A **Slavophile** is an intellectual movement originating from 19th century that wanted the **Russian Empire** to be developed upon values and institutions derived from its early history. Slavophiles were especially opposed to Western European culture and its influences in Russia.

As an intellectual movement, Slavophilism was developed in the 19th-century **Russia**. In a sense there was not one but many slavophile movements, or many branches of the same movement. Some were to the left of the political spectrum, noting that progressive ideas such as democracy were intrinsic to the Russian experience, as proved by what they considered to be the rough democracy of medieval Novgorod. Some were to the right of the spectrum and pointed to the centuries old tradition of the autocratic Tsar as being the essence of the Russian nature. The Slavophiles were determined to protect what they believed were unique Russian traditions and culture. In doing so they rejected individualism. The role of the Orthodox Church was seen by them as more significant than the role of the state. Socialism was opposed by Slavophiles as an alien thought, and Russian mysticism was preferred over Western rationalism. Rural life was praised by the movement, opposing industrialization as well as urban development, while protection of the "mir" (rural society) was seen as an important measure to prevent growth of the proletariat.

The movement originated in **Moscow** in the 1830s. Drawing on the works of Greek patristics, the poet Aleksey Khomyakov (1804-60) and his devoutly Orthodox colleagues elaborated a traditionalistic doctrine that claimed Russia has its own distinct way, which doesn't have to imitate and mimic Western institutions. The Russian Slavophiles denounced Western culture and "westernizations" by Peter the Great and Catherine the Great, and some of them even adopted traditional pre-Petrine dress.

The doctrines of **Aleksey Khomyakov**, **Ivan Kireevsky** (1806-56), **Konstantin Aksakov** (1817-60) and other Slavophiles had a deep impact on Russian culture, including the **Russian Revival** school of architecture, **The Five** of Russian composers, the novelist **Nikolai Gogol**, the poet **Evodor Tyutchev**, the lexicographer **Vladimir Dahl**, and others. Their struggle for purity of the Russian language had something in common with ascetic views of **Leo Tolstoy**. The doctrine of Sobornost, the term for organic unity, integration, was coined by Ivan Kireevsky and Aleksey Khomyakov. This was to underline the need for cooperation between people, at the expense of individualism on the basis that the opposing groups focus on what is common between them.

In the sphere of practical politics, the Slavophilism manifested itself as a pan-Slavic movement for the unification of all Slavic people under leadership of the Russian tsar and for the liberation of the **Balkan** Slavs from the Ottoman yoke. The **Russo-Turkish War, 1877-78** is usually considered a high point of this militant Slavophilism, as expounded by the charismatic commander **Mikhail Skobelev**. The attitude towards other nations with Slavic origins varied, depending on the group involved. Classical Slavophiles believed that "Slavdom", that is the alleged by Slavophile movement common identity to all people of Slavic origin, was based on **Orthodox** religion. Russian
Empire besides containing Russians, ruled over millions of Ukrainians, Poles and
Belarussians, that had their own national identities, traditions and religions. Towards
Ukrainians and Belarussians, the Slavophiles developed the view that they are part of
the same "Great Russian" nation, Belarussians being the "White Russians" Ukrainians
"Little Russians". Slavophile thinkers such as Mikhail Katkov believed that both nations
should be ruled under Russian leadership and are essential part of Russian state. At the
same time they denied the separate cultural identity of Ukrainian and Belarussian
people, believing their national as well as language and literary aspirations are result of
"Polish intrigue" that aims at separating them from Russians. Other Slavophiles like
Ivan Aksakov recognized the right of Ukrainians to use Ukrainian language, however
seeing it as completely unnecessary and harmful. Aksakov however did see some use of
"Malorussian" language as practical, it would be beneficial in struggle against "Polish
civilizational element in the western provinces"

Besides Ukrainians and Belarussians, the Russian Empire also included Poles,
whose country was gone after being partitioned by three neighboring states, including
Russia, which after decisions of Congress of Vienna expanded into more Polish
inhabited territories. Poles proved to be a problem for the ideology of Slavophilism.

