on Moscow this plot in valued at 12, roubles. On the eve of the French occupation, Matrena and her children left Moscow for the town of Murom in Vladimir Province, km. Matrena left her furniture and tableware in the apartment which they rented, but took her icons for safe-keeping to her acquaintances the merchants Petr Nakhodkin and Stepan Solodovnikov. Her goods were sealed in the shop in Gostinyi Dvor. The total value of the furniture was 73 roubles.

Chapter 3 : Peasant Life and Serfdom under Tsarist Russia | Guided History

*Women in Russian Culture and Society, [Alessandra Tosi, Wendy Rosslyn] on racedaydvl.com *FREE* shipping on qualifying offers. Women in Russian Culture and Society, is a collection of essays by leading researchers shedding new light on women as writers.*

Culture background Russian culture has a long history and tradition and Russians are very proud of it. Russians consider themselves as a well educated nation. They read a lot, books are cheap, and one can afford to buy books a month without serious damage to a family budget. Russians are also big fond of live performances at theatres and since tickets are affordable prices in cinemas and theatres are comparable , they enjoy attending theatres: Usually every city has a few theatres. The theatre culture was developed during the Soviet times when tickets were sold through schools and enterprises: The agent would bring tickets for distribution to every enterprise and school in his area and the person responsible for "culture sector" would organize collective visit to the theatre. I think it was an excellent system since people had the opportunity to attend theatres from the early age, starting from attending performances in a Muppet theatre, then moving to the Youth Drama Theatre, then to Drama, Musical and Opera, according to their age. Also attending performances in a company is always much more fun, which contributed to the popularity of theatres. This is how most Russian people have developed their taste for live performances. Movie theatres are also becoming popular in Russia and they are equipped with the latest sound systems. When Russian people talk about movie theatres, they will usually say "cinema"; if they talk about "theatres", they mean live performances. During Soviet times there was a well developed system of community work and in every group class at school, department at work etc would be also a person responsible for sport, education, political information of the group etc. People that were doing community work were given benefits free or discounted travel, ability to buy deficit goods, ability to receive a better apartment from the government for free etc - remember, there was no private property until Perestroika, everything used to belong to the state, which was controlling distribution and would award the most active citizens. Unfortunately the system of volunteering was broken with Perestroika but Russians still have that great community spirit which sometimes goes to the lengths a westerner would consider as infringement. Russian culture is non-individualistic. The power of an individual in Russia is much less than in the west and most deals are pushed through family, friends and acquaintances. Russian saying is, "One is not a soldier in the battlefield". In Russia, one still needs to know people in power to make things work. This is why they maintain more friendships than an average westerner. They often have to rely on their friends to help them out. You know someone who knows someone who is in power; this is the way they have the things done. If you know the right people, you can have the most difficult things done with little effort. In my life, a few times I ran into dead ends where there was nothing I could do in the straightforward way; the people were right to refuse me, according to the official rules. But once I could find people who knew someone inside the system, a month wait would turn into just a few hours wait or they would find a place for me where they said the rules would not allow them to give me one. Foreigners would just give up; Russians believe there is always a roundabout. Frankly, most of them are not true believers. They appreciate Christian moral values but do not follow them. Religion is not a real part of their life. Russians are more aware of horoscopes than the Bible. Church service in Russia can be attended any day of the week and performed every day 2 or 3 times early morning at 3 a. People usually attend the church just to "light a candle" and quickly pray. They do it to ask for something to happen a business deal, an exam or to remember a close person who is dead. People do not have to be a member of the church to do it and they do not have monthly contributions to the church. Church survives selling candles and reminder notes and charging for services such as baptizing, weddings and funerals. Church marriage is not official in Russia. A couple has to register their marriage with government authorities first to be allowed to have church ceremony performed. Medical aid and education in Russia are free, though Russians joke that education becomes less and less free with every year.

