
La Philosophie Russe Et Sovia C Tique

Spinoza in Soviet Philosophy
 Soviet Russian Dialectical Materialism (Diamat)
 Philosophy in Russia
 Russian Philosophical Terminology / Русская Философская Терминология / Russische Philosophische Terminologie / Terminologie Russe de Philosophie
 Politics, Law, and Morality: Essays by V.S. Soloviev
 A History of Russian Philosophy 1830-1930
 The Influence of Russian Cosmism on Russian Culture
 Russian Philosophy
 Philosophical Thought in Russia in the Second Half of the Twentieth Century
 Problèmes actuels de la philosophie russe
 La Philosophie Russe Contemporaine - Primary Source Edition
 The Brightest Lights of the Silver Age
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 L'Église Orthodoxe Serbe: histoire - spiritualité - modernité
 Politics, Law, and Morality
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SONNY GRIFFITH

Spinoza in Soviet Philosophy GRIN Verlag

The history of Russian philosophy, beginning in the eighteenth century. Also includes brief biographies of famous Russian philosophers.

Soviet Russian Dialectical Materialism (Diamat) Cambridge University Press

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Philosophy in Russia Routledge

Copleston, an Oxford Jesuit and specialist in the history of philosophy, first created his history as an introduction for Catholic ecclesiastical seminaries. However, since its first publication (the

last volume appearing in the mid-1970s) the series has become the classic account for all philosophy scholars and students. The 11-volume series gives an accessible account of each philosopher's work, but also explains their relationship to the work of other philosophers.

Russian Philosophical Terminology / Русская Философская Терминология / Russische Philosophische Terminologie / Terminologie Russe de Philosophie Springer Science & Business Media

Post-secularism is the fundamental evidence of the end of modernity. Modernity, as sleeping reason in Francisco Goya's painting, realizes that, although it thought that it was awake, it was producing monsters. We try to analyze post-secular philosophy from the point of view of Russian religious thought. We believe that such philosophers as Vladimir Soloviev, Pavel Florensky, Sergey Bulgakov, Nikolai Berdyaev, Georges Florovsky, and Semen Frank may be helpful for understanding and overcoming post-secular order. Their unique views on the relations between religion and philosophy, science, and social life are apparently missing in the current Western debates. It seems to us that Russian religious philosophy becomes surprisingly up-

to-date and attractive in the contemporary world. We hope that the present volume will be a significant step forward in the inclusion of the heritage of Russian religious philosophy in contemporary debates.

Politics, Law, and Morality: Essays by V.S. Soloviev Springer Science & Business Media

The great age of Russian philosophy spans the century between 1830 and 1930 - from the famous Slavophile-Westernizer controversy of the 1830s and 1840s, through the 'Silver Age' of Russian culture at the beginning of the twentieth century, to the formation of a Russian 'philosophical emigration' in the wake of the Russian Revolution. This volume is a major history and interpretation of Russian philosophy in this period. Eighteen chapters (plus a substantial introduction and afterword) discuss Russian philosophy's main figures, schools and controversies, while simultaneously pursuing a common central theme: the development of a distinctive Russian tradition of philosophical humanism focused on the defence of human dignity. As this volume shows, the century-long debate over the meaning and grounds of human dignity, freedom and the just society involved thinkers of all backgrounds and positions, transcending easy classification as 'religious' or 'secular'. The debate still resonates strongly today.

A History of Russian Philosophy 1830-1930 Semantron Press
An examination of Russia's philosophical heritage. It extends from the Slavophiles to the philosophers of the Silver Age, from emigre religious thinkers to Losev and Bakhtin and assesses the meaning for Russian culture as a whole.

The Influence of Russian Cosmism on Russian Culture La Philosophie Russe
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Russian Philosophy BRILL

On February 24-25, 1956, in a closed session of the 20th Congress of the Communist Party of the Soviet Union, Nikita S. Khrushchev made his now famous speech on the crimes of the Stalin era. That speech marked a break with the past and it marked the end of what J.M. Bochenski dubbed the "dead period" of Soviet philosophy. Soviet philosophy changed abruptly after 1956, especially in the area of dialectical materialism. Yet most philosophers in the West neither noticed nor cared. For them, the resurrection of Soviet philosophy, even if believable, was of little interest. The reasons for the lack of belief and interest were multiple. Soviet philosophy had been dull for so long that subtle differences made little difference. The Cold War was in a frigid period and reinforced the attitude of avoiding anything Soviet. Phenomenology and existentialism were booming in Europe and analytic philosophy was king on the Anglo-American philosophical

scene. Moreover, not many philosophers in the West knew or could read Russian or were motivated to learn it to be able to read Soviet philosophical works. The launching of Sputnik awakened the West from its self complacent slumbers. Academic interest in the Soviet Union grew.

Philosophical Thought in Russia in the Second Half of the Twentieth Century Cambridge University Press

No. 6- include separately paged literary supplements, with articles in English, French, German and Russian.

