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## HISTORY OF RUSSIAN PHILOSOPHY

### THE PROBLEM OF SEARCHING IDEAL OF A LEGAL DISCUSSION LIBERALS VS. SOLOVYOV AND B.N. CHICHERIN

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*We consider the problem of formation of liberalism in Russia. The analysis of the concept of V.S. Solovyov and B.N. Chicherin, and the contribution of these thinkers in the development of the legal concept of the idea is regarded. It is pointed out that the Russian liberals have developed principles of the right to improve relations that preserve individual freedom of expression, as well as the conditions for the implementation of the public GOVERNMENTAL goals and ideals of a social order. Axiological priority is designated over legal culture of political freedom in the concept of the liberal. Fundamental element in the liberal conception of the functioning of law is a political force that compels people to keep the law. It is shown that the Liberal thinkers still have to recognize the beneficial role and creative force of State power in the development of human society. The article shows that liberalism as an ideology includes authoritarian mechanisms for implementing its principles. The author analyzes the duality of liberalism manifested in the fact that, on the one hand, it declaratively advocates non-violence as a principle of solving problems in a liberal society (classic liberalism); liberalism has to adhere to authoritarian systems, creating a force-deterministic political concepts (conservative liberalism).*

Key words: law, identity, personality, society, liberalism, authoritarianism, autocracy, freedom, equality, progress, morality, justice, independence, culture.

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**N.N. STRAKHOV AND V.S. SOLOVYEV:  
DISPUTE ABOUT THE THEORY OF CULTURAL-HISTORICAL TYPES**

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*The article is devoted to the comparative analysis of N.N. Strakhov's and V.S. Solovyev's views of the correlation between national and common human elements in history. The author takes their polemics about the significance of the theory of cultural-historical types by N.Y. Danilevskij as a material for the analysis. The difference in both thinkers' views of the idea of unity of historical development of humanity, of the correlation between national and common human elements in history is shown in the article. Also the author shows, how this difference caused opposed appreciations of the theory of cultural-historical types given by Strakhov and Solovyev from the point of its factual authenticity and especially from the point of its moral value. The different understanding of the term «organism» in reference to social sphere by N.N. Strakhov and V.S. Solovyev is revealed. And the difference between modes of philosophizing which Strakhov and Solovyev had adhered to, is also indicated.*

Key words: *cultural-historical type, humanity, world-historical process, nationalism, national sense, national character, organism, national consciousness, unity, originality.*

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## S. FRANK AS HISTORIAN OF RUSSIAN PHILOSOPHY: CONCEPTION AND EVOLUTION

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*The paper is focused on Semen Frank's conception of the history of Russian philosophy, which was mainly developed by him in emigration. Using the historical, critical, and comparative methods an analytical study of the fundamental ideas of this conception is made and its evolution is shown. It is stated that the dominant tendency in S. Frank's assessment of Russian philosophy is its principal unity with Western philosophy. A special attention is also given to an intellectual model of two 'shapes' of Russian philosophy employed by S. Frank – a religious outlook and a scientific and systematic one. The existence of these two shapes is explained by S. Frank with statement that there are two forms in any philosophical thought, which in Russian philosophy have had a specific correlation. It is also noticed that there are some novelties that take place in the S. Frank's conception – in particular, his assessment of role and place in the history of Russian philosophy of such figures as L. Lopatin, P. Struve, G. Skovoroda, A. Losev; representatives of 'the Moscow metaphysical school'. It is made a conclusion about S. Frank's genuine and significant contribution in historiography of Russian philosophy.*

*Key words: the Russian philosophy, history of philosophy, methodology of the history of philosophy, 'philosophic nationalism', the Russian worldview, systematic philosophy, religious philosophy, 'the Moscow metaphysical school', ontologism.*

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## THE IMPOSSIBLE DREAM OF RUSSIAN COSMISM

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*This article is devoted to the conception of impossibility on the basis of reflections about Russian cosmism dream. The fundamental assumptions of such philosophers as K. E Tsiolkovskiy, V.S. Soloyev, A.L. Chizhevskiy, D.I. Verrnadskiy, N.F. Fedorov focus on some ontological principles and laws of the*

*cosmistic doctrine and their connections to the idea of achievement of human perfection in its relationship with nature and Cosmos. At the root of this idea lies aspiration to immortality and resurrection of all dead people. If humanity frees itself from its natural destructive qualities, it will be able to transform its physical nature and it will be free to choose noosphere, but the realization of this great project will depend on knowledge, experiences, activities of all human beings. The concrete aim of creating immortal creatures characterizes all the tendencies of Russian cosmism: scientific, religious and poetical-artistic.*