One can still get a university education for free by passing the entrance tests exams, but the universities have to decrease the number of students studying on a free basis because of poor state financing. Since both education and culture facilities used to be widely available, Russians can be considered a highly cultured nation. Their general knowledge is very good: At secondary schools, they study not only the history of Russia but also the world history, including American and European history. In the same secondary school course 11 years school qualification is mandatory in Russia they study world literature, world music, and world geography. Many books of western authors are mandatory reading in the course of literature in Russian translation of course. The standard secondary school program includes studying of a foreign language for 6 years grades, usually it is English but also can be French, German or Spanish. Most subjects in the course of a secondary school are mandatory for all schools throughout the whole Russia, and only since recently there are some subjects that students can choose in addition to the general course. On the entrance exams at universities and colleges only questions from the general course of the secondary school can be asked. Universities and colleges accept students according to the results of entrance tests, and not according to their marks at school, though having excellent marks can help for example, you would only have to pass exams instead of regular 4. Intellectually, Russians are interesting people to talk to and enjoy deep subjects. Philosophy is still a mandatory subject when you study for a degree and one of the 3 compulsory subjects for PhD qualifying exam the other 2 are foreign language and the specialty itself. Their manners are not bad, they are just Russian. During the Soviet period having "good manners" was considered as a bourgeois survival. Russians are very straightforward. When they meet or phone each other, they seldom spend time on questions like "How are you? The problem with Russian education is that it was always rather theoretical and unrelated to practice. In the old days having a degree was an end in itself. They are trying to change the educational programs now, but it will take years to build the system. The position that one has in a company is not as important as the company in which he or she works. Having your own business in Russia is a big challenge. The tax system works in the way that if one has a small business individual private enterprise, he must pre-pay taxes before he receives permission to act. Then he gets a permission to start his business activity; but he must run to the tax department the second he earns 1 Ruble more profit than it was estimated and paid in advance. I understand that it sounds funny, but it just works like this. The authorities are suspicious towards owners of small businesses. The bigger enterprises have a more convenient tax system. At the same time there were comments from top government officials that this is only a temporary retreat, and the progressive tax system will be brought back as soon as people get used to paying their taxes. Actually, the government hoped that people would start paying tax and show their real profits - but Russians know their government. Collecting taxes is still the biggest concern for the Russian government. In Moscow and St. Petersburg, there are sizable communities of expatriates that live there mostly because of the low taxes - investors etc. Other westerners live there because of the low cost of living; on a western disability pension one can live in Russia as a king. They even have their own expatriate newspapers in English! Before the year, the Russian tax system was very complicated. To pay rubles to an employee, an employer had to pay about 80 rubles of tax to the state: The system made companies have double accounting, and sometimes double salaries - an official one and so called "black cash salary". Another reality businesses face in Russia is organized crime, which often has close connections with authorities. Nowadays many businesses prefer to employ "commercial" departments of police organizations or private security companies, which are in reality just a camouflaged "raket". They will "help" you in a case of bad debts, problems with business partners or criminal situations like robbery etc, providing you a "roof". All "criminal cooperations" have official businesses registered, and you pay them an official fee additionally to unofficial. It was a very funny case in Ekaterinburg at spring, when one of the "cooperations" registered their association as "OPS". In Russian it is a common abbreviation for "organized crime syndicate" "Organizovannoye Prestupnoye Soobshchestvo". It was one of the most famous and big groups in the city, and the choice of such a name demonstrated that the guys were feeling absolutely comfortable with their status. Well, you consider us as "OPS"? But businessmen are in a better situation than the people that

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work as employees. With all the headaches and stress, they still have some money and considerably good living standards. Government employees, particularly medical doctors and teachers, do not receive their salaries for months, sometimes up to months. It started in early 90th, first as delays with payments. So the first time one received his salary a week later, then next month - 2 weeks later, and so on. Eventually it happens that in June you receive your salary for last December. One receives some money regularly, and he can survive, though the government owes him thousands. This way was quickly picked up by the other organizations, and now even if one works for a private company, he might not receive his salary on time. They have so many difficulties and problems in life, that they can easily find a roundabout way for anything. Russians are of some the most reckless, but at the same time skillful, drivers, and the most careless pedestrians in the world. The people steal everything they can from the state". During the Soviet time there was such a phrase: No other country in the world has such abuse of pirate software, video and audio records, CDs etc exposed for sale on every corner. They used to publish books of Western authors, and the authors found it out only when started to receive letters of thanks from Russia. The information from my sites was stolen many times. I would understand if it was paid subscribers whose money they did not want to lose, but one of the sites was hosted by a free service provider www. Apply to the site owner".

Chapter 4 : Cultural Differences Between Americans and Russians

Popular Culture: Entertainment and Society Since (), *History of Russia Since* , with Catherine Evtukhov (), and *Serfdom, Society, and the Arts in Imperial Russia* () .

