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***Revolution as the fate of the history: the contradiction and unity in the approaches of Russian philosophical thought***

***Theses***

The Revolution of 1917 is analyzed in the Russian philosophy of the first half of the twentieth century with two conflicting positions: from the perspective of Marxist theory and from the point of view of religious philosophy. However, the opposite approaches don’t exclude the general context of idealism and materialism to the analysis of the Russian revolution. There are an involvement to tradition of the "national thinking" and a commitment to the Hegelian conception of history. These general contexts appear in the description of revolution as a fate of history.

It is planned to reveal common and distinctive aspects of the definitions of a revolution as a fate of history in religious (Berdyaev) and Marxist (Lenin, Trotsky) theories. It is also planned to consider the tradition of "national thinking" as a basis for this comparison.

Supporters of the Marxist views understand revolution as the fate in the meaning of historical necessity. In their view, the revolution of 1917 is an event that destroys social vestiges of the past for the creating a qualitatively new economic and political life of society. The Russian revolution is evaluated them positively and regarded within the meaning of the historic call to society and to productive relationship. Violence as a means of revolution is justified by the logic of Russian Marxists historical necessity: revolution and its violent methods are unavoidable because historically necessary.

The representatives of Russian religious philosophy evaluate the revolution of 1917 in negative and pessimistic contexts. However, some of them also turn to the image of the fate in the description of the meaning and significance of the revolution. For example, Berdyaev defines revolution as historic fatality, inescapable fate. The topic of fate also used them to justify the Revolution, but not from the standpoint of economic life, but from the standpoint of the Christian religious world. According to Berdyaev, the revolution becomes for Christians as a challenge and reminder of an impossible truth. According to his theory, the adoption of revolution is an acceptance of history, its tragic sense.

The concept of historic fate in Marxist and religious Russian philosophy is constructed largely based on a rethinking of Hegel's philosophy of history. The explicit or implicit reference to the Hegelian concepts is becoming a tradition for Russian philosophy in the nineteenth century. In the twentieth century the idea of the revolution as the fate of the historical process also contains the logic of the Hegelian concept of history.

Not only Hegel's philosophy of history united Russian thinkers of all stripes, but their participation to one national outlook too. As noted by Berdyaev, and supporters of Marxism are the bearers of “Russian thinking”. In his philosophy the social and psychological portrait of revolution leader becomes as a method of understanding the phenomenon of Russian revolution. Berdyaev asserts that "Lenin was a typically Russian people," who realized the characteristic features of Russian thinking in his own outlook.

In our opinion, the intention of Russian thinkers to analyze the revolution as the fate of history is determined by specificity of “national thinking” too.