ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE March 7, 2011

1. ACADEMIC UNIT: School of International Letters & Cultures

2. COURSE PROPOSED: RUS 494 Slavophiles & Westernizers 3
   (prefix) (number) (title) (semester hours)

3. CONTACT PERSON: Name: Hilde Hoogenboom Phone: 480-965-4576
   Mail Code: 0202 E-Mail: hilde.hoogenboom@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. AREA(S) PROPOSED COURSE WILL SERVE. A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. (Please submit one designation per proposal)

   Core Areas
   - Literacy and Critical Inquiry—L
   - Mathematical Studies—MA CS
   - Humanities, Fine Arts and Design—HU
   - Social and Behavioral Sciences—SB
   - Natural Sciences—SQ SG

   Awareness Areas
   - Global Awareness—G
   - Historical Awareness—H
   - Cultural Diversity in the United States—C

6. DOCUMENTATION REQUIRED.
   (1) Course Description
   (2) Course Syllabus
   (3) Criteria Checklist for the area
   (4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

See attached.

CROSS-LISTED COURSES: ☐ No ☑ Yes; Please identify courses: HST494 and SLC494

Is this a multisection course?: ☑ No ☐ Yes: Is it governed by a common syllabus? 

Chair/Director (Print or Type) ____________________________ Chair/Director (Signature) ____________________________

Date: ____________________________

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

The lack of historical awareness on the part of contemporary university graduates has led recent studies of higher education to call for the creation and development of historical consciousness in undergraduates now and in the future. From one perspective historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of national identity and of values which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is summed up in the aphorism that he who fails to learn from the past is doomed to repeat it. Teachers of today's students know well that those students do not usually approach questions of war and peace with any knowledge of historic concord, aggression, or cruelty, including even events so recent as Nazi and Stalinist terror.

The requirement of a course which is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent such a sequence. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.
Historical Awareness [H]

Proposer: Please complete the following section and attach appropriate documentation.

### ASU--[H] CRITERIA

THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
<td>☒</td>
<td>☐</td>
<td>1. History is a major focus of the course.</td>
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<td>☒</td>
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<td>2. The course examines and explains human development as a sequence of events.</td>
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<td>☒</td>
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<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
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<tr>
<td>☒</td>
<td>☐</td>
<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
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**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses in which there is only chronological organization.
- Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.
- Courses whose subject areas merely occurred in the past.
Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
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<tbody>
<tr>
<td>History is major focus of the course.</td>
<td>Historiography of a central debate in Russian culture since the 18th century up to the present, between Slavophiles and Westernizers, about the Europeanization of Russia begun by Peter the Great.</td>
<td>The course begins with the latest manifestations of the debates between Slavophiles and Westernizers, and then returns to the 18th century, Peter the Great (week 2-3), and Europeanization to trace the genesis of the central terms of this debate as it was articulated during important reigns and historical turning points, which provide the context for the weekly topics.</td>
</tr>
<tr>
<td>The course examines and explains human development as a sequence of events.</td>
<td>Historiography of ideas of progress and of Russian history as interrupted, first by Peter the Great and then by the Russian Revolution in 1917.</td>
<td>Beginning in the 1830s, with the publication of Petr Chaadaev's philosophical letter (week 5), Russians articulated their positions in response to historical turning points (1848, 1861, 1881, 1905, 1917, and 1991) as Westernizers, who argued that Russia had to follow Western models of civilization and progress, and Slavophiles, who argued that Russia had its own unique history and mission in the world, one shaped by the Russian Orthodox faith, to which Russians needed to return, rather than progress forwards. This debate continues in the post-Soviet era, which frames the course.</td>
</tr>
</tbody>
</table>
3. There is a disciplined systematic examination of human institutions as they change over time.

4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic contexts.

3. The formal institutions and informal groups of the Russian noble elite, which brought together cultural figures from many disciplines and created the cross-fertilization of ideas that produced a world-class culture within two generations.

4. The notion of civil society highlights the formal and informal institutions of the elite as part of governmental and non-governmental organizations, and thus central actors for change and revolution.

