

Chernyshevsky What Is To Be Done

Vladimir Il'ich Lenin

What Is to Be Done? Nikolai Chernyshevsky, 1863 Almost from the moment of its publication in 1863, Nikolai Chernyshevsky's novel, *What Is to Be Done?*, had a profound impact on the course of Russian literature and politics. The idealized image it offered of dedicated and self-sacrificing intellectuals transforming society by means of scientific knowledge served as a model of inspiration for...

What is to be Done? Nikolay Gavrilovich Chernyshevsky, 1863 **** A BCL3 choice. Michael R. Katz (Russian, U. of Texas, Austin) has translated the socialist classic and provided a long introduction with Wm. G. Wagner (history and Russian, Williams College). Wagner has provided annotations to allusions, references, intellectual sources, and has done the critical bibliography. A necessary addition to every serious collection in fiction, feminism, socialist history. Cloth edition (\$39.95) not seen. Annotation copyrighted by Book News, Inc., Portland, OR

What's to be Done? Nikolay Gavrilovich Chernyshevsky, 1886

What is to be Done? Vladimir Il'ich Lenin, 1970

How Bad Writing Destroyed the World Adam Weiner, 2016-10-06 Literature can be used to disseminate ideas with devastating real-life consequences. In *How Bad Writing Destroyed the World*, Adam Weiner spans decades and continents to reveal the surprising connections between the 2008-2009 financial crisis and a relatively unknown nineteenth-century Russian author. A congressional investigation placed the blame for the financial crisis on Alan Greenspan and his deregulatory policies-his attempts, in essence, to put Ayn Rand's Objectivism into practice. Though developed most famously in Rand's *Atlas Shrugged*, Objectivism sprouted from the Rational Egoism of Nikolai Chernyshevsky's *What Is to be Done?* (1863), an enormously influential Russian novel decried by the likes of Fyodor Dostoevsky and Vladimir Nabokov for its destructive radical ethics. In tracing the origins of Greenspan's ruinous ideology, *How Bad Writing Destroyed the World* combines literary and intellectual history to uncover the danger of hawking "the virtues of selfishness," even in fiction.

Dostoevsky Joseph Frank, 2020-03-31 Volume two of one of the greatest literary biographies of our time Joseph Frank's award-winning, five-volume *Dostoevsky* is widely recognized as the best biography of the Russian novelist in any language and one of the greatest literary biographies ever written. In this monumental work, Frank blends biography, intellectual history, and literary criticism to illuminate Dostoevsky's works and set them in their personal, historical, and ideological

context. More than a biography in the usual sense, this is a cultural history of nineteenth-century Russia, providing both a rich picture of the world in which Dostoevsky lived and a major reinterpretation of his life and work. This volume opens with the detention of the bookish young writer for membership in the radical Petrashevsky Circle and closes with his return to the capital ten years later as an ex-convict and former soldier who now proclaims himself an ardent supporter of the czar and the Russian imperial dynasty.

Prologue Nikolay Gavrilovich Chernyshevsky, 1995 A new translation of this Russian novel that should be of interest to anyone who wishes to understand the course of Russian history and the political debate over democratization taking place in Russia today.

The Image of Christ in Russian Literature John Givens, 2018-05-29 Vladimir Nabokov complained about the number of Dostoevsky's characters sinning their way to Jesus. In truth, Christ is an elusive figure not only in Dostoevsky's novels, but in Russian literature as a whole. The rise of the historical critical method of biblical criticism in the nineteenth century and the growth of secularism it stimulated made an earnest affirmation of Jesus in literature highly problematic. If they affirmed Jesus too directly, writers paradoxically risked diminishing him, either by deploying faith explanations that no longer persuade in an age of skepticism or by reducing Christ to a mere argument in an ideological dispute. The writers at the heart of this study understood that to reimage Christ for their age, they had to make him known through indirect, even negative ways, lest what they say about him be mistaken for cliché, doctrine, or naïve apologetics. The Christology of Dostoevsky, Leo Tolstoy, Mikhail Bulgakov, and Boris Pasternak is thus apophatic because they deploy negative formulations (saying what God is not) in their writings about Jesus. Professions of atheism in Dostoevsky and Tolstoy's non-divine Jesus are but separate negative paths toward truer discernment of Christ. This first study in English of the image of Christ in Russian literature highlights the importance of apophaticism as a theological practice and a literary method in understanding the Russian Christ. It also emphasizes the importance of skepticism in Russian literary attitudes toward Jesus on the part of writers whose private crucibles of doubt produced some of the most provocative and enduring images of Christ in world literature. This important study will appeal to scholars and students of Orthodox Christianity and Russian literature, as well as educated general readers interested in religion and nineteenth-century Russian novels.