Key words: *Cosmism, impossible, dream, human perfection, noosphere, immortality, nature, cosmos, universe, macrocosm, microcosm.*

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## FORMATION AND DEVELOPMENT OF G.P. FEDOTOV'S NOVOGRADSCOY IDEOLOGY

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*The article examines the creative and conceptual way of Georgy Petrovich Fedotov (1886–1951): membership in Social-democratic worker's party, criticism of the intelligentsia conscience, acceptance of religious culture. His creativity can be divided into three periods: the «Russian» one, the «French» one (from 1925), and the «American» one (from 1941). The controversial yet at the same time synthetic nature of Fedotov's socio-political outlook, which combines features of Christianity and socialism, cultural conservatism and political liberalism. His «Novyi grad» («New City») project of Russia's future organization is also analyzed.*

*Fedotov's views did not coincide with the existing conceptions of the Russian emigration. Fedotov became a creator of his variant of the «post-revolutionary» ideology. From 1931 to 1939, together with I. I. Fondaminsky and F. A. Stepun Fedotov was publishing the journal titled «Novyi grad. Philosophical, Religious, and Cultural Review», developing the topic of Christian and democratic socialism and trying to overcome intelligentsia consciousness which was a hindrance to religious culture. He sought to combine what was seemingly incompatible: the Middle Ages and humanism, Christianity and socialism, or culture and eschatology. In his works, Christian faith is placed side by side with liberalism and universal hope, while faith in Russia and his love for it goes along with a belief in the «freedom-loving» West.*

*Key words: democracy, westernism, Eurasianism, intelligency, conservatism, liberalism, personalism, republic, Slavophilism, Christian socialism.*

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## THE IDEA OF SPIRITUAL NURTURE IN I.A. ILYIN'S PHILOSOPHY

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*I.A. Ilyin's ideas about education and nurture created during his emigration period (1922–1954) are considered in the article. Ilyin's estimation of state of spiritual life and educational system in Russia is analysed. The author of the article shows connection of such concepts as: spiritual education idea from Ilyin's point of view, problems of God-human relation, human's availability of «spiritual instinct», importance of the heart like an organ of spiritual life, role of family in nurture, need for religious education, patriotic feelings and preservation of tradition. Meaning of the objectivity concept for theory of nurture is disclosed. In the article it is shown that Ilyin's consideration of spiritual education concept is caused by his thinking about the present and the future of Russia of his time.*

**Key words:** *I.A. Ilyin, education, nurture, spirit, spirituality, religiousness, family, patriotism, tradition, objectivity.*

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## PUBLICATIONS

### PHILOSOPHERS ARE NOT SILENT. THE FOREWORD TO THE PUBLICATION OF THE FRANK ARTICLE «DOSTOEVSKY IS THE MOST RUSSIAN OF ALL RUSSIAN»

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*The text of S.L. Frank's article «Dostoevsky. The most Russian of all Russian writers» in translation from German is proposed to readers kind attention. The article is one of the series of Frank's published works about Dostoyevsky that came into the world in the period starting from 1930 to 1934 in Russian prints as well in German ones. The foreword contains the analysis of the reasons to print Frank's article as well as it gives explanation to the reason why he addresses Dostoyevsky's creative work which appears to have connection to the changes into social politic situation in Germany that took place in the early 30<sup>th</sup> of the XX century.*

Key words: *Frank's philosophy, Dostoevsky's humanism, Russian writer and thinker, personality, anguish, sanctity, tragic nature of life.*

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## LITERARY CRITICISM AND CULTUROLOGY

### THE NAME OF GOD IN THE CULTUROLOGICAL, LITURGICAL AND PSYCHOANALYTIC DISCOURSE

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*The research studies the issue of the ontological basis of the verbally identifiable world of human culture. This question challenges the category of the Name as such and requires the solution in the cultural studies', philological, philosophical, theological and even in the psychoanalytic aspect. The problem of the Name becomes in the modern humanities a conceptual clamp for the interdisciplinary approach.*