3. At the beginning of the nineteenth century, the institutions of circles, societies, and thick journals, covering politics, literature, and history (see week 9), were formed and came to represent various artistic and political tendencies around which ideas coalesced, evolved, and changed from one decade to the next, up to the present. The many letters in the course reflect the connections established through many informal institutions.

4. The readings come from 2 readers, one in Russian intellectual history and the other in historical readings on civil society, set around the central artifact of one of the greatest Russian memoirs, by the liberal writer and activist Alexander Herzen, written in exile in London over the 1850s and 1860s (weeks 10-13). Herzen is the center of Stoppard's trilogy about 19th-century Russian politics and thought.
Course Description
We survey the central debate in Russian culture since 1700, between the Slavophiles and Westernizers, through political philosophy, literary criticism, literature, history, religion, philosophy, and film. With a focus on nineteenth-century responses by the intelligentsia to the Peter the Great’s Europeanization of Russia, we trace these issues up through recent manifestations of this debate in theater (Stoppard) and film (Mikhalkov and Sokurov). In addition to works by Catherine the Great, Radishchev, Karamzin, Chaadaev, Pushkin, Gogol, Dostoevsky, Belinsky, Dobroliubov, Solzhenitsyn, and Sakharov, we read perhaps the greatest nineteenth-century Russian memoir, Alexander Herzen’s *My Past and Thought*. We will examine the special position of the elite and intelligentsia in Russian culture and politics, with particular attention to the institutional role of publications and journals, through the framework of debates in political theory about civil society. In particular, since the 1980s, ideas about the special role of elites and non-governmental organizations (NGOs) have taken on a vigorous new role in Russia’s political transitions and its relationship with the United States. The historiography of debates about Russian culture continues to be shaped by the teleological concerns of today.

Goals
Students should learn the following information and skills:
1. Key figures, texts, and their arguments in a major Russian cultural debate over the past 3 centuries about Russia’s relationship to the West, and how it relates to current issues.
2. An historical understanding of debates on civil society and their relationship to current relations between the United States and Russia.
3. How to interpret primary texts from diverse disciplines (literature, film, history, political theory, religion, and philosophy).
4. How to identify key arguments in Russian culture and write a précis: a summary, analysis and critique of ideas in concise, articulate weekly paragraphs.

Requirements
This course includes ten short writing assignments, two papers and no final exam. All papers can be revised for a better grade and I will average the grades. Please submit papers on Blackboard; late papers may not be revised. Please number pages and include the word count, which for weekly responses are the precise number of words allowed. Papers can be creative or traditional expository prose, but whatever format and voice you choose, there must be an argument.

- 5 weekly responses to study questions comparing positions of authors, directors, and political theorists (400 & 200 words), due Monday. Students should find a partner and read each others responses, makes changes, and then submit their 400-
word responses to me on Monday. After we have discussed the works in class, students should edit their responses down to 200 words exactly, again share their work with their partners, and submit their response to me the following Monday (25%)

- 5-page midterm paper (1,250 words) due Monday, Oct. 24th that is a comparison of 2 works in different genres or media (such as letter and an essay, or a film and a memoir, respectively), which examines the differences in form and content. (30%)
- 8-page final paper (2,000 words) due Monday, Nov. 21st, that examines an important debate between two or more authors or directors in the context of arguments in political theory about civil society. (35%)
- Class participation includes listening as well as speaking. (10%)

Required Texts at Bookstore and on Reserve under RUS494

- Other readings will be posted on Blackboard

Recommended Texts and Films in Library


  o Part I: *Voyage*, PR 6069 T6 V69X 2002
  o Part II: *Shipwreck*, PR 6069 T6 S55X 2002
  o Part III: *Salvage*, PR 6069 T6 S255 2002


Websites
Brockhaus and Efron, *Entsiklopedicheskii slovar’* (Moscow, 1890-1906)
http://www.ovguide.com/the-coast-of-utopia-9202a8c04000641f80000000005be283
http://creees.stanford.edu/about/utopia-coast.html

Attendance
Attendance is mandatory. I will take formal attendance. Let me know ahead of time if you cannot come to class. After 4 unexcused absences, your grade for the course will drop a half grade.