The Odd Man Karakozov Claudia Verhoeven, 2011-01-15 On April 4, 1866, just as Alexander II stepped out of Saint Petersburg's Summer Garden and onto the boulevard, a young man named Dmitry Karakozov pulled out a pistol and shot at the tsar. He missed, but his unheard-of act changed the course of Russian history-and gave birth to the revolutionary political violence known as terrorism. Based on clues pulled out of the pockets of Karakozov's peasant disguise, investigators concluded that there had been a conspiracy so extensive as to have sprawled across the entirety of the Russian empire and the European continent. Karakozov was said to have been a member of The Organization, a socialist network at the center of

which sat a secret cell of suicide-assassins: Hell. It is still unclear how much of this conspiracy theory was actually true, but of the thirty-six defendants who stood accused during what was Russia's first modern political trial, all but a few were exiled to Siberia, and Karakozov himself was publicly hanged on September 3, 1866. Because Karakozov was decidedly strange, sick, and suicidal, his failed act of political violence has long been relegated to a footnote of Russian history. In *The Odd Man* Karakozov, however, Claudia Verhoeven argues that it is precisely this neglected, exceptional case that sheds a new light on the origins of terrorism. The book not only demonstrates how the idea of terrorism first emerged from the reception of Karakozov's attack, but also, importantly, what was really at stake in this novel form of political violence, namely, the birth of a new, modern political subject. Along the way, in characterizing Karakozov's as an essentially modernist crime, Verhoeven traces how his act profoundly impacted Russian culture, including such touchstones as Repin's art and Dostoevsky's literature. By looking at the history that produced Karakozov and, in turn, the history that Karakozov produced, Verhoeven shows terrorism as a phenomenon inextricably linked to the foundations of the modern world: capitalism, enlightened law and scientific reason, ideology, technology, new media, and above all, people's participation in politics and in the making of history.

Vicissitudes of Genre in the Russian Novel Russell Scott Valentino, 2001 The 1860s witnessed one of the most vibrant periods in the history of modern Russian literature. This book focuses on what was arguably its most influential genre - the Russian tendentious novel. While tracing the genre's early development through works such as *Fathers and Sons* and *Notes from Underground*, it simultaneously unfolds a unique approach to reading late-nineteenth-century Russian literature by showing how rich conflicting interpretations of the classics continue to be possible and by indicating numerous deep-rooted connections between the tendentious novels of the nineteenth century and their twentieth-century literary progeny.

Selected Philosophical Essays Nikolai G. Chernyshevsky, 2002 Nikolai Gavrilovich Chernyshevsky (1828-1889), educator, critic and revolutionary, was the son of a priest. He was born in Saratov, Russia, in 1828. After graduating from a theological seminary in 1846, he enrolled in the University of St. Petersburg. Here he spent four years during a period which may be described as perhaps the worst in the reactionary reign of Nicholas I. It was then that his social and political views took shape - largely under the influence of the revolution of 1848 in Europe. He became a confirmed socialist, determined to devote himself to the cause of the emancipation of his people. Lenin wrote in 1901 of the powerful influence of Chernyshevsky who knew how to bring up real revolutionaries even by censored articles. His influence rapidly grew and spread, particularly among the intellectual revolutionary-minded commoners. Each article of his was eagerly read and distributed in handwritten copies. Before long the authorities decided to cut short his activities, which, they realized, were highly dangerous to the tsarist regime. In the summer of 1862, Chernyshevsky was arrested and flung into a dungeon in the Fortress of Peter and Paul. In the fortress he produced his major work, the novel *What Is To Be Done?* which profoundly

influenced the Russian public. After two years in the fortress, Chernyshevsky was sent to a penal camp in Siberia. It was only in 1883 that he was permitted to leave Siberia. He went to Astrakhan, where he lived for six years under police surveillance. In 1889 he returned to his native Saratov, where he died the same year.