*The paper reviews the history of formation of the culturological, liturgical and psychoanalytic contexts of interpretation of the biblical Name of God (the Holy tetragrammaton). The aim of the research is to provide a hermeneutical analysis of the Name of God within the discourse of modern cultural science. The characteristic of religious, philosophical and linguistic explanations of various translations of the Name of God in the history of culture is presented. The author also analyzes a unique psychoanalytic value of the Name of God which was the subject of research at the theoretical seminars of the French psychoanalyst Jacques Lacan in the 1950–1960 s. Theological and religious issues related with the history of Russian Name Worshiping ('imyaslaviye') are revisited as well.*

*Key words: Name of God, tetragrammaton, liturgy, ontologism, cultural science, Christian theology, anaphor, Name Worshiping, psychoanalysis, hermeneutics*

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**«VYACHESLAVOLOGIA»: THE EXPERIENCE  
OF RECREATION OF POETIC UNIVERSE  
(about the monography of S. Fedotova  
«The poetics of Vyacheslav Ivanov» (Tambov, 2012))**

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*The idea of integrity in poetic universe of the main representative in russian modernism Vyacheslav Ivanov is considered in this monography. The phenomenon of synthetic universalization in creative way is revealed by author of exploration, which includes autobiographical strategies, metaphysical, mythopoetic and liturgical discourses in Ivanov's poetic thinking. The author found and described the recreative principles of holistic poetologic picture with the ability to extrapolate them to other poetic systems in russian modernism. It makes clearer the poetic thinking correlation with the fundamentals of philosophical knowledge, as well as the influence of russian religious philosophy on aesthetic and cultural projects of the Silver Age. The significance of the research project is attached by S.V. Fedotova for the further study of V. Ivanov's creativity, and for other poetologic models of russian modernism.*

*Key words: Ivanov study, poetic system, religious and philosophical aesthetics, logos, religious anthropology, metaphysics, mythopoetic, liturgical discourses, poetic thinking, poetic personality.*

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## DEPARTMENT

### EURASIAN CONCEPT OF A SOCIAL IDEAL

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*Consideration is given to the doctrine of social ideal in Eurasianism, one of philosophical and socio-political movements of the first wave of Russian emigration. Basic methodological principle of the Eurasian concept is determined as principle of geographical determinism, civilizational approach to history and use of the principles of synergetics. Analysis is given to the main provisions of the Eurasian conception of social ideal, including the unity of geographic, economic, ethnic and cultural components. Particular attention is paid to the analysis of the doctrine of state, including the concepts of ideocracy, ruling idea, governing selection. National and civilizational components of social ideal are being analyzed. The concept of «common eurasian nationalism» is highlighted as a key category. It is concluded that the Eurasian doctrine of social ideal may be regarded as one of the options for creating a new Russian state model on the post-Soviet space.*

*Key words: Eurasian concept, Eurasia, social ideal, geographical determinism, ideocracy, governing selection, common Eurasian nationalism.*

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## MEMORY OLIVER SMITH

### LETTERS OF COLLEAGUES

Dear Colleagues,

As many of you are already painfully aware, Dr Oliver Smith, one of our colleagues in the School of Modern Languages, has been missing on Skye for several weeks after failing to return from a solo hillwalking trip.

We learned this morning that a body found in the area of Coire Dubh on the north side of the mountain Blaven at the weekend has now been formally identified as Oliver. It is enormously sad news but I know it also brings a small sense of relief that he has been found. The last few weeks have been exceptionally difficult for Oliver's family, and his friends and colleagues, daring to hope that he might somehow still be alive, but always expecting bad news.

I am very grateful to them for their help with the preparation of this notice.

Oliver was 33-years-old and a native of Solihull, in the West Midlands. He obtained a First-class bachelor's degree in Russian from Leeds University, a Masters in Russian Studies from the School of Slavonic and East European Studies at University College London, and a PhD also from SSEES/UCL.

In 2008 he was appointed to a Teaching Fellowship in the Russian Department here in St Andrews, but it was immediately obvious that he had all the attributes needed of someone in a permanent position, and he was appointed as a permanent Lecturer in 2010. He was a prolific writer with a publishing record of journal articles and chapters in collaborative publications which is considerably beyond many other young academics at relatively early stages of their careers. His research focused on the Russian intellectual tradition as it developed from the beginning of the 19th century.

The bulk of his work was centred on Russian religious thought, and he had a particular interest in representatives of the Russian Spiritual Academies such as Metropolitan Platon and Fedor Golubinskii, as well as in Vladimir Soloviev and his successors. Oliver is the author of the book «Vladimir Soloviev and the Spiritualization of Matter» (2011) which was reviewed by peers as «one of the best recent works in English about Soloviev, indeed about Russian philosophy in general», «a nuanced and erudite account of Soloviev's metaphysics of all-unity» which «tackles complex philosophical concepts with unusual clarity, lucidity and cohesion».