The very name Slavophiles indicated that the characteristics of the Slavs were
based from their ethnicity, but at the same time Slavophiles believed that Orthodoxy
equaled Slavdom. This belief was opposed by very existence of Poles within Russian
Empire, who while having Slavic origins were also deeply Roman Catholic, the catholic
faith forming one of core values of Polish national identity. Also while Slavophiles
praised the leadership of Russia over other nations of Slavic origins, the Poles very
identity was based on West European culture and values and resistance to Russia was
seen by them as resistance to something representing alien way of life. As a result
Slavophiles were particularly hostile to Polish nation often emotionally attacking it in
their writings. When the Polish uprising of 1861 started, Slavophiles used anti-Polish
sentiment to create feelings of national unity in Russian people, and the idea of cultural
union of all Slavs was abandoned. With that Poland became firmly established to
Slavophiles as symbol of Catholicism and Western Europe, that they detested, and as
Poles were never assimilated within the Russian Empire, constantly resisting Russian
occupation of their country, in the end Slavophiles came to belief that annexation of
Poland was a mistake due to fact that Polish nation couldn't be ruissified. "After the
struggle with Poles, Slavophiles expressed their belief, that notwithstanding the goal of
conquering Constantinopel, the future conflict would be made between "Teutonic
race"(Germans), and "Slavs", Chief and the movement turned into Germanophobia

It should be noted that most Slavophiles were liberals and ardently supported the
emancipation of serfs, which was finally realized in emancipation reform of 1861. Press
censorship, serfdom, and capital punishment were viewed as baneful Western
influences. Their political ideal was a parliamentary monarchy, as represented by the
medieval Zemsky Sobors.

Pyotr or Petr Yakovlevich Chaadaev (1794-1856) was a Russian philosopher
born in Moscow, who published eight "Philosophical Letters" about Russia in French in
1829, which circulated in Russia as manuscript for many years. The works could not be published in Russia because of its highly critical nature of Russia's significance in world history and politics. The main thesis of his famous Philosophical Letters was that Russia had lagged behind Western countries and had contributed nothing to the world's progress and concluded that Russia must start de novo. As a result, they included criticism of Russia's intellectual isolation and social backwardness. When in 1836 the first (and only one published during his life) of the philosophical letters was published in the Russian magazine Telescope, its editor was exiled to the Far North of Russia. The Slavophiles at first mistook Chaadaev for one of them, but later, on realizing their mistake, bitterly denounced and disclaimed him. Chaadaev really fought Slavophilism all of his life. His first Philosophical Letter has been labeled the "opening shot" of the Westerner-Slavophile controversy which was dominant in Russian social thought of the nineteenth century.

The strikingly uncomplimentary views of Russia in the first philosophical letter caused their author to be adjudged insane, and his next work was entitled, fittingly, The Vindication of a Madman (1837). In this brilliant but uncompleted work he maintained that Russia must follow her inner lines of development if she was to be true to her historical mission.

His ideas influenced both the Westerners (who supported bringing Russian into accord with developments in Europe by way of various degrees of liberal reform) and Slavophils (who supported Russian Orthodoxy and national culture.)[11]

During the 1840s Chaadaev was an active participant in the Moscow literary circles. He befriended Alexander Pushkin and was a model for Chatsky, the chief protagonist of Alexander Griboyedov's play Woe from Wit (1824).

Nikolay Yakovlevich Danilevsky (28 November 1822–7 November 1885) was a Russian naturalist, economist, ethnologist, philosopher, historian, and ideologue of the pan-Slavism and Slavophile movement who expounded a view of world history as circular. He was the first writer to present an account of history as a series of distinct civilisations.

Theory of historical-cultural types

Danilevsky first published "Russia and Europe: a look at the cultural and political relations of the Slavic world to the Romano-German world" in the journal Zarya in 1869, though it was republished as a monograph, and was the work that brought him international fame.

The work pioneered the use of biological and morphological metaphors in the comparison of cultures. Danilevsky compared the cultures and nations to biological species, denying their commonality, and arguing that each nation or civilisation is united by language and culture, which cannot be passed on to any other nation. Thus he characterised Peter the Great's reforms as doomed to failure, as they involved the attempt to impose alien values on the Slavic world.

