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Sovietica Monographs Of The Inst

D.C. Kline



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The Library Catalogs of the Hoover Institution on War, Revolution, and Peace, Stanford University Hoover Institution on War, Revolution, and Peace, 1969 **The Philosophical Foundations of Soviet Aesthetics** Edward M. Swiderski, 1979-07-31 0 1 GENERAL DESCRIPTION OF THE PROBLEMATIC This study is devoted to an examination of a concept of crucial significance for Soviet aesthetics the concept of the aesthetic *esteticheskoe* Soviet aestheticians have for some time already been trying to design a concept of the aesthetic that would satisfy on the one hand the requirements of aesthetic phenomena and on the other hand the principles of the Marxist Leninist world view The first part of this work shows how the concept of the aesthetic has been and continues to be problematic for Soviet aestheticians This task is carried out by dwelling first of all on the controversies among Soviet aestheticians concerning meta aesthetic issues viz the nature and scope of aesthetics as well as its place among other philosophical and non philosophical disciplines A particularly clear view of the problems that have traditionally pre occupied Soviet aestheticians is provided by an examination of what they standardly call the method of aesthetics where method is understood in the sense of an explanatory framework rather than in the strict logico scientific sense of the term This discussion will provide the occasion to pass in review the main periods of Soviet aesthetics and the characteristic aspects of each The chapter on the sources of contemporary Marxist Leninist aesthetics brings into relief the lack of a homogeneous tradition in the question of the nature of the aesthetic and other related problems *Marxism and Alternatives* I Rockmore, W.J. Gavin, J.G. Colbert Jr., J.E. Blakeley, 2012-12-06 Contemporary philosophy is by its nature pluralistic to a perhaps greater extent than at any moment of the preceding tradition in that there are multiple forms of thought competing for a position on the center of the philosophic stage The reasons for this conceptual proliferation are numerous But certainly one factor is the increasing development of contemporary means of publication and communication which in turn make possible the rapid dissemination of ideas as well as an informed reaction to them And this in turn has increased the possibility for serious philosophic exchange by enhancing the available opportunities for the interaction of competing forms of thought But although informed philosophic interaction has in principle become increasingly possible in recent years the frequency scope and quality of such discussion has often been less than satisfactory Contemporary philosophic viewpoints tend not to interact in a Hegelian manner as complementary aspects of a totally satisfactory and a perspectival view facets of a singly and all embracing true position Rather contemporary philosophic viewpoints tend to portray themselves as mutually exclusive alternatives only occasionally willing to acknowledge the possible validity or even the intrinsic interest of other perspectives Thus although the multiplication of different forms of philosophy in principle means that there are greater possibilities for meaningful exchange between them in practice the tendency of each of the various philosophic positions to raise claims to philosophic truth from its point of view alone has had the effect of impeding such interaction **Lukács Today** I Rockmore, 2012-12-06 As this century nears an end it has become

increasingly clear that Georg Lukacs is one of the most talented intellectuals of our time not only in the Marxist tradition but in general Lukacs name is well known and his views are increasingly attracting attention but it cannot be said that his thought has so far been widely studied or that it has been studied to the degree its place in the Marxist tradition warrants or its intrinsic interest demands In the relatively short period since Lukacs death there have been a number of books and many articles devoted to his work But despite some efforts in that direction there is still no adequate treatment of his work as a whole surely a formidable task If as I believe Lukacs is the most important Marxist philosopher since Marx and one of the most influential intellectual figures of this century then surely his ideas are worth scrutinizing frequently and in detail This is not the place to provide a general description either of Lukacs life or of his work Descriptions of his life especially his early career are widely available For present purposes it will suffice to provide only the barest mention of some biographical facts together with a brief account of some items in his bibliography

The Intoxication of Power M. Henry, 2012-12-06 When the Soviet people will enjoy the God which is in the Kingdom of Communism new hundred all our way so that we shall see much more of His wisdom power goodness of millions of people on earth will bring and truth than we have formerly known We are for Communism It is not We have found that the God of Israel is through war with other countries but by among us and ten of us shall be able to the example of a more perfect organization of society by rapid progress in resist a thousand of our enemies The Lord will make our name a praise and developing the productive force the creation of all conditions for the happy glory so that men shall bring of succeeding plantation The Lord make it like peace and well being of man that the that of New England For we must convince of Communism win the mind and consider that we shall be like a city upon a hill of the masses Here the eye of all people are on us The force of social progress will inevitably grow in all countries and this John Winthrop to early Puritan will assist the burden of Communism in settlers in America 1630 the Soviet Union Programme of the CPSU