Americans value individualism a lot. They do not like unasked advice. For example, if it is cold outside and you are not dressed appropriately, others are not expected to comment it. Even if you are walking with a child who is insufficiently dressed. Americans respect the freedom of choice. This is a generalization, of course. The Russian culture is different. Traditionally Russians are collectivists. This is because of our history. The only way to survive in difficult life conditions e. The times have changed greatly. But we clearly see the "traces" of our history. Unlike in the US, Russians often refer to some help from their relatives or friends when being faced to some life difficulties. They can just ask for some advice, or for some physical assistance, or for money which are normally lended for free. Many problems are easily solved by means of "social connections": Or if your friend knows a right person, that may help as well. Many Russians appreciate unasked advice: It is especially inevitable if they see your child insufficiently dressed. This is not because they do not respect your choice. This is because they feel their personal responsibility for your health especially for your child! And you may consider them "heartless" if they pretend not noticing it. That is normal that relatives and friends are involved into your problems. In the US culture money is something very personal and it is a taboo to discuss your incomes with others. In the Russian culture, that is not a big deal to discuss money. If you think you are under-paid at you job, that is nothing to be ashamed of if telling it to your friends: In Russia, children are expected to help their parents after their parents retire including financial help since social pension is usually low. In their turn, elderly parents are expected to help their children to look after their grandchildren. There are some very popular Russian sayings and proverbs which illustrate what is written above: . Meaning that a single person is not a force to do something great. One is responsible for everybody, and everybody is responsible for the one. , . The basic meaning is friends are more important than money. - . This saying was very popular during my school education in Soviet times. It is a sort of a play of words: The meaning of this saying is: Do not consider your personal interests as more important than the interests of the society you belong to. In Russian it is the other way around: But "" can be capitalized to show respect when used as a formal address to a single person: This is a generalization, again. But it shows that we often see the same things differently.

Chapter 5 : Russian Women - Russian Culture

Women in Russian Culture and Society, is a collection of essays by leading researchers shedding new light on women as writers, actresses, nuns and missionaries. It illuminates the lives of merchant and serf women as well as noblewomen and focuses on women's culture in Russia during this period.

Some scholars believe this to have been a Varangian Viking clan from Scandinavia, and others hold that it was a Slavic tribe. Some historians believe that "Rus" derives from an ancient name for the Volga River. People ethnically identified as Russians have been politically and culturally dominant in a vast area for five hundred years of tsarist and Soviet imperial expansion. However, despite repression of their cultural autonomy, minority cultures have survived within the Russian Federation; including the peoples of the North Caucasus, numerous indigenous groups in Siberia, the Tatars in the Volga region, and the East Slavic Ukrainians and Belarusians. The last three groups are widely dispersed throughout the federation. All but the youngest citizens share a Soviet cultural experience, since under Communist Party rule the state shaped and controlled daily life and social practice. Much of that experience is being rejected by Russians and non-Russians who are reclaiming or reinventing their ethnic or traditional pasts; many communities are asserting a specific local identity in terms of language and culture. There is a broad cultural continuity throughout the federation and among the millions of Russians in the newly independent republics of Central Asia, the Baltic region, and the Caucasus. It encompasses 6, square miles 17, square kilometers , from its borders with Finland, Estonia, Latvia, Belarus, and Ukraine on the west to the Bering Strait in the far northeast and from its borders with Georgia, Azerbaijan, Kazakhstan, Mongolia, and China in the south to the Arctic Ocean in the north. European Russia, the most densely populated, urbanized, and industrialized region, lies between the Ukraine-Belarus border and the Ural Mountains. Seventy-eight percent of the population lives in this area. Two large industrial cities are located above the Arctic Circle: Murmansk on the Kola Peninsula and Norilsk in Siberia. The great plains are divided by six ecological bands. In the northeast, above the Arctic Circle, lies a huge expanse of frigid, occasionally marshy tundra, a nearly unpopulated region where much of the land is permanently frozen and little grows but moss and shrubs. Below that is the taiga, a vast expanse of coniferous forest, which gradually blends with a band of mixed coniferous and deciduous forest to cover half the country. The capital, Moscow, is in the center of this region, where much agriculture has been located despite the thin, poor soil. Below that, the relatively arid steppe, with grasslands and semidesert and desert regions, runs along the northern edge of the Caucasus Mountains and north of the Caspian Sea beyond the Volga River basin into Central Asia. The climate of much of European Russia is continental, with long, cold winters and short, hot summers. In the northern areas, winter days are dark and long; in the summer, the days are long and the sun barely sets. With the exception of the black earth belt, Russia has fairly poor soil, a short growing season, low precipitation, and large arid steppe regions unfit for agriculture except with extensive irrigation. These factors limit agricultural production and account for the frequency of crop failures; what is produced requires substantial labor. The Russia huge forests provide for foraging, hunting, and logging. Many great rivers transect the country, such as the Dvina, Don, Oka, and Volga in the European heartland and the Ob, Yenisei, and Lena in Siberia; most of these rivers are linked by subsidiary waterways. Until the advent of railways and roads, the rivers were the only efficient way to travel, and they remain a significant form of transport for people and materials. Limited access to year-round seaports has always been a military and commercial problem. A lack of natural borders has meant vulnerability to invasion, a danger offset by the size of the country and its harsh, long winters. These environmental factors have affected the demographic profile and shaped cultural, social, and political institutions, influencing colonizing projects, settlement patterns, household configurations, village politics, agricultural systems, and military technologies. Equally important is the ability of rural and urban dwellers to survive challenging conditions of land, climate, and politics. Tens of millions of families depend on food they grow for themselves. In July , the population was estimated at ,, a