Syllabus

1R Aug 18 Introduction: Peter the Great and Europeanization; historiography of the debate; the role of the intelligentsia
  • Tom Stoppard (1937-), *The Coast of Utopia* (2002), reviews of the MXAT’s production

2T Aug 23 Peter I (1672, reigned 1682-1689-1725)
  • Feofan Prokopovich (1681-1736), “Sermon on Royal Authority and Honor,” (1718) (Raeff, No. 1, 13-30).
  • Mikhail V. Lomonosov (1711-1765), “Panegyric to the Sovereign Emperor Peter the Great” (1755) (Raeff, No. 2, 31-48)
  • Prince Mikhail M. Shcherbatov (1733-90), “Petition of the City of Moscow on Being Relegated to Oblivion” (1787; pub. 1860); “Approximate Evaluation of the Length of time Russia would have Required, in the Most Favorable
Circumstances, to Attain by Her Own Efforts, without the Autocratic Rule of Peter the Great, Her Present State of Enlightenment and Glory” (pub. 1890), (Raeff, No. 3, 49-60)

**R** Aug 25 Historians and various narratives of the Russian noble elite
- Raeff (1966), *Origins*, introduction (3-13) BB
- Whittaker (2003), *Monarchy*, introduction and Ch. 1 (3-32) BB
- Wortman (1995), *Scenarios*, introduction (3-10) BB

**3T** Aug 30 Slavophile/Westernizer debate today in Russian culture


**4T** Sept 6 Catherine II (1729, reigned 1762-96)
*Memoirs* (1794-96) Preface (ix-lxix), (1-20)

**R** Sept 8 *Memoirs* (1794-96) (21-98)

**5T** Sept 13 *Memoirs* (1794-96) (101-50)

**R** Sept 15 *Memoirs* (1794-96) (151-216)

**6T** Sept 20
- Empress Catherine the Great (1729-96), *Nakaz* (1768), *Documents of Catherine the Great*, ed. by W. F. Reddaway (Cambridge: Cambridge UP, 1931), 215-35. BB
- Princess Catherine Dashkova (1743-1810), *Memoirs*, ch. 22-23 (198-216), ch. 26-28 (234-55) BB

**R** Sept 22
- Nikolai Mikhailovich Karamzin (1766-1826)
“Notes of Old and New Russia in her Political and Civic Relations” (1811, 1861) (Riha, 280-94) BB

Sept 27  Alexander I (1777, reigned 1801-25)
  • Alexander Pushkin, “The Bronze Horseman” (1833) BB
  • G.F.W. Hegel, from Philosophy of Right (1821) (Hodgkinson & Wiley, Reader, 76-95) BB

Sept 29  Nikolai I (1796, reigned 1825-55)
  • Petr Iakoblevich Chaadaev (1794-1856), “Letters on the Philosophy of History” (Teleskop, 1836) (Raeff, No. 8, 160-73)
  • Alexander Sergeevich Pushkin (1799-1837), “Letter to Chaadaev” (Oct. 19, 1836) BB
  • Ivan Kireevsky (1806-56), “European Culture: Its Relation to the Culture of Russia,” (1852) (Raeff, No. 9, 174-207)
  • Alexei Stepanovich Khomiakov (1804-60), “On Humboldt” (1849; pub. 1861-73) (Raeff No. 10, 208-29)

Oct 4  1840s
  • Vissarion Grigor’evich Belinsky (1811-48)
    o “Thoughts and Notes on Russian Literature” (Otechestvennye zapiski 1846) (Matlaw 3-33)
    o “A Survey of Russian Literature in 1847: Part Two” (1847) (Matlaw 33-82)
    o “Letter to N. V. Gogol” (1847; pub. Poliarnaia zvezda, 1855) (Raeff No. 12, 252-61), or (Matlaw 83-94)
  • Nikolai Vasil’evich Gogol (1809-52), Selected Passages from Correspondence with Friends (1847) BB
  • Ivan Turgenev (1818-83), A Huntsman’s Sketches (1847-51, 1852, 1872-74). “Khor i Kalinich” (1847) BB

