



AFTER REVOLUTIONS

There lies a double allusion in the journal's title: to the well-known poem by Fyodor Tyutchev – eagerly read by one of the leading representatives of the Warsaw School, Andrzej Walicki, and earlier by his mentor Hessen – and to the specific status of the intellectual from the periphery. In the poem Cyceron, Tyutchev writes that 'whoever has to live in a fateful moment deciding on the lot of the world then they shall be invited to a feast of the happy gods and shall be their joint reveller and interlocutor.'

The Russian Revolution seems to have moved within the last decades from the sphere of a distant present to that of a historical past. For historians of idea and philosophers it remains a vital problem; while the discussion concerning its meaning – or its absurdity – is far from conclusive. Whether the articles in the volume offer any definitive answer to the question as to the meaning of the Russian Revolution or not, they are nonetheless rich in valuable insights that may constitute potential premises for just such an answer in the future.

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