decline of more than two million since the end of the Soviet Union in 1991. The current figure includes several million immigrants and refugees from newly independent former Soviet republics. Since 1991, a stark drop in the birthrate has combined with a dramatic rise in the mortality rate. Average life expectancy for both men and women has declined since the 1990s. This population decline is expected to worsen in the next decade. It is largely the result of the economic and social upheavals of the postsocialist period, which have impoverished the population and caused a decay of social services. Growing unemployment, long-term nonpayment of wages and pensions, paid wages that are below the poverty line, unsafe working and road conditions, the spread of infectious diseases, and the impoverishment of public health care systems have caused stress, depression, family breakdown, and rising rates of alcoholism, suicide, homicide, and domestic violence. Circulatory diseases, accidents, and suicides attributable to alcohol abuse are the leading causes of death among men. Malnutrition, disease, industrial pollution, poor health care, and reliance on abortion for birth control have reduced fertility rates and increased maternal and infant mortality. In 1991, Russians accounted for 81 percent of the population and were the dominant ethnic group in all but a few regions. Other major ethnic nationalities are Tatars 4 percent, Ukrainians 3 percent, Chuvash 1 percent, Bashkir 1 percent, Belarussian 1 percent, and Mordovians 1 percent. Dozens of other ethnic nationalities make up the remaining 8 percent. There has been a significant rate of intermarriage between ethnic populations. Until the twentieth century, the population grew steadily. By 1917, Russia had a population of thirty-six million, to which territorial annexation had contributed greatly. In the 1800s, the population was sixty-seven million. The abolition of serfdom, accompanied by urbanization, industrialization, and internal migration in the second half of the nineteenth century, led to significant population growth, and by 1897 the population was 125 million. By 1917, the year of the Russian Revolution, the population had grown to 150 million. Famines, largely caused by civil war and the Soviet collectivization of agriculture, decimated the rural population in the 1930s and 1940s. In 1945, the population was around two hundred million. World War II caused the deaths of more than twenty million Soviet citizens. After the war, population growth was slowed by the gender disparity and devastation of infrastructure caused by war. Russian is one of three East Slavic languages of the Slavic branch of the Indo-European language family. It is the most widely spoken Slavic language, with 140 million speakers. Many people in non-Russian ethnic groups speak Russian as their native or only language, partly as a result of tsarist and Soviet campaigns to suppress minority languages. The collapse of the Soviet Union opened the way for linguistic revival movements in many ethnic communities. There are three major dialects northern, southern, and central, but they are mutually intelligible. Russian has been influenced by other languages, particularly Greek Byzantine Christian in the Kievan period, French in the eighteenth and nineteenth centuries, and English in the twentieth. Many important texts were written in Church Slavonic and the more vernacular Old Russian, including historical chronicles, epic poems, folklore, and liturgical and legal works. Calendars, posters, and postcards with images of Orthodox churches are common in apartments and offices. Bread symbolizes key aspects of the national self-image. It is the mark of hospitality, as in *khlebsol* "bread-salt", the ancient custom of welcoming a visitor with a round loaf with a salt cellar on top. This tradition can be observed at political and diplomatic events when a host receives an important guest. In broader terms, bread is the symbol of life; in times of hardship it is the primary food, and being "without bread" signals starvation. Other foods are also important symbols: Forest plants, creatures, and objects are widely used in symbolic ways. The white birch conjures the romance of the countryside; the wolf, bear, and fox are ubiquitous in folktales and modern cartoons; and the peasant hut *izba* signifies the cozy world of the past. Inside the *izba* are three other cultural symbols: While most people live in urban apartments images of traditional life still have great power and meaning. Everyday conversation is filled with metaphors summarizing a highly complex view of shared cultural identity. Russians talk of *soul dusha* to refer to an internal spiritual domain that is the intersection point of heart, mind, and culture. True communion depends on an opening up of souls that is accomplished through shared suffering or joy. Communal feasting and drinking also can help open up the soul. Soul is said to be one of the metaphysical mechanisms that unite Russians into a "people" *narod*. Stemming from ancient Slavic words for clan, kin, and birth, and meaning "citizens of a