Oct 6  Alexander II (1818, reigned 1855-81)
  • Konstantin Sergeevich Aksakov (1817-60), “On the Internal State of Russia” (1855; pub. Rus’, 1881) (Raeff, No. 11, 230-51)
  • Nikolai Aleksandrovich Dobroliubov (1836-61), “What is Oblomovitis?” (Sovremennik, 1859) (Matlaw, 133-75)
  • Nikolai Gavrilovich Chernyshevsky (1828-89), “The Russian at the Rendez-Vous” (Sovremennik, 1859) (Matlaw, 108-29)

Oct 11  Emancipation 1861/Assassination 1881
  • Fyodor Mikhailovich Dostoevsky (1821-81), Winter Notes on Summer Impressions (1863)

Oct 13  Fyodor Mikhailovich Dostoevsky, “Pushkin: A Sketch” (Dnevnik pisatelia, 1880) (Raeff, No. 14, 288-300)
<table>
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<th>Event</th>
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| Oct 18 | Alexander Ivanovich Herzen (1812-70)  
*My Life and Thought* (1852-68), Isaiah Berlin, intro (xix-xliii), (3-79) |
| Oct 20 | My Life and Thought (1852-68) (79-166)  
M Oct 24 Paper #1 due |
| Oct 25 | My Life and Thought (1852-68) (166-253)  
| Oct 27 | My Life and Thought (1852-68), (253-330) |
| Nov 1 | My Life and Thought (1852-68) (330-444)  
| Nov 3 | My Life and Thought (1852-68) “A Family Drama” (840-920) BB  
| Nov 8 | My Life and Thought (1852-68) (445-524) |
| Nov 10 | My Life and Thought (1852-68) (529-586)  
| Nov 15 | My Life and Thought (1852-68) (591-676) |
M Nov 21 Paper #2 due |
| Nov 22 | 1917 to Leonid Brezhnev (1906, ruled 1964-82)  
Viacheslav Ivanovich Ivanov (1866-1949) and Mikhail Osipovich Gershenzon (1869-1925), “A Corner-to-Corner Correspondence” (1921) (Raeff, No. 18, 372-401)  

R Nov 24 Thanksgiving holiday


*The Coast of Utopia* (2002), *Voyage*


Dec 1

*The Coast of Utopia* (2002), *Shipwreck*

17T Dec 6 *The Coast of Utopia* (2002), *Salvage*

**Disability Accommodations:** Qualified students with disabilities who will require disability accommodations in this class are encouraged to make their requests to me at the beginning of the semester either during office hours or by appointment.

**Plagiarism**

Plagiarism is bad scholarship with serious consequences. Do not do it. It is the equivalent of being caught doping in athletics: an attempt to gain a competitive advantage by illegal means. Here are some ASU guidelines that you will have covered or will cover in ASU101:

- [http://provost.asu.edu/academicintegrity](http://provost.asu.edu/academicintegrity)
- [http://clte.asu.edu/firstYrSeminar/core/integrity/](http://clte.asu.edu/firstYrSeminar/core/integrity/)

We will review proper ways to acknowledge ideas and quotations by others before you write your first paper. Papers for this course do NOT require research, just that you read the texts carefully, think about how they work and what that means, and articulate YOUR ideas clearly.

**Guidelines for Papers**

Papers must be double-spaced and responsive to all aspects of the assignment, including length (provide a word count on the first page), and prepared according to the Modern Language Association or *Chicago Manual of Style*. Make sure you document every reference--in quotation or paraphrase--including page numbers whenever possible. Feel free to write in the first person. Most important, a paper is an argument: no argument, no paper. Support your thesis with evidence. Please read the handouts on writing.

**Paper grades**

An “A” paper demonstrates that the writer has not only mastered the concepts of the course, but also has applied them in an imaginative and incisive way. The paper shows a command of language that allows the writer to express worthwhile ideas or perceptions clearly, effectively, in detail and with virtually no mechanical errors. There is
grace to the sentence structure, which is clear and varied throughout. The paper consistently includes adequate documentation. The “A” grade is reserved for exceptional papers; “A-” papers tend to be exceptional in part but marred by one or two problems.

