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Revolutionary iconography consistently portrayed heroic workers as males (Bonnell, 1997) and women rarely figured as 'symbols of the socialist movement'; males were presented as 'the liberator [s]...

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Iconography of Power: Soviet Political Posters under Lenin and Stalin. By Victoria E. Bonnell. Berkeley: University of California Press, 1997. 385p. \$48.00. Volume 93, Issue 1.

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This study of the Soviet political posters issued between 1918 and 1953, describes the archetypal images they featured, such as the worker, the peasant woman, the enemy and the leader. It analyzes these Bolshevik icons and explains how they defined the popular outlook in Soviet Russia.

Masters at visual propaganda, the Bolsheviks produced thousands of vivid and compelling posters after they seized power in October 1917. Intended for a semi-literate population that was accustomed to the rich visual legacy of the Russian autocracy and the Orthodox Church, political posters came to occupy a central place in the regime's effort to imprint itself on the hearts and minds of the people and to remold them into the new Soviet women and men. In this first sociological study of Soviet political posters, Victoria Bonnell analyzes the shifts that took place in the images, messages, styles, and functions of political art from 1917 to 1953. Everyone who lived in Russia after the October revolution had some familiarity with stock images of the male worker, the great communist leaders, the collective farm woman, the capitalist, and others. These were the new icons' standardized images that depicted Bolshevik heroes and their adversaries in accordance with a fixed pattern. Like other "invented traditions" of the modern age, iconographic images in propaganda art were relentlessly repeated, bringing together Bolshevik ideology and traditional mythologies of pre-Revolutionary Russia. Symbols and emblems featured in Soviet posters of the Civil War and the 1920s gave visual meaning to the Bolshevik worldview dominated by the concept of class. Beginning in the 1930s, visual propaganda became more prescriptive, providing models for the appearance, demeanor, and conduct of the new social types, both positive and negative. Political art also conveyed important messages about the sacred center of the regime which evolved during the 1930s from the celebration of the heroic proletariat to the deification of Stalin. Treating propaganda images as part of a particular visual language, Bonnell shows how people "read" them—relying on their habits of seeing and interpreting folk, religious, commercial, and political art (both before and after 1917) as well as the fine art traditions of Russia and the West. Drawing on monumental sculpture and holiday displays as well as posters, the study traces the way Soviet propaganda art shaped the mentality of the Russian people (the legacy is present even today) and was itself shaped by popular attitudes and assumptions. Iconography of Power includes posters dating from the final decades of the old regime to the death of Stalin, located by the author in Russian, American, and English libraries and archives. One hundred exceptionally striking posters are reproduced in the book, many of them never before published. Bonnell places these posters in a historical context and provides a provocative account of the evolution of the visual discourse on power in Soviet Russia.

This wide-ranging cultural history explores the expression of Bolshevik Party ideology through the lens of landscape, or, more broadly, space. Portrayed in visual images and words, the landscape played a vital role in expressing and promoting ideology in the former Soviet Union during the Stalin years, especially in the 1930s. At the time, the iconoclasm of the immediate postrevolutionary years had given way to nation building and a conscious attempt to create a new Soviet culture. In painting, architecture, literature, cinema, and song, images of landscape were enlisted to help mold the masses into joyful, hardworking citizens of a state with a radiant, utopian future -- all under the fatherly guidance of Joseph Stalin. From backgrounds in history, art history, literary studies, and philosophy, the contributors show how Soviet space was sanctified, coded, and sold as an ideological product. They explore the ways in which producers of various art forms used space to express what Katerina Clark calls a cartography of power -- an organization of the entire country into a hierarchy of spheres of relative sacredness, with Moscow at the center. The theme of center versus periphery figures prominently in many of the essays, and the periphery is shown often to be paradoxically central. Examining representations of space in objects as diverse as postage stamps, a hikers magazine, advertisements, and the Soviet musical, the authors show how cultural producers attempted to naturalize ideological space, to make it an unquestioned part of the worldview. Whether focusing on the new or the centuries-old, whether exploring a built cityscape, a film documentary, or the painting Stalin and Voroshilov in the Kremlin, the authors offer a consistently fascinating journey through the landscape of the Soviet ideological imagination. Not all features of Soviet space were entirely novel, and several of the essayists assert continuities with the prerevolutionary past. One example is the importance of the mother image in mass songs of the Stalin period; another is the "boundless longing" inspired in the Russian character by the burden of living amid vast empty spaces. But whether focusing on the new or the centuries-old, whether exploring a built cityscape, a film documentary, or the painting Stalin and Voroshilov in the Kremlin, the authors offer a consistently fascinating journey through the landscape of the Soviet ideological imagination.

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1983.

During the 1930s, Stalin and his entourage rehabilitated famous names from the Russian national past in a propaganda campaign designed to mobilize Soviet society for the coming war. In a provocative study, David Brandenberger traces this populist "national Bolshevism" into the 1950s, highlighting the catalytic effect that it had on Russian national identity formation.

This book is a study of how ordinary Russians experienced life during the 'Great Terror' between 1934 and 1941.

Offers a chronological selection of one hundred and eighty-three political posters and includes a brief profile of each Soviet designer

The series Religion and Society (RS) contributes to the exploration of religions as social systems— both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

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