

History 445

The Final Exam: A Preview

Unless there is strong and well-founded opposition from students, the final exam will take essentially the same form as the mid-term and will therefore consist of three parts: chronology, short answer, and triads. The first part is designed to ensure that students have grasped the basic chronological parameters of Russian religious history; the second assesses students' grasp of basic factual information; and the third part investigates students' analytical abilities. The point distribution indicated below is approximate and may be somewhat different on the exam itself.

PART I: Chronology (15 points). For this part I do not require that you know specific dates, but instead I assess whether you have understood the basic temporal relationships between specific historical events and processes. I will provide you with several groups of events. In the case of each group, you will put the events in their proper chronological order. There will be some element of choice in this portion of the exam. Example:

- A) Stalin engineers the "reunion" of Greek Catholics in western Ukraine
- B) The re-emergence of the Greek Catholic Church in Ukraine under Perestroika
- C) The Union of Brest creates the Uniate Church
- D) The elimination of the Uniate Church on the territory of Imperial Russia

ANSWER: C, D, A, B

PART II: Short Answer (25 points). Here you will encounter a series of questions, to which you will simply provide the answer in a word or a phrase. These will be largely factual and will be carefully worded to elicit a specific answer. The main thing is to read the question attentively to be sure that the answer you provide is actually appropriate. There will be some element of choice in this portion of the exam. Example:

Question: Name the three major non-Christian religions that were long present in both the Russian Empire and the USSR and were accordingly recognized as "traditional religions" in Russia's law on freedom of conscience in 1997.

Answer: *Islam, Judaism, and Buddhism*

PART III: Triads (60 points). This is the major interpretive portion of the exam. Triads are already familiar to you, but let me emphasize that your principal job in addressing them is a) *explaining the connections* between the three items and b) *fortifying the claims* you make with *specific evidence* from the texts at your disposal, without ignoring obviously relevant sources and information. If you make sure that each of your triads does at least these two things, your essays will almost surely be good. In contemplating each triad, I would first of all ask which texts for

the course are essential to analyzing the named issues, and then consider which people, events, and processes would have to be included in order for your analysis to make sense and be convincing. You should make reference to specific authors and interpretations in your essays.

All triads on the exam will be taken from the list below. You will be asked to write on two of the "regular" (or run-of-the-mill) triads and on one of the "super triads." The "super triads" are so named because *they require you to range broadly across Russian history, in most cases linking developments in imperial, Soviet, and post-Soviet Russia or Central Asia*. These of course will require somewhat more development and probably more than one paragraph, but the basic principles of triads otherwise apply. The amount of attention that you give to each historical period in your "super triad" will of course depend in part on the nature of the triad itself.

IMPORTANT: There is of course some overlap among these various triads, and I encourage you to choose three that focus on *different* dimensions of the history we have studied. I will not be very impressed if you take up three rather similar triads and say essentially the same thing in each of them.

Regular (Run-of-the-Mill) Triads

The Orthodox Church "Popular Religion" Charismatic spirituality	Conversion to Orthodoxy Religious toleration Imperial Russian state	Orthodox Church Emperor Nicholas II Canonizations
Soviet atheism Repression & propaganda Response of Soviet citizens	Scientific discourse Religion Bolsheviks	Islam Nationality Post-war Central Asia

Super Triads *

Russian Orthodox Church The "symphonic ideal" Russian & Soviet state	Orthodoxy Non-Orthodox religions Russian & Soviet state	Islam Imperial Russia & USSR Post-Soviet Central Asia
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* For these triads, the expression "Russian and Soviet state" should be understood to include the Muscovite & Imperial state, the Soviet state, and the post-Soviet Russian state – that is, the state across Russian history.