A “B” paper demonstrates that the writer has understood the concepts of the course, and has applied them with some originality. The paper shows the writer can organize a coherent essay with few mechanical errors. The thesis statement is clear and is responsive to the assigned topic. It is supported with strong, logical argumentation and use of evidence. The paper for the most part includes adequate documentation.

A “C” paper demonstrates that the writer has understood most of the concepts of the course, but needs to pay more attention to detail in reading or writing. Thesis statement and topic sentences are weak, and documentation is erratic.

A “D” paper demonstrates that the writer has only a minimal understanding of the concepts of the course. Significant gaps in the writer's comprehension indicate the need for more study. Moreover, the writer's basic compositional skills are below satisfactory for university work. Documentation is unsatisfactory.

An “F” paper demonstrates that the writer has little, if any, understanding of the concepts of the course. Because of the writer's lack of skill or concern, the work includes gross errors as well as a conspicuous lack of content. Documentation is negligible. The paper may also fail to address parts of the assignment.

A paper may combine different levels of work. In that case, the grade will depend on the paper's overall demonstration of knowledge of the material and of writing skills.

**Emails**

You should regard all writing for this class as professional writing, including your emails to me. You can address me as “Dear Professor Hoogenboom,” and you should put your name at the end. My emails to you will have this format too.
Russian Intellectual History

an Anthology

MARC RAEFF
Columbia University

With an Introduction by Isaiah Berlin

SPONSORED BY THE RUSSIAN INSTITUTE
OF COLUMBIA UNIVERSITY

NEW JERSEY: HUMANITIES PRESS
SUSSEX: HARVESTER PRESS
Preface

The purpose of this anthology is to acquaint those unable to read Russian with the writings and ideas that have helped to shape the social and political consciousness of modern Russia. Most of these documents of the eighteenth and nineteenth-century intelligentsia have never before appeared in English translation. To be sure, the outlines of the ideas agitating the Russian intelligentsia have been presented in textbooks, translations of Russian prose and poetry, and recent scholarly studies. But the literary masterpieces only partially reflect prevailing attitudes and ideas, and they do not convey the process of reasoning that underlay the creation and acceptance of these ideas. As for scholarly research, no study—however detailed and brilliant—can do justice to all facets of an individual's (or group's) intellectual concerns. We feel that there is no substitute for the reader's own intellectual curiosity and perception in uncovering the treasure of ideas in what he reads.

An anthology by definition never complete, and any effort at catholicity is self-defeating. Several considerations have determined our selection of material:

First, we have chosen relatively short articles and essays in order to include full texts (with two minor exceptions). By presenting complete pieces, we hope to convey to the reader the process of thinking and the writing style of the Russian intelligentsia. In keeping with this policy, the translators have tried to strike a balance between preservation of the style and flavor of the original on one hand and readability on the other.

Second, we have chosen pieces that reflect what seem to have been the principal preoccupations of the Russian intelligentsia: their self-image and Russia's cultural relationship to the Western world. These concerns dominated discussions in salons, literary circles, and lecture groups, and they took permanent form in essays, pamphlets, and tracts. Many of the selections we have included also focus on the nature of modern industrial civilization. Because the technological revolution burst upon the Russians as an external force rather than as a gradual organic development, it was easier for
them to perceive its basic characteristics, problems, and implications. These
writings may thus be of interest to those concerned with understanding the
major technological and social trends of contemporary Western civilization,
as well as to the student of Russian history and literature.

Third, no writings by major revolutionary figures have been included,
for several reasons. Despite its enormous impact on the destinies of Russia,
Marxism remained an imported ideology; whatever changes the Russians
introduced were the practical results of accidental circumstances rather than
the product of conscious intellectual effort. Moreover, the major pamphlets
of the most influential Marxist leaders—Plekhanov, Lenin, and Trotsky—
are now readily available in English. As for the non-Marxist revolutionary
movements, their literary heritage is limited to party programs and propa-
ganda leaflets, which are mediocre in intellectual content and which con-
tributed nothing to the discussion of the fundamental issues that concerned
the Russian intelligentsia.

Fourth, we decided not to include selections by influential men such as
Aleksandr Radishchev, Aleksandr Herzen, or Nikolai Chernyshevskii, whose
seminal works are too long to be presented in full and have already been
published in easily accessible translations.