nation," "ethnic group," or simply a "crowd of people," *narod* is used to refer to the composite identity and experience of the people through history. It often is invoked by politicians hoping to align themselves with the population. Leaders of the Soviet Union, trying to unite ethnic groups under a single multinational identity, ritualistically employed the term "Soviet people" *sovietskii narod*. People still speak in terms of belonging by "blood"; a person is seen to have Russian blood, Jewish blood, Armenian blood, or a mixture of ethnic bloods. After the collapse of the Soviet Union, the calendar of national holidays was altered. The compulsory celebration of the Great October Revolution 7 November was diminished in scale, although it is still officially marked. Cemeteries, parks, and public places are filled every year with people gathering to memorialize the war, and the media celebrate the heroism of the Soviet peoples. Even though these tributes are tempered by revisionist history, a core of patriotic feeling remains. A new political holiday is Russian Independence Day 12 June, marking the establishment of the Russian Federation in 1991. The observance of Christmas and Easter and other Orthodox holidays has grown since the end of the Soviet repression of religious observance.

History and Ethnic Relations
Emergence of the Nation. The area now called Russia has always been multicultural. The Eastern Slavic tribes, the ancestors of modern Russians, traditionally are thought to have originated in the Vistula River valley in what is now Poland and to have migrated eastward in the seventh to the ninth centuries. Other evidence suggests that Eastern Slavic pastoral peoples were widespread in the central and eastern portions of the plain that stretches across the northern half of the Eurasian continent a thousand years earlier, coexisting with Finnic and Lithuanian tribes to the north and enduring recurring waves of conquest. For more than a millennium, people sharing cultural traits, social structures, and religious beliefs have occupied present-day Russia, Ukraine, and Belorussia. Eastern Slavic society was culturally distinct and highly developed in terms of agriculture, technology, commerce, and governance by the tenth century. By the eleventh century a huge expanse had come under the nominal rule of the Kievan princes; at that time, the city-state of Kiev on the Dniepr River in present-day Ukraine was rivaled in size and splendor only by Novgorod far to the north. A gradual process of the melding of pre-Christian practices with those of Orthodoxy consolidated the population under one political and cultural system. An intricate written code of customary law, the *Pravda Russkaia*, was in place by the eleventh century. Ukrainian, Belorussian, and Russian. The Mongols destroyed many cities and towns, and created a complex administrative system to exact tribute from its peoples and princes; Mongol control lasted until the late fifteenth century, although with less impact after the political power and territorial control of Muscovy expanded greatly under the four-decade reign of Ivan III, who died in 1505 after routing the Mongol armies. From that time on, the Russian state developed and expanded, with Moscow at its center. Ivan IV the Terrible was the first to crown himself tsar in 1547. He ruled in an increasingly arbitrary and absolutist fashion, brutalizing the aristocratic boyars in a decade-long period of terror known as the *oprichnina*.

Chapter 6 : Russian Culture, Traditions, Holidays, Family and Daily Life

"Women in Russian Culture and Society, examines women in Russian history in three themed sections. It opens with a section on women and the arts which examines the active role of female artists in cultural production: noblewomen writing fiction, lower-class women in the theatre, journals for women, and women's travel writing.

