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2. Record Nr.	UNINA9910476784603321
Autore	Horowitz Brian
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Descrizione fisica	1 online resource (307 pages)
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Soggetti	Jews - Russia - History - 20th century Jews - Russia - Intellectual life - 20th century Russia Intellectual life 1801-1917
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Nota di bibliografia	Includes bibliographical references (pages 275-287) and index.
Nota di contenuto	Introduction -- I. Varieties of Russian-Jewish history: liberals, Zionists, and Diaspora Nationalists -- The Russian Roots of Semyon Dubnov's life and works -- Maxim Vinaver and the first Russian state Duma -- What is "Russian" in Russian Zionism?: Synthetic Zionism and the fate of Avram Idel'son -- An innovative agent of an alternative Jewish politics: the Odessa branch of the Society for the Promotion of Enlightenment among the Jews of Russia -- Politics and national self-projection: the image of Jewish masses in Russian-Jewish historiography, 1860-1914 -- "Both crisis and continuity": a reinterpretation of late-Tsarist Russian Jewry -- Crystallizing memory: Russian-Jewish intelligentsia abroad and forms of self-projection -- II. M.O. Gershenzon and the intellectual life of Russia's silver age -- M.O. Gershenzon - metaphysical historian of Russia's silver age: part 1 -- M.O. Gershenzon - metaphysical historian of Russia's silver age: part 2 -- "... To break free of centuries-old complications, of the abominable fetters of social and abstract ideas": M.O. Gershenzon's side in the Correspondence Across a Room -- Unity and disunity in Landmarks (Vekhi): the rivalry between Pyotr Struve and Mikhail Gershenzon -- M.O. Gershenzon and Georges Florovsky: metaphysical philosophers of Russian history -- From the annals of the literary life of Russia's silver age: the tempestuous relationship of S.A. Vengerov and M.O. Gershenzon -- M.O. Gershenzon, the intellectual circle, and the perception of leader in

Russia's silver-age culture.

Sommario/riassunto

In *Russian Idea--Jewish Presence*, Professor Brian Horowitz follows the career paths of Jewish intellectuals, who, having fallen in love with Russian culture, were unceremoniously repulsed by outsiders. Horowitz relays the paradoxes of a synthetic Jewish and Russian self-consciousness in order to correct critics who have always considered Russians and Jews to be polar opposites and even enemies. In fact, the best Russian Jewish intellectuals--Semyon Dubnov, Maxim Vinaver, Mikhail Gershenzon, and a number of Zionist writers and thinkers--were actually inspired by Russian culture and attempted to develop a sui generis Jewish creativity in three languages on Russian soil.