Fifth, we have omitted the writings of several religious thinkers, such as
Konstantin Leont’ev, Nikolai Fedorov, Vladimir Solov’ev, and Nikolai
Berdiaev, because they had little impact on Russian political and social
thought at the time. (Many of the significant social and political essays of
Solov’ev and Berdiaev are already available in translation.)

This volume includes an Introduction by Sir Isaiah Berlin characterizing
the Russian intelligentsia, headnotes discussing each author and the signifi-
cance of his writings, and a bibliography of books that provides historical
and biographical information about these authors. Footnotes explain those
allusions central to an understanding of the writer’s argument. In general,
however, editorial apparatus has been kept to a minimum. We hope that the
essays, unencumbered by ready-made interpretations and glosses, may sug-
gest new insights to the open-minded and curious reader.

Our translations have been made from the best published Russian texts
available. All authors’ notes have been preserved. Dates follow the Julian
Calendar, in force in Russia until 1918. Russian words and names have
been transliterated according to the Library of Congress system, slightly
simplified to modernize spelling.

We wish to acknowledge our debt to the Director and staff of the Russian
Institute of Columbia University, who encouraged this enterprise and gen-
erously financed the translations and technical assistance. Throughout all
stages but the last, the critical eye of the Institute’s editorial assistant helped
to catch many a slip of the pen and infelicity of expression in the transla-

MARC RAEFF
Columbia University

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BELINSKY,
CHERNYSHEVSKY, and DOBROLYUBOV
SELECTED CRITICISM

Edited,
and with an Introduction,
by Ralph E. Matlaw

A Dutton Paperback

NEW YORK
E. P. DUTTON & CO., INC.
1962
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MY PAST
AND
THOUGHTS

The Memoirs of
Alexander Herzen

TRANSLATED BY Constance Garnett

REVISED BY Humphrey Higgs

INTRODUCTION BY Isaiah Berlin

ABRIDGED, WITH A PREFACE AND NOTES

by Dwight Macdonald

UNIVERSITY OF CALIFORNIA PRESS
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Who is entitled to write his reminiscences?
Everyone.
Because no one is obliged to read them.
In order to write one's reminiscences it is not at all necessary to be a great man, nor a notorious criminal, nor a celebrated artist, nor a statesman—it is quite enough to be simply a human being, to have something to tell, and not merely to desire to tell it but at least have some little ability to do so.
Every life is interesting; if not the personality, then the environment, the country are interesting, the life itself is interesting. Man likes to enter into another existence, he likes to touch the subtlest fibres of another's heart, and to listen to its beating . . . he compares, he checks it by his own, he seeks for himself confirmation, sympathy, justification . . .
But may not memoirs be tedious, may not the life described be colourless and commonplace?
Then we shall not read it—there is no worse punishment for a book than that.
Moreover, the right to indite one's memoirs is no relief for the chagrin of this. Benvenuto Cellini's Diary is not interesting because he was an excellent worker in gold but because it is in itself as interesting as any novel.
The fact is that the very word 'entitled' to this or that form of composition does not belong to our epoch, but dates from an era of intellectual immaturity, from an era of poet-laureates, doctors' caps, corporations of savants, certificated philosophers, diploma-ed metaphysicians and other Pharisees of the Christian world. Then the act of writing was regarded as something sacred, a man writing for the public used a high-flown, unnatural, choice language; he 'expounded' or 'sang'.
We simply talk; for us writing is the same sort of secular pursuit, the same sort of work or amusement as any other. In this connection it is difficult to dispute 'the right to work'. Whether the work will find recognition and approval is quite a different matter.
A year ago I published in Russian part of my memoirs under the title of Prison and Exile. I published it in London at the beginning of the [Crimean] war. I did not reckon upon readers nor upon any attention outside Russia. The success of that book
exceeded all expectations: the Revue des Deux Mondes, the most chaste and conceited of journals, published half the book in a French translation; the clever and learned Athenaeum printed extracts in English; the whole book has appeared in German and is being published in English.

That is why I have decided to print extracts from other parts.