Women In Russian Literature 1780-1863 Joe Andrew, 1988-07-06

Lenin Rediscovered Lars T. Lih, 2006 This commentary to Lenin's landmark *What is to be Done?* (1902) provides hitherto unavailable contextual information about Lenin's outlook and aims that undermines previous interpretations. It challenges established views about Marxism, 'revolutionary Social Democracy' and Bolshevism.

Demons Fyodor Dostoyevsky, 2018-12-01 *Demons* is an anti-nihilistic novel by Fyodor Dostoyevsky. It is the third of the four great novels written by Dostoyevsky after his return from Siberian exile, the others being *Crime and Punishment*, *The Idiot* and *The Brothers Karamazov*. *Demons* is a social and political satire, a psychological drama, and large scale tragedy.

Lenin the Dictator Victor Sebestyen, 2017-02-09 'A fresh, powerful portrait of Lenin' Anne Applebaum, author of *Red Famine* 'Richly readable ... An enthralling but appalling story' Francis Wheen, author of *Karl Marx* The cold, one-dimensional figure of Lenin the political fanatic is only a partial truth. Drawing on extensive material that has only recently become available, Sebestyen's gripping biography casts an intriguing new light on the character behind the politics. In reality, Lenin was a man who loved nature as much as he loved making revolution, and his closest relationships were with women. He built a state based on terror. But he was a highly emotional man given to furious rages and deep passions. While never ignoring the politics, Sebestyen examines Lenin's inner life, his relationship with his wife and his long love affair with Inessa Armand, the most romantic and beguiling of Bolsheviks. These two women were as significant as the men - Stalin or Trotsky - who created the world's first Communist state with him.

The Five Vladimir Jabotinsky, 2005-04-14 *The Five* is an captivating novel of the decadent fin-de-siècle written by Vladimir Jabotinsky (1880-1940), a controversial leader in the Zionist movement whose literary talents, until now, have largely gone unrecognized by Western readers.

A Companion to Russian History Abbott Gleason, 2009-04-06 This companion comprises 28 essays by international scholars offering an analytical overview of the development of Russian history from the earliest Slavs through to the present day. Includes essays by both prominent and emerging scholars from Russia, Great Britain, the US, and Canada Analyzes the entire sweep of Russian history from debates over how to identify the earliest Slavs, through the Yeltsin Era, and future prospects for post-Soviet Russia Offers an extensive review of the medieval period, religion, culture, and the experiences of ordinary people Offers a balanced review of both traditional and cutting-edge topics, demonstrating the range and dynamism of the field

A Double Life Karolina Pavlova, 2019-08-06 An unsung classic of nineteenth-century Russian literature, Karolina Pavlova's

A Double Life alternates prose and poetry to offer a wry picture of Russian aristocratic society and vivid dreams of escaping its strictures. Pavlova combines rich narrative prose that details balls, tea parties, and horseback rides with poetic interludes that depict her protagonist's inner world—and biting irony that pervades a seemingly romantic description of a young woman who has everything. A Double Life tells the story of Cecily, who is being trapped into marriage by her well-meaning mother; her best friend, Olga; and Olga's mother, who means to clear the way for a wealthier suitor for her own daughter by marrying off Cecily first. Cecily's privileged upbringing makes her oblivious to the havoc that is being wreaked around her. Only in the seclusion of her bedroom is her imagination freed: each day of deception is followed by a night of dreams described in soaring verse. Pavlova subtly speaks against the limitations placed on women and especially women writers, which translator Barbara Heldt highlights in a critical introduction. Among the greatest works of literature by a Russian woman writer, A Double Life is worthy of a central place in the Russian canon.

Chernyshevskii's What is to be Done? Andrew Michael Drozd, 2001 Chernyshevskii's 1863 novel *What is to be Done?* has often been dismissed as sociopolitical propaganda. Dostoevsky reviled it, while Lenin called it an inspiration. In this re-examination, the author argues that the novel has been misread through a refusal to see the novel as a literary text.

Dreams and the Unconscious in Nineteenth-century Russian Fiction Michael R. Katz, 1984

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