Since the 11th century, Slavic people were pagan, but after Duke Vladimir Krasno Solnyshko Red Sun decided to become Christian, he immediately baptized the entire population, sometimes even using force. Afterwards, somehow Russian people fell in love with Orthodox Christianity and its respective rituals have become an inspiration to them. Since the authorities of the Tsar had always been very religious and thus strongly supported Orthodoxy, the Church prospered throughout the country. There was a huge movement to build churches and temples all over Russia; the beauty of these buildings impressed Orthodox Christians and other religions alike. The grandest temples are concentrated in the heart of Russian Christianity in the central region and capital of the country - Moscow. Russian Orthodoxy It is well known that Orthodox Christianity is a strict religion with lots of rules, fasts and restrictions in comparison with the Baptist or even Catholic faith. Nevertheless, in Russia people accepted Orthodoxy and nowadays many people are still very devout. A Brief History of the Russian Orthodox Temple A church or a temple is a spiritual building made for the passing of devotions, built and consecrated in a special manner. In Christianity a temple is a house of God, a place for prayers. Traditions of building temples were developed during a time span of hundreds of years. Most often Christian temples look like a cross, which in its Eastern form has crosses of equal lengths, from above. Its round domes became an example for future architecture endeavors of Orthodox temples. The Christian temple usually has three distinct parts: It is necessary to get the blessing of a church hierarch to build a new temple. Once it was constructed, a new church or temple was consecrated in honor of Jesus Christ, of the Mother of God or of one or a few saints. A single-domed church or cathedral symbolized God; two domes were symbols of the divine and human nature of Jesus Christ, three domes " the Trinity, five domes " Jesus Christ and the four Evangelists. A temple with seven domes symbolized the seven church sacraments, nine domes - the nine angelic titles, and with thirteen domes " Jesus Christ and his twelve apostles. The form and color of a dome are also very important in religious symbolism. Domes in the shape of a helmet symbolized the fight of Christianity against forces of evil; the shape of an onion is also the symbol of the flame of a candle that, in turn, symbolizes the immortal soul. Golden domes signify divine glory, and crown most of the main cathedrals located in big cities. Temples consecrated in honor of the Mother of God have blue domes with gold stars, which symbolize the Star of Bethlehem. Domes built in honor of the Trinity have green domes, and temples consecrated in honor of saints have green or silver domes. Walls of Christian temples are always painted with images of biblical themes: Usually above their arcs are images of the four Evangelists, and in the arcs are images of apostles, saints and prophets. Images of martyrs are usually painted on the columns. The structure of Christian temples is designed with the following rules in mind: It is also the main part of the temple, meaning that only men have permission to enter inside. The middle of the altar is the place from which devotions are told. Important sacred objects a cross, the Bible, a tabernacle, a pyx and a corporal " a piece of silk with the image of Jesus Christ being placed into the coffin are kept here. The back wall of the altar is occupied by the iconostasis: Choirs are located along the walls of churches and cathedrals. The western part of the temple is intended for people yet to be baptized but who are going to adopt the Christian faith and for people who are confessing their sins. During these services priests wear special clothes that can be different colors yellow, white, blue, red, green, violet or black with silver depending on the kind of service. The main divine service is the liturgy that is prefaced by seven actions throughout the day: This round of services signifies the gratitude people have towards God for rescuing them from their sins and the sin of mankind in general. The Orthodox Church also has occasional religious rituals. These are services connected with religious sacraments christening, wedding and burial services, among others. The ritual of Orthodox services was created centuries