In another place I speak of the immense importance my memoirs have for me personally, and the object with which I began writing them. I confine myself now to the general remark that the publication of contemporary memoirs is particularly useful for us Russians. Thanks to the censorship we are not accustomed to anything being made public, and the slightest publicity frightens, checks, and surprises us. In England any man who appears on any public stage, whether as a huckster of letters or a guardian of the press, is liable to the same critical examination, to the same hisses and applause as the actor in the lowest theatre in Islington or Paddington. Neither the Queen nor her husband are excluded. It is a mighty curb!

Let our imperial actors of the secret and open police, who have been so well protected from publicity by the censorship and paternal punishments, know that sooner or later their deeds will come into the light of day.

Alexander Herzen, The Pole Star, 1855

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RULES* FOR
THE BEHAVIOR OF ALL ENTERING THESE DOORS

1. Leave all ranks outside, likewise hats, and particularly swords.

2. Orders of precedence and bumptiness, or anything however similar, must be left at the door.

3. Be merry, but neither damage nor break anything, nor gnaw on anything.

4. Be seated, stand, walk, as you see fit, regardless of others.

5. Speak with moderation and not too loudly, that those present not have an earache or headache.

6. Argue without anger or passion.

7. Do not sigh or yawn, and do not bore or fatigue anyone.

8. Others should join in any innocent fun that someone thinks up.

9. Eat well, but drink with moderation, that each can always find his legs upon going out the door.

10. Disputes shall not be taken outside the izba; and what goes in one ear should go out the other before one steps through the doors.

Whoever infringes the above, on the evidence of two witnesses, for any crime each guilty party must drink a glass of cold water, ladies not excepted, and read a page of the "Tilemakhida" out loud.

Whoever infringes three articles in one evening is sentenced to learn six lines from the "Tilemakhida" by heart.

And whoever infringes the tenth article will no longer be admitted.

* Catherine's rules for behavior in her hermitage are in Russian. See Mikhail B. Piotrovsky, ed., Treasures of Catherine the Great (London: Thames & Hudson, 2000), 17.
† An izba is a peasant hut.
‡ The "Tilemakhida" (1766) by Vasily Trediakovskiy (1703–69) is about Odysseus's son Telemachus, based on François Fénelon's Les Aventures de Télémaque (1699). Trediakovskiy's experiment with ancient Greek hexameters in Russian was considered pedantic and difficult to read or appreciate.
shared his intimate knowledge of the period. Julie Chandler Hayes and Thomas Bonfiglio explained the nature of Catherine's eighteenth-century French and German. Students from New York University and Macalester College in our seminars on French translation and on Tolstoy's War and Peace spurred us with their questions about the translation and Catherine.

Simon Dixon reviewed the project at an early stage and suggested several crucial articles and improvements for the preface. Douglas Smith patiently answered the questions of a non-historian privileged to climb the mountain of Catherine scholarship. Other scholars of Russian, French, and German literature and history made invaluable general suggestions that were gratefully accepted: Robert L. Belknap, Ruth Dawson, Gina Kovarsky, Michelle Lamarque Marrese, Peter Pozefsky, Irina Reyfman, and Cynthia Hyla Whittaker. An economist in game theory, Dorothea Herreiner graciously took on the role of the general reader. With a student's insight, Susannah Johnson asked the right questions. Best friend Nancy Workman took time off from having cancer to edit the preface. Monique Hoogenboom kept Catherine in perspective.

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VOYAGE
SHIPWRECK
SALVAGE

Grove Press
New York
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Winter Notes
on Summer Impressions

Fyodor Dostoevsky

Translated by Kyril FitzLyon
WINTER NOTES ON SUMMER IMPRESSIONS

In June 1862, Dostoevsky left Petersburg on his first excursion to Western Europe. Ostensibly making the trip to consult Western specialists about his epilepsy, he also wished to see first-hand the source of the Western ideas he believed were corrupting Russia. Over the course of his journey he visited a number of major cities, including Berlin, Paris, London, Florence, Milan and Vienna.

His record of the trip is the chrysalis out of which many elements of his later masterpieces developed.

"Important as an early statement of some of Dostoevsky's favourite concepts, and interesting as an excellent sample of his acid journalistic style."

— The New York Review of Books