

THE RUSSIAN INTELLIGENTSIA Makers of the Rev. State by Stuart Ramsay  
Tompkins, 1957

Intelligentsia:

No. western counterpart to intelligentsia. "It seems to have been  
1st applied in the '60s, perhaps beginning with Turgenev. The  
intell. were a group of fanatical, devoted, & intolerant people, fed  
constantly from below by the rising youth."

CONTINUITY & CHANGE IN RUS. & SOV. THOUGHT, Harvard U., 1955, result  
of conf. at Arden House, 3/26-28/54 under Auspices of  
Joint Com. on Slavic Studies of Am. Council of Learned  
Societies & Social Science Research Council

I. Realism & Utopia in Rus. Eco. Thought--Introduced & summarized  
by Alexander Gerschenkron: "It would be  
difficult, indeed, on the basis of what has been said so far,  
to visualize Rus. intell. dev. as guiding & anticipating her eco. evolution."

"In some sense, a belated & precarious reconciliation bet. intell.  
& ind. progress was effected in Rus. by the Rus. Mxists of '80s & '90s."

p. 103: "Bez viny vinovatye" guilty without guilt... & particularly  
the repentant intellectual, for all those guilty innocents, abroad  
in the stream of industrialization, Mxism provided a welcome relief."

II. Authoritarianism & Democracy.

Stalin & Theory of Totalitarianism by Adam Ulam  
p. 161: "It is among this demi-intelligentsia of the Bol. Party  
that Stalinism found its 1st political base..."  
p. 152: "Stalin's fight against Tr was underlined by the difference  
bet. 2 pol. temperaments, both equally totalitarian. One sees problems  
in their intellectual guise & prepares to attack through oratory &  
intellectual arguments. The other one sees pol. problems as being  
grounded in habits & org."

III. Collectivism & Individualism

Herzen & The Peasant Commune | Hero & Society | Literary Definitions

IV. Rationality & Non-Rationality

PARTINOST & KNOWLEDGE by Waldemar Gurian\*\*\*\*  
"The partinost which originally seemed to be based on the belief  
that there was an all-embracing true doctrine represented & dev'd. by  
the Party moves in the direction of a decisionism."

Dialectic & Logic Since the War by Herbert Marcuse p. 347 "(following  
the disappearance from the dialectical vocabulary of the 'negation  
of the negation.')" p. 365: "Stalin drops the 'law of the negation  
of the negation' from his table of dialectical laws."

p. 350: "this structure common to thought & obj. is the structure  
of Being as a process comprising Man & Nature, Idea & Reality. The

process of Thought, As true that is to say, in it 'comprehends' the reality, if it is the Notion of its object, in the process in which the obj. constitutes itself, becomes what it is, develops itself. As such this process appears in 3 different realms of Being: in Nature, in History proper, and in 'pure' Thought (Logic). They are essentially different stages of 'realization', essentially different realities. Hegel's Logic, far from obliterating these differences, is their very elaboration. But their common structure and common Telos (Reason--the realization of the free Subj.) establishes for Hegel the supremacy of the Notion, the reality of the Logos. The (true) process is in a strict sense an (obj.) process.... What happens in the thought process is not that one notion is replaced by another one more adequate to the reality, but that the same notion unfolds its original content--a dynamic which is that of reality comprehended in the notion. The reality has (or rather is) its own Logos & thus its own Logic.... Since the Greeks 1st defined the essence of Being as Logos, the idea of the logical essence of reality (and of the reality of logic) has dominated West thought; the Hegelian dialectic is only its last great development...."

p. 355: "Moreover, the change in the mode of transition from one stage to another is already stipulated in Hegel's system: once the level of free and self-conscious rationality has been reached ("Being-in-and-for-itself") such rationality also governs the further transitions at this level."

p. 355: "M&E maintained throught that the his. process is governed by obj. laws, operating with the inexorable force of the laws of nature. However, as obj. laws, they remain his. laws, laws of his.; they express the dialectical rel. bet. man & nature, freedom & necessity. The obj-ity of these laws preserves the 'subj. factor': they contain the Subj. as conscious agent-- not merely as the obedient servant and executor of the laws, BUT AS THE MEDIUM THROUGH WHOSE ACTIONS & THOUGHTS ALONE THE HIS. LAWS BECOME LAWS. 'Marx's statement that 'man is himself' the basis of his material as well as of any other prod. proclaims indeed the 1st principle of the mat. interpretation of his."

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V--Lit., State & Society

VI--Russia & the Community of Nations (Messianic Views & Theory of Action)  
HERZEN & BAKUNIN ON INDIVIDUAL LIBERTY by Isaiah Berlin

HM 7354 - The laws supremacy of no obj. factors, the reality of the Subj. appears to be a result of "man's enslavement under the means of his labor". But as destruction the Subj. remains alive