The Soviet Critique of Neopositivism W.F. Boeselager, 2012-12-06 The first of the people to be thanked for their help during the composition of this work is Professor I M Bochenski under whom I had the good fortune to study for an extended period of time Without his help it is doubtful that this work would have been written at all Among the other professors who helped along the way I would like to cite in particular Professors A F Utz M D Philippe and N Luyten of the University of Fribourg Many friends were present at the birth of the ideas contained in this book By naming K G Ballestrin T L Blakeley and M F Gagnier I do not want to slight any of the rest It was A Spiekermann in Hollinghofen who saw to it that other preoccupations did not rob me of all the time needed for the study of the subject matter and to the composition of this treatise Of particular help in getting sources from the libraries of the world were Miss Lifschitz of the Institute of East European Studies and Mr Uldry of the Cantonal Library in Fribourg Switzerland Finally my patient typist Mrs Frey in Munster deserves special mention for her beautiful work

Marx' Method, Epistemology, and Humanism P.J. Kain, 2012-12-06 In recent writings on Marx one finds an increasing interest in his humanism This phenomenon began in the

third decade of our century as a reaction against the mechanistic and stereotyped image of Marx 1 characteristic of the Second International and of Stalinism Lukacs in History and Class Consciousness 1923 was one of the first to discover this new Marx and he did so even before the most important 2 of the humanistic writings of the young Marx had been discovered With the publication of these writings in 1932 namely the Economic 3 and Philosophic Manuscripts of 1844 this new outlook was given enormous impetus In these Manuscripts Marx makes the human being the creator and the goal of all reality The objectification of the human essence through labor transforms both society and nature Labor transforms its world into a place which mirrors unfolds and confirms the human being This humanism is a complex and many faceted issue In this book we will be concerned only with a certain part of it i e the epistemology method and doctrine of nature which it involves Other aspects of it Marx concept of alienation and his theory of labor and the state have 4 been dealt with elsewhere **Context**

Over Foundation W.J. Gavin, 2012-12-06 I should venture to assert that the most pervasive fallacy of philosophic thinking goes back to neglect of context III John Dewey philosophers do not grow like mushrooms out of the earth they are the outgrowth of their period their nation whose most subtle delicate and invisible juices abound in the philosophical ideas 2 Karl Marx Few issues are more heatedly debated in contemporary philosophy circles than that of contextualism vs foundationalism The genesis for the debate was the publication in 1979 of Richard Rorty's Philosophy and the Mirror of Nature which announced the death of traditional philosophy By traditional here is meant the quest for a certain or apodictic bedrock upon which an overall general theory or schema might be erected This approach for Rorty characterized most previous philosophy but especially the era from Descartes to Kant Further the three major philosophic thinkers of the 20th century Dewey Heidegger and Wittgenstein each initially tried to construct a foundational philosophy but each of the three in his later work broke free of the Kantian conception of philosophy as foundational and spent his time warning us against those very temptations to which he himself had once succumbed Thus their later work is therapeutic rather than constructive edifying rather than systematic designed to make the reader question his own motives for philosophizing rather than to 3 supply him with a new philosophical program **Philosophical Sovietology** Helmut Dahm, J.E. Blakeley, George L.

Kline, 2012-12-06 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

Hegel's Dialectic A. Sarlemijn, 2012-12-06 This book was written in 1968 and defended as a doctoral dissertation before the Philosophical Faculty at the University of Fribourg Switzerland in 1969 It treats of the systematic views of Hegel which led him to give to the principle of non contradiction the principle of double negation and the principle of excluded middle meanings which are difficult to understand The reader will look in vain for the philosophical position of the author A few words about the intentions which motivated the author to study and clarify Hegel's thought are therefore not out of place In the early sixties when occupying myself with the history of Marxist philosophy I discovered that the representatives of the logical positivist tradition were not alone in employing a principle of demarcation that those of the dialectical Marxist tradition were also using such a principle self movement as a foundation of a scientific philosophy and as a means to delimit unscientific ideas I aimed at a clear conception of this principle in order to be able to judge whether and to what extent it accords with the foundations of the analytical method In this endeavor I encountered two problems 1 What is to be understood by analytical method cannot be ascertained unequivocally