Problèmes actuels de la philosophie russe Cornell University Press

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Routledge

Philosophical Thought in Russia in the Second Half of the 20th Century is the first book of its kind that offers a systematic overview of an often misrepresented period in Russia's philosophy. Focusing on philosophical ideas produced during the late 1950s - early 1990s, it reconstructs the development of genuine philosophical thought in the Soviet period and introduces those non-dogmatic Russian thinkers who saw in philosophy a means of reforming social and intellectual life. Covering such areas of philosophical inquiry as philosophy of science, philosophical anthropology, the history of philosophy, activity approach as well as communication and dialogue studies, the volume presents and thoroughly discusses central topics and concepts developed by Soviet thinkers in that particular fields. Written by a team of internationally recognized scholars from Russia and abroad, it examines the work of well-known Soviet philosophers (such as Mikhail Bakhtin, Evald Ilyenkov and Merab Mamardashvili) as well as those important figures (such as Vladimir Bibler, Alexander Zinoviev, Yury Lotman, Georgy Shchedrovitsky, Genrich Batishchev, Sergey Rubinstein, and others) who have often been overlooked. By introducing and examining original philosophical ideas that evolved in the Soviet period, the book confirms that not all Soviet philosophy was dogmatic and tied to orthodox Marxism and the ideology of Marxism-Leninism. It shows Russian philosophical development of the Soviet period in a new light, as a philosophy defined by a genuine discourse of exploration and intellectual progress, rather than stagnation and dogmatism. In addition to providing the historical and cultural background that explains the development of the 20th-century Russian philosophy, the book also puts the discussed ideas and theories in the context of contemporary philosophical discussions showing their relevance to nowadays debates in Western philosophy. With short biographies of key thinkers, an extensive current bibliography and a detailed chronology of Soviet philosophy, this research resource provides a new understanding of the Soviet period and its intellectual legacy 100 years after the Russian Revolution.

La Philosophie Russe Contemporaine - Primary Source Edition Yale University Press

In a pioneering exploration of the intellectual and literary

exchange between Russian émigrés and French intelligentsia in the 1920s and 1930s, Leonid Livak provides an impressively comprehensive bibliographic overview of a veritable "who's who" of Russian intellectuals and literati, listing all the material published by Russian émigrés or on topics pertaining to them during the period under study. Focusing attention on a largely ignored chapter of European cultural history, this volume challenges historical assumptions by demonstrating processes of cultural cross-fertilization and illuminates the precedents Russians set for political exiles in the twentieth century. A remarkable achievement in scholarship, *Russian Émigrés in the Intellectual and Literary Life of Inter-War France* is a valuable resource for admirers and researchers of French and Russian culture and European intellectual history.

The Brightest Lights of the Silver Age Springer

This glossary contains approximately 1000 Russian philosophical terms, arranged in Russian alphabetical order, numbered and followed by English, German and French equivalents. The terms chosen are (a) those having a specific meaning in Soviet philosophy (e.g. *zakony dialektiky*); (b) central terms appearing in Russian philosophical texts (e.g. *poznanie*); (c) terms regularly appearing in Russian philosophical texts, being in different degrees necessary to the expression of philosophical thought (e.g. *orudie*, *svet*, etc.). There are relatively clear criteria as to what terms belong to group (a); for (b) and even more for (c) the criteria are of course extremely vague. The limited selection that had to be made in such a brief glossary, is due to the experience and reading of the author and of those who were kind enough to collaborate. The main object of this work is to facilitate the study of Soviet philosophy - a study which necessarily begins with the learning of the technical language involved. This is why a star-system was applied to the numbered list of Russian expressions. A * indicates an expression having a special meaning or being central in Soviet philosophy. This will help the student to first acquire the most basic vocabulary. The central list of expressions is followed by indexes in English, German and French. In these indexes, each expression is followed by one or several numbers, which refer to the numbered list of Russian expressions. Thus, the indexes provide for easy cross-reference.

Philosophical Thought in Russia in the Second Half of the Twentieth Century Bloomsbury Publishing

13 Preconditions for Russian modernisation: A media analysis -- Concluding remarks: Philosophical and cultural interpretations of Russian modernisation -- Index

Beyond Modernity De Gruyter Mouton

Russian Philosophy in the Twenty-First Century: An Anthology presents a variety of contemporary philosophic problems found in the works of prominent Russian thinkers, ranging from social and political matters and pressing cultural issues to insights into modern science and mounting global challenges.

Russian Émigrés in the Intellectual and Literary Life of Interwar France Bloomsbury Publishing

Essay from the year 2020 in the subject Philosophy - Philosophy of the 19th Century, grade: R, , language: English, abstract: The paper discusses the topic of the influence of Russian Cosmism on Russian culture. Russian Cosmism is a philosophical movement that emerged in the early 1900s when many scientific discoveries were taking place, such as the discovery of radioactivity, viruses, and galaxies other than the Milky Way. Russia's governmental system was also transforming into a state capitalistic and socialist system, and nationalism was expanding more than ever. Many new, and even anarchist movements were also arising as a result, sometimes in retaliation, such as the Futurist movement. Russian Cosmism therefore was a way to answer many anxiety-laden questions that were arising as a result of the changes

taking place in Russian society. Such questions also inquired about the meaning of life, and why such changes were even occurring in the first place. In finding answers to such questions, humans could then figure out ways for how to control themselves as a society, as well as their environment, and therefore, save themselves from any future self-destruction.