More recently, Oliver was working on questions of biblical exegesis and the influence of the prophetic tradition on Russian thought and had won a two-year Humboldt research grant from the German government to work on his next book, and to liaise with Russian colleagues at Trier University. This award offered clear recognition of his future potential and his plans for a second monograph, dedicated to the prophet Daniel in the Russian tradition, were well developed.

In 2010 Oliver co-organised the Centre for Russian, Soviet and East European Studies conference on the Caucasus which attracted significant British Academy funding, with his Modern Languages colleague Claire Whitehead and Rick Fawn from International Relations. He then co-organised the Centre's 2012 conference on Orthodoxy with Mark Elliott of Divinity, which was also a great success.

At St Andrews, Oliver taught all components of Russian language, as well as honours modules in Russian intellectual history and literature, including Russia's Silver Age. He also undertook various administrative roles within the Department & School, including examinations officer, library officer, co-ordinator on the Mundus post-graduate programme, the Russian study abroad programme, and serving as a liaison for the university's environmental policies.

Colleagues say that he was a «brilliant» linguist who spoke the most beautiful Russian. He completely revised and updated the final year Russian language programme, with his colleague Svetlana Booth. He was always willing to offer additional language sessions to our students, had very wide-ranging academic interests, and was always happy to contribute to new interdisciplinary modules.

A keen musician and accomplished pianist, Oliver organised a visit to St Andrews by Simon Nicholls of the Birmingham Conservatoire, in February 2013. This love of music extended to his teaching, where Oliver accompanied his students on the accordion as they learned Russian songs.

Outside academia, he loved camping, cycling, golf, football, snooker, squash and swimming (he would often go for a swim in East Sands over his lunch break), vegan cooking and game-playing.

His concern for the environment was reflected both in his academic research on Eco-criticism and environmental thought, but also in his interest in birds and bird-watching, a love for animals and concern for animal rights.

Oliver had forged many links – both personal and professional – with colleagues in the University beyond the School of Modern Languages.

Colleagues and students will remember Oliver as someone with a dry wit, a very sharp intellect, a scholar with a stellar career ahead of him and, most importantly, a readiness to give of his own time to help others.

First and foremost however, he was devoted to his family and our thoughts and sympathies lie very much with his wife Shelley and their young daughter Thea.

*Louise Richardson,  
Principal and Vice-Chancellor  
University of St Andrews*

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Oliver Smith was one of the most gifted postgraduate students to study at SSEES in recent years. He came to UCL to join the SSEES MA programme in 2002–03, and I recall how his exceptional ability was spoken about in glowing

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terms by Roger Bartlett and Geoffrey Hosking. Oliver's special interest was in Russian religious philosophy, and his PhD brought his long-standing and profound engagement with Vladimir Solov'ev to fruition in an outstanding piece of work, published as a book in 2011, *Vladimir Soloviev and the Spiritualization of Matter*. If I understand Solov'ev a little better than I used to, it's because at least some of Oliver's knowledge and insight rubbed off on me while we worked on his thesis. Reviewers and all those who have read this book, and a flow of Oliver's articles, have recognised him to be a very fine scholar, making his mark in the field, but it goes beyond that: he was someone who combined, in a rare way, breadth of vision with sensitivity and depth of insight. He moved with ease across a range of disciplines – philosophy, theology, literature, cultural history, while maintaining mastery of each discipline in itself. I have often simply stood back and admired. Not the least of his gifts was with words – his writing has remarkable elegance and clarity.

While at UCL Oliver undertook some Russian language teaching, and was valued extremely highly by his students. That is not the least bit surprising. For students appreciated not just Oliver as a young and gifted academic, they also responded to Oliver the person – kind, thoughtful, dedicated, smiling, generous. Our thoughts are with Oliver's family, his wife and young daughter. Oliver was a bright star and a very special person.

*Robin Aizlewood,  
Director UCL School of Slavonic  
and East European Studies*

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Oliver was with us in St Andrews for a little less than five years, but during that time he left his mark on many of us in the University, particularly in the Russian Department and in the School of Modern Languages. He came to us from the School of Slavonic and East European Studies in London with the highest recommendations. This, for example, is what Robin Aizlewood, the Director of the School and Oliver's research supervisor, had to say of him at the time: «He is without doubt one of the most outstanding students I have come across in twenty years of postgraduate teaching and research supervision. [His doctoral thesis] promises to be a major contribution to the study of Soloviev and of Russian religious philosophy».