Beyond Marx and Mach K.M. Jensen, 2012-12-06 A

ALEKSANDR BOGDANOV On April 7 1928 the career of one of the most extraordinary figures of Russian and early Soviet intellectual life came to an abrupt and premature end In the process of an experiment on blood transfusion Aleksandr Aleksandrovich Malinovsky better known as Bogdanov had exchanged his blood with that of a critically ill malaria victim in hopes of saving both the patient and his blood The outcome of this may be guessed both doctor and patient died forthwith Although an extraordinary venture on Bogdanov's part for it was part of a search for the means to immortality 2 the transfusion experiment was only one of a host of startling things he had done in his thirty years in Russian politics and public life In actuality the activities and achievement of his two years as director of the Soviet Union's first institute for the study of blood transfusion seem virtually insignificant beside the events of earlier years 3 It would be fair to say that Aleksandr Bogdanov stood in a singularly prominent position in the political and intellectual life of Russia from the turn of the century to 1930 Politically he had been Lenin's only serious rival for leadership among the Bolsheviks before 1917 In the early years of the Soviet regime Bogdanov stood head and shoulders above any other public figure operating outside the ranks of the Party Only a handful of men i e

Between Ideology and Utopia A. Liebich, 2012-12-06 Nineteenth century European intellectual history has given rise to such varied and abundant research that one is surprised to find certain important problems long identified and yet still relatively unexplored Such is the case for certain aspects of the crucial transition from Hegel to Marx for minority tendencies among French socialists and for the Messianic phenomenon national and religious so central to the period particularly in Eastern Europe and so rarely studied in detail Certainly these lacunae are exemplified by the absence of any comprehensive work on August Cieszkowski whose overall contribution to the history of the period may

be marginal but whose specific role in each of the areas mentioned is both significant in itself and illustrative of certain wider problems Cieszkowski first achieved recognition as the author of the *Pro legomena zur Historiosophie* in 1838 This short tract never became popular among the Berlin Hegelians for whom it was intended but it affected a number of radical intellectuals outside their circle His next work *Gott und Palingenesie* was a defense of personal immortality against Hegelian revisionism The following year however he founded as a bulwark of the Hegelian school the *Philosophische Gesellschaft* against external critics and internal dissolution

Dominion and Wealth D.C. Kline, 2012-12-06 Donna Kline's contribution to the *Sovietica* series falls outside the strict confines of the study of Soviet Marxism Leninism It centers its attention on the seemingly minor question of Marx knowledge of and attitude toward the legal theory and practice in vogue at the time he was writing studies that directly addressed issues of law and economics and that indirectly helped to fashion the legal and economic behavior of Soviet style regimes That this question is not as minor or as irrelevant to Marxism Leninism as it might seem at first glance flows from Marx obvious intent to do a thorough critique of all the vectors of bourgeois capitalist civilization and culture clearly expressed in the many key texts where legal relations form at least part of the central focus Marx thought was forming when the bourgeois law that had become self conscious at the end of the 18th century was following the French Revolution trying to take possession of the social political consciousness of European American culture and finding itself coming up against the vagaries of economic quasi anarchy There is a sense in which the bourgeois capitalist efforts at developing a legal code for existing economic practice represent a sort of ideology in practice to be applied to the same phenomena that Marx wanted to account for in his peculiarly Hegelian ideological critique

Mao Tse-Tung's Theory of Dialectic F.Y.K. Soo, 2012-12-06 The year 1979 ushered in a new phase in China's long and continuous revolution Currently this new phase is being symbolically referred to by the Chinese leaders themselves as the New Long March a continuation of the legendary and historical Long March in terms of modernization which comprises the Four Modernizations Agriculture Industry Science and Technology and Military Defense Such an all encompassing attempt at modernization may appear to some at least to be something new or may indicate a radical shift in her policy But upon closer examination this decision seems only to reflect an historical continuity in terms of the two major long term goals of the Chinese Revolution national independence and modernization or industrialization The former would make China strong the latter wealthy For ever since the Opium War in 1840 and throughout the Revolutions of 1911 and 1949 China has always pursued these two revolutionary goals though with different emphases at different times This has been especially true during the past three decades as this twofold goal has dictated all of China's important policies both domestic and foreign In other words while the concrete policies may have appeared to be lacking in unity at times they have been formulated with the specific intent of achieving national independence and modernization From this perspective the New Long March marks the passage of post Mao China beyond the transition of succession toward the continued pursuit of the same revolutionary goals