L'Église Orthodoxe Serbe: histoire - spiritualité - modernité Bloomsbury Publishing

Originally published in 1952. This book collects numerous works on the revival of Spinoza scholarship in the Soviet Union during the 1920s and 30's, including the emergence of conflicting Marxist schools of Spinoza interpretation. This work includes translations by Kline of seven major articles on Spinoza published from 1923-1932, with a lengthy introduction providing contextual references. These developments were generally unknown outside of Russia due to lack of prior translations into a Western European language. The Marxist view of Spinoza represents a break not only with the dominant traditions of Western scholarship, but also with those critical and negative views of pre-Revolutionary Russia. This book provides both the study of Spinoza in Soviet philosophy, and of Soviet philosophy through Spinoza.

Politics, Law, and Morality Psychology Press

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V. G. Belinski and the Russian Philosophy Nabu Press

In this year of bicentennial celebration, there will no doubt take place several cultural analyses of the American tradition. This is only as it should be, for without an extensive, broad-based inquiry into where we have come from, we shall surely not foresee where we might go. Nonetheless, most cultural analyses of the American context suffer from a common fault - the lack of a different context to use for purposes of comparison. True, American values and ideals were partly inherited from the European tradition. But that tradition is in many ways an inadequate mode of comparison. Without going too far afield, let us note two points: first, European culture was the proud inheritor of the Renaissance tradition, and, going back still further, of classical culture; second, the European countries are compact. Their land masses are such that the notion of "frontier" simply would not have arisen in the same way as it did in America. On the other side of the globe, however, there does exist a country capable of serving as a suitable mirror. We speak, of course, of Russia. That country also came relatively late onto the cultural horizon, and was not privy to the Renaissance tradition. Furthermore, her land mass is such as to be "experimentally infinite" in character - not unlike the American frontier. It is hoped that much can be learned about the present cultural context by comparing the two countries in their youthful stages. *Symposia: Symposium sobre la argumentación filosófica* Wipf and Stock Publishers

The great Russian philosopher Nikolai Berdyaev set for himself the task of revealing to the western world the distinctive

elements of Russian philosophy: its existential nature, eschatologism, religious anarchism, and preoccupation with the idea of Divine Humanity. In the present collection of essays (the first volume of Berdyaev's essays ever to appear in English translation), he attempts to define "the new religious consciousness" as it emerged in Russia in the first decade of the 20th century. Berdyaev, like Merezhkovsky and Blok (among others), believed that the dawn of the new century would bring an end to the old atheistic and positivistic world-view and the beginning of a new era of the spirit. The other essays treat such figures as Tolstoy, Solovyov, Rozanov, Bely, Florensky, and Bulgakov--all of them giants of Russian religious thought. "Nikolai Berdyaev's essays, like his longer works, are always insightful, penetrating, passionate, committed--expressions of the whole person. They are as intensely alive now as when they were first written. In them Berdyaev enters into genuine dialogue with his fellow thinkers from the great period of Russian religious philosophy. We are indebted to Boris Jakim for the excellence of both the selection and the translation."--RICHARD PEVEAR, translator of *War and Peace* and *The Brothers Karamazov* "Nikolai Berdyaev managed to play two roles in the Russian religious renaissance of the twentieth century. He was a passionate participant in the movement, but also one of its astute critics. His genius in both roles is on full display in this collection of essays

assembled and beautifully translated by Boris Jakim. Berdyaev's portraits of his peers provide us with a concise, colorful, and deep-thinking compendium of all the main themes that occupied the Russian religious thinkers of his generation--the last generation to come of age in Russia before the Revolution of 1917. With the centennial of that great upheaval at hand, we can see more clearly than ever the relevance of revisiting religious-philosophical debates which, far from being over, retain their freshness as vehicles for thinking not just about the future of Russia but about the spiritual challenges facing the modern world."--PAUL VALLIER, author of *Modern Russian Theology: Bukharev, Soloviev, Bulgakov* "Nikolai Berdyaev, the existentialist Russian philosopher of freedom and creativity, in this collection of selected essays on key figures representative of Russia's Silver Age, is unabashed in both his praise and criticism of them. Lyrical is his style, his analyses are no less cogent and cutting at times. The translator, Boris Jakim, has taken careful pains in his effort to bring out the best in Berdyaev's literary and social criticism as he discusses the thought of such notables as Dmitry Merezhkovsky, Lev Tolstoy, Vladimir Solovyov, Vasily Rozanov, Lev Shestov, Alexander Blok, Pavel Florensky, and Sergius Bulgakov, along with a penetrating essay on theosophy and anthroposophy in Russia."--ROBERT F. SLESINSKI, author of *Pavel Florensky: A Metaphysics of Love*

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