ago, in the first Orthodox capital Constantinople. The Orthodox Church has three daily divine services throughout the day. Also it is divided into different sacraments: Besides these sacraments, there are also special divine services devoted to different religious holidays. The daily divine services last throughout the entire day. The evening services consist of the devotion of the ninth hour, the evensong and the complin. These devotions signal the thanks people grant God for that day and their request to save sleeping people during the night. The morning divine services begin at the midnight service, which is devoted to the second advent of Jesus Christ. The next service is the Matins that symbolizes the thanks people grant God for the previous night and the consecration of the new day. The third part of the morning service is the service of the first hour. This divine service, like services of the third, sixth and ninth hours that follow it, are short and consist of a few psalms and devotions. Vespers are passed in temples at night before Sundays and religious holidays. The most solemn Vespers take place before Christmas and Easter and most of its devotions are dedicated to these holidays. The tradition of divine evening services is very ancient: Furthermore, Christian people, who lived in the first years A. During the first part of the Vespers, priests remind people of Old Testament stories and the choir sings psalms about the creation of the world and offers up prayers about forgiveness. The second part of this divine service is the Great Suffrage, which is devoted to asking God for help. It is a general service in which all people take part, and it always begins because of the massive appeals coming from churchgoers to pray all together. During the Great Suffrage a priest reads seven secret devotions at the altar and a choir sings psalms about righteous men from the Old Testament and about Jesus Christ. Next, a choir sings a hymn glorifying God and priests go around the ceremony participants with a thurible a vessel in which incense is burned and candles. The next action of the vespers is a group of general devotions to the Mother of God and all saints John the Baptist, Saint Nicolas the miracle-worker, Saint Cyril and Methody to name a few for the needs of all humanity. Afterwards, the morning part of the vespers begins: The choir sings about the birth of Jesus Christ and reads six psalms about divine mercy. Finally, the most solemn part of the vespers begins. Priests light all the candles and all go inside the temple, symbolizing the apostles, who came to the grave of Jesus Christ and knew about his resurrection. Every Orthodox Church has a bell tower. Many people think bells are traditional Orthodox musical instruments and organs are traditional Catholic instruments, but in fact bells entered Old Russia from Catholic Europe and organs appeared in Orthodox Byzantium. Now Orthodox temples usually have a lot of bells of different sizes. Big bells are used rarely, only during especially solemn or tragic events. Others are rung during divine services and religious holidays. First, the bells were tetrahedral, but from the 10th century on they became round. During the Great Lent, the ringing of bells is reduced to a minimum. Earlier, bells were used only to call believers for devotions. But now the bells are rung several times a day – atmosphere is, after all, very important. At the entrance of the temple, men must take their head-dresses off this includes hats, bandanas, scarves, etc. At the threshold of the temple people should stop for a moment, cross themselves, using their right hand and bow. These actions are external manifestations of the beliefs of Orthodox people. Stop for a moment before entering, concentrate on the idea that you are going inside a spiritual place, then go ahead. Do not discuss what you see around with people inside. If you speak, do it quietly, ask questions only to the ladies, who are working inside the church. You usually will find them at the end of the hall, where candles and some other church items such as icons, small crosses and silver chains are sold. If you are entering a monastery, the rules could be even stricter. The church rules regarding head covering also apply here. When people accept blessings from a priest, they should cross their hands on their chests, putting the right hand on top of their left. Each icon can be kissed only once, even if it has images of more than one person. Of course this information only applies to religious adherents, who believe and attend the service with certain expectations. If you entered the church because of cultural interests, you do not have to participate in these rituals. In addition, Orthodox visitors can place candles in the churches. This practice is actually open to everyone, but if you do not believe in such things than this practice is of no use. However if you feel like doing this – go ahead. You usually can buy candles inside the temples and should light them from other candles that have been already lit.

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Candles lighted for the health of somebody can be put in front of any icon; candles lighted for dead people must be put only in front of a crucifix. Also keep in mind that all divine services in Orthodox temples in Russia are held in the Old Slavonic language; this does not sound not like normal speech, but more like a song. People behave like they are suffering or just very calm; visiting the church for them is more like an obligation. For believers, this is not a place to meet your friends or praise the Lord and have joy. In summary, all people should behave simply, naturally and respectfully toward other visitors, when visiting an Orthodox Church. This religion has held a sad place in Russian history because Jews were often pressed by the Russian Orthodox Church. The Russian Orthodox Church was always the main religious branch and had an enormous amount of power, and consequently Judaism suffered the most. Many Russian Jews had to immigrate to other countries. Nonetheless, in Saint Petersburg there is a relatively large Jewish community and they have a big choral synagogue, which is located on Lermontovsky, 2, tel.: A visit to this religious building is probably the best way to find out about Judaism and its practices in Russia today. In Russia, Buddhism was first adopted by Buryats, one of the many types of Mongolian people who settled on Russian lands.

Chapter 7 : Women in Russian Culture and Society, : W. Rosslyn :

Women in Russian Culture and Society, Eds.: Rosslyn, Wendy; Tosi, Alessandra (Essay 'Merchant Women in Business in the Late Eighteenth and Early Nineteenth Centuries') Uploaded by Galina Ulianova.