Soviet Philosophy J.E. Blakeley,2012-12-06 *The Problem of Freedom in Marxist Thought* J.J. O'Rourke,2012-12-06

This study seeks to present the theory of freedom as found in one line of the Marxist tradition that which begins with Marx and Engels and continues through Lenin to contemporary Soviet philosophy Although the primary goal is simply to describe how freedom is conceived by the thinkers of this tradition an attempt is also made to ascertain whether or not their views are strongly deterministic as has often been presumed by Western commentators is in order regarding the scope of the term contemporary A remark Soviet philosophy The Soviet stage in Marxist philosophy stretches back to the 1917 revolution However for the purposes of this study only works published after 1947 were examined and the vast majority of them date from the 1960 s Apart from the fact that most works of previous periods were not available bibliographical indications such as the titles of the articles in *Pod znamenem marksizma* did not suggest that the theory of freedom was then a major concern In fact even 1947 there was little development of this theme until the upsurge after of works in philosophical anthropology during the last decade On the other hand it is not being suggested that the conception of freedom found in recent writings is representative of earlier Soviet philosophy during the Stalinist dead period or earlier Only further research could establish that This work was presented as a doctoral dissertation at the University of Fribourg Switzerland under the direction of Professor J M

Foreign Social Science Bibliographies United States. Bureau of the Census,1961 *Marxism and Religion in Eastern Europe* R.T. De George,Robert H. Scanlan,2012-12-06 Since the Bolshevik revolution of 1917 two of the most significant but at the same time least understood areas of that revolution s cultural impact have been philosophy and religion The impact has of course been massive not only in the Soviet Union but after the second World War in Soviet dominated Eastern Europe as well Yet the consequences of Communism for philosophy and religion throughout the Soviet orbit are far from having the simplicity suggested by the stereotypes of a single monolithic Marxism and a consistent crushing assault on the Church and on religious faith Unquestionably Marxism is the ruling philosophy throughout Eastern Europe In the Soviet Union Marxism Leninism or dialectical materialism is the official and the only tolerated philosophy and most of the other countries of Eastern Europe follow the Soviet lead in philosophy as in other fields But in the latter countries Marxism was imposed only after World War II and its development has not always copied the Soviet model Original thinkers in Yugoslavia Czechoslovakia Poland and Hungary have thought their own way through the writings of Marx and his followers and have arrived at Marxist positions which are considerably at variance with the Soviet interpretations and often with each other Moreover in recent years the Soviet philosophers themselves have been unable to ignore the theoretical questions raised by the other East of Marxism in the West *Foreign Social Science Bibliographies* ,1964 **Vladimir**

Solovyev and Max Scheler: Attempt at a Comparative Interpretation Helmut Dahm,2012-12-06 This comparative study of the works of Vladimir Solovyev and Max Scheler explores some of the areas in which their thoughts seem to bear a direct relation to one another The author shows however that such a correlation is not based on any factual influence of the earlier

Russian on the later philosophy of Scheler The similarities in their spiritual and philosophical development are significant as the author demonstrates in his chapter on systematic philosophy This comparison is not just of historical interest It is meant to contribute to a better understanding between the East and the West The author provides a basis for future discussions by establishing a common area of inquiry and by demonstrating a convergence of viewpoints already in regard to these problems The author also discusses the potential role of the ideas of Solovyev and Scheler in the formation of a consciousness which he sees now emerging in the Soviet Union a consciousness critical of any misrepresentation both of non Marxist Russian philosophy as well as of Western philosophy in general In regard to the translation itself three things should be mentioned First of all the distinction between the important German words Sein and Seiendes is often difficult to preserve in translation Unless otherwise noted all references to being refer to Seiendes Second the abbreviations of the works of Solovyev and Scheler used in the footnotes are clarified in the summary of the works of these authors found on page 31 Off below

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