A couple of years later Oliver published his thesis as a monograph entitled *Vladimir Soloviev and the Spiritualisation of Matter*, which attracted enthusiastic reviews, including the following from the American theologian and philosopher Stephen Webb: «Vladimir Soloviev is the hottest subject in theology today, but if you are looking for an accessible introduction to him, this book is not it. It is better than that. Oliver Smith has written a challenging and exceptional intellectual biography of a thinker who stands so tall that it is hard to get an overview of him.

Indeed, Smith is so creative in meeting the Solovievian challenge that he has produced an original and important theological treatise in its own right. What is even more impressive is that the author is not a theologian, but a Lecturer in Russian at the University of St Andrews. If Smith's work is representative of his field, then perhaps the next generation of theologians should be trained in Russian rather than in Religious Studies».

Colleagues in Russia were equally appreciative of Oliver's scholarly work. Professor Mikhail Maksimov of Ivanovo University has written to say that when he met Oliver in 2011 soon after the publication of his book, he immediately asked him to join the editorial board of the prestigious journal *Soloviev Studies*. Not long ago Oliver wrote to him suggesting that he would like to organize a conference entitled «Vladimir Soloviev as a Visionary», devoted precisely to those crucially important aspects of the philosopher's thought that had been neglected over the decades. Oliver, he writes, was a scholar who could identify the key problems in the philosopher's work – and write about them, beautifully.

Nor were Oliver's academic interests confined to Russian philosophy. «While there is much talk about interdisciplinarity», writes Robin Aizlewood, «very few can cover disciplinary boundaries with the ease and conviction that Oliver could – in philosophy, theology, cultural history and literature – while remaining absolutely on top of each discipline itself». He excelled also as a teacher. «We honour him in our hearts», writes one of his second-year students, «remember his kind eyes, honest smile, caring personality, his creative energy, innovation and zest for teaching». He was a gifted musician, to boot, who introduced his students to the accomplishments of the composer Aleksandr Scriabin as part of a wider introduction to the art, literature and thought of the Russian Silver Age. Simon Nicholls, pianist and musicologist, whom Oliver invited to St Andrews to lecture on Scriabin and to give a concert performance of some of his piano works earlier this year, has this to say of him: «It was a privilege to know such an erudite, wise and kind young man, even for a short time. The book on Soloviev, itself outstanding in knowledge and understanding, shows the riches that were to come».

For myself, I count the time that I spent working with Oliver as a privilege and a joy. In my nearly forty years as a teacher, I have never known a more congenial colleague, or a more honest and upright one. Oliver always managed to find the time to help other people out, whether they were students or colleagues. Professor Maksimov remembers how grateful he was for Oliver's willingness to take on the time-consuming drudgery of textual editing that accompanies the production of any serious journal. Russian academics are routinely overwhelmed by teaching burdens almost unknown in our country, in fact. «Oliver understood this situation», writes Professor Maksimov, «and we were able to lean on his shoulder». His kindness went hand in hand with a wry, self-deprecating sense of humour. He and I used to joke about his name that, beautiful though it is, is rare and has no real equivalent in Russian. I suggested the word «олово» which, however, sounds harsher and has the disadvantage of denoting in Russian the word for «tin». Oliver took the suggestion seriously, but we ended by agreeing that «tin man» was too reminiscent of the character in «The Wizard of Oz» and who wanted to be thought of as lacking a

heart? Who indeed, and Oliver was one of the kindest people I have ever known and the dearest friend.

Oliver loved the Russian language and was exceptionally receptive to its rhythms and resonances. When he was in Russia as a student, someone gave him some valuable advice: if he really wanted to experience the language in its depth and beauty, then he should study and learn the poetry of the language's greatest master, Aleksandr Pushkin. This Oliver did, and it was a joy to hear him recite, from memory, stanza after stanza of Pushkin's radiant verse. It is with a reading in Russian and then in English of a poem by Pushkin that I should like to end my words today.

It's time, my friend, it's time! The heart cries out for peace —  
Day flies after day, and every hour bears away  
A tiny grain of life, and you and I together  
Think that we shall live...

*Dr Roger Keys,  
Head of Department of Russian  
School of Modern Languages  
University of St Andrews*

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