Known as the Russian Empire, a term coined by Peter I the Great, this time period is an era of reform for the peasant serfs in the Russian countryside. In this research guide, the period of time attempted to be covered is between , at the beginning of what is know as the Russian Empire, and the year , when under the rule of czar Alexander II serfdom was abolished. Many elements influenced this turn of events for serfs, from Enlightenment ideas that found their way into the Russian crown to general apathy towards American slavery at the time. Nevertheless, this research guide does not focus mainly on the end of serfdom, but on compiling information about the lives of peasant serfs before the year . The main purpose of this page is to compile information, primary sources, and historical analysis that presents Russian peasants as socio-economic beings, whose lives -otherwise seen as insignificant- made the pages of history and influenced the writings of literary circles at the time. Agricultural Economy in Rural Russia Serfdom, as any form of feudalism, was based on an agrarian economy. Each field was divided into strips and each family given so many strips in each field according either to the number of male workers in the family or the number of mouths to feed. Watters presents a picture of the world of the peasant cultivator and his deep relationship with the land he worked. The author of this chapter focuses on the village commune obshchina or mir as an institution that governed peasant life, assessing his obligations towards his land and his lord, and guarding his rights. Stanford University Press, Spanning from the rule of Peter I to the rule of Alexander II, Blum provides a complex analysis on the statistics of crop cultivation, comparing Russian serf production to other areas of Europe. At the same time, the author gives a substantial portrayal of the poor technological conditions under which both serfs and half-free peasants had to work under, among other things. From this journal article, the reader will get a view of serfdom both from an agricultural and economic perspective. In this article, Sunderland provides an analysis on government-issued reforms, forced migration patterns, and the impact these produced on peasant everyday-life, all this provided through analysis of archives of the time. Furthermore, one can be able to establish a connection between the needs of the state and how these affected serfs, both economically and socially. State Standard Resettlement in Imperial Russia, s. On the contrary, different conditions of social life and the economy of the time came together to give way to this type of feudalism. The source is in Russian. Princeton University Press, Peasant Society and Politics The peasantry had a culture of its own, often very different to the French speaking and western educated one of their masters. This culture was based round village life, the seasons of the agricultural year, folklore and the church. Many historians, following commentators like Belinsky or Stepniak Kravchinsky , have argued that the Orthodox church had little real impact on peasant life, apart from their carrying out the fasts and rituals, and that peasants were superstitious and illiterate and not genuinely religious. In this essay, Mary Matossian provides a description of the peasant way of life under normal conditions around , on the eve of emancipation. She covers various aspects of peasant life, like housing, economy, diet, fashion, family life, and village life. Petersburg, from a sociological point of view. Dennison Tracy, and Steve Nafzinger. Tarasov manages to recollect different aspects of how serfdom came about, the conditions under which they had to live in, among other things. Rodney Bohac goes on to examine the actions of serfs living on an early-nineteenth-century Russian estate, through petitions and managerial reports sent from the estate to the absentee owner. Furthermore, the author wants to show how peasants used forms of resistance -dissimulation, petty theft, work slowdowns, and flight- to mitigate the effects of money rent obrok. Bohac also presents how these forms of resistance did have effects on the production of crops during the s and s. Four Russian Serf Narratives This book gathers four narratives composed by Russian serfs, either during serfdom or after the emancipation of serfs. The first one, composed in , relates the story of Nikolai Smirnov in his own words after being caught trying to escape his lord. The

second story is more of poetic prose written by an anonymous peasant known as Petr O. The third story comes from ex-serf Nikolai Shipov, in which he accounts his attempts to escape from being bonded to a lord, and finally ending in his escape. The book ends with a story told from the perspective of an ex-serf woman, M. Vasilieva, in which she narrates her life as a girl under serfdom. Besides being conveniently translated from Russian to English, this compilation offers first-hand accounts of serfs from different areas of the country and under different, individual conditions. *Four Russian Serf Narratives*. University of Wisconsin Press, *Life Under Russian Serfdom: The Memoirs of Savva Dmitrievich Purlevskii*, This is the memoir of Savva Dmitrievich Purlevskii, who wrote his life story after his death. In this book, he narrates his entire life, a man that led a rather ordinary life as a serf. This is a story of how he manages to escape serfdom to become a merchant, and these experiences are retrospectively told once he is outside of the village life and free from the hold of his lord. Purlevskii, Savva Dmitrievich, and Boris B. *A Life Under Russian Serfdom: Memoirs of Savva Dmitrievich Purlevskii*, Central European University Press, Through their art, one can open yet another window into peasant-serf life in this time period. Peasants, Serfs, Soldiers Serfs, as it usually happened in a feudal system, could be conscripted and sent off to war by their lords. In this segment, the author has collected different sources that portray serfs as soldiers of Imperial Russia, collecting different media content and pieces of historical analysis. In this essay, John S. Curtiss goes on to portray an image of a Russian army that was mostly composed of peasant-serfs. Unlike the Russian army troops that were controlled by the government during the 19th century, this peasant army was one composed of serfs that had strong aversion for the army, its harsh discipline, and brutal treatment, which usually resulted in desertions and suicides among serfs. As the lyrics show, when he returns to his home, he finds his beloved wife to be dead and the life he once had completely changed and ruined. Lyrics in both English and Russian provided. Translation of Lyrics to English: Your wife is in the cold ground, Under the birch tree, five years now. Young wine, he asked to be brought. While on a large scale they marked the victory of Europe against Napoleon Bonaparte at the Battle of Waterloo, it also marked the lives of thousands of serfs-turned-soldiers. In this webpage, one can learn the hardships serfs had to withstand, and the discipline -among many other things- they had to undergo to serve czar, lord, and country.