Danilevsky distinguished four categories of historical-cultural activity: religious, political, sociopolitical, and cultural; these gave rise to ten historical-cultural types:
Egyptian, Chinese, Assyro-Babylonian, Jewish, Greek, Roman, Muslim, Slavic, and Romano-German. He then applied his teleological theory of evolution, stating that each type went through various predetermined stages of youth, adulthood, and old age, the last being the end of that type. He characterised the Slavic type as being at the youth stage, and developed a socio-political plan for its development, involving unification of the Slavic world, its capital at Constantinople (now Istanbul), ruled by an Orthodox Emperor. While other cultures degenerate in their blind struggle for existence, the Slavic world should be viewed as a Messiah among them. In Danilevsky's view there is no genuine or absolute progress, however, as history is circular.

Aspects of Danilevsky's book were important influences on Oswald Spengler's The Decline of the West and Arnold Toynbee's A Study of History. It was the subject of much controversy, however, and polarised its readers. On the one hand it was praised by Dostoevsky and Tolstoy, while on the other it was severely criticised by such Occidentalists as Nikolai Kareev, Pavel Milyukov, and Nikolai Mikhailovsky.

Christian religious-philosophers

Vladimir Sergeyevich Solovyov (1853 - 1900) was a Russian philosopher, poet, pamphleteer, literary critic, who played a significant role in the development of Russian philosophy and poetry at the end of the 19th century. Solovyov (the last name derives from "соловей", "solovey", Nightingale in Russian) played a significant role in the Russian spiritual renaissance in the beginning of the 20th century. Solovyov is said to have died a pauper, homeless. Solovyov compiled a philosophy based partly on Hellenistic pagan philosophy (see Plato and Plotinus) and also early church Patristic tradition with Buddhism and Hebrew Kabblahistic elements. Solovyov also studied Gnosticism and seemed to be heavily influenced by the gnostic works of Valentinus. Solovyov's religious philosophy was syncretic and fused many of the philosophical elements of various religious traditions with that of the Eastern Orthodox church and also Solovyov's own personal experience of the Sophia. Solovyov described his encounters with the entity Sophia in his works the Three Encounters and Lectures on Godmanhood among others. Solovyov's fusion was driven by the desire to reconcile and or unite with Eastern Orthodoxy these various traditions via the Russian Slavophiles' concept of sobornost. His Russian religious philosophy had a very strong impact on the Russian Symbolist art movements of his time. Solovyov's teaching on Sophia have been deemed a heresy by ROCOR and condemned as unsound and unorthodox by the Patriarchate of Moscow.

Solovyov sought through his works to create a form of philosophy, that could through his system of logic or reason, reconcile all various bodies of knowledge or disciplines of thought. It was Solovyov's goal to fuse all conflicting concepts into a single systematic form of reason. It was this complete form of philosophy that Solovyov presented as being Russian philosophy. That based on the central components of the slavophile movement, all forms of reason could be reconciled into one single form of logic. The heart of this reconciliation as logic or reason was the concept sobornost (organic or Spontaneous order through integration) which is also the Russian word for catholic. Solovyov sought to find and validate the common ground and or where various
conflicts found common ground and by focusing on this common ground to establish absolute unity and or integral fusion of opposing ideas and or peoples.

**Russian cosmism** is a cosmocentric philosophical and cultural movement that emerged in Russia in the early 20th century. It entails a broad theory of natural philosophy combining elements of religion and ethics, a history and philosophy of the origin, evolution and future existence of the cosmos and humankind. It combines elements from both Eastern and Western philosophic traditions as well as from Russian Orthodox Church.

Many ideas of the Russian cosmists were later developed by those in the transhumanism movement.

Among the major representatives of Russian cosmism was Nikolai Fyodorovich Fyodorov (1828—1903), an advocate of radical life extension by means of scientific methods, human immortality and resurrection of dead people.

Konstantin Tsiolkovsky (1857—1935) was the first pioneer of theoretical space exploration and cosmonautics. In 1903, he published (*The Exploration of Cosmic Space by Means of Reactive Devices [Rockets]*) the first serious scientific work on space travel. Tsiolkovsky believed that colonizing space would lead to the perfection of the human race, with immortality and a carefree existence. He also developed ideas of the "animated atom" (panpsychism), and "radiant mankind".

Other Ukrainian-Russian cosmists included Vladimir Vernadsky (1863—1945), who developed the notion of noosphere, and Alexander Chizhevsky (1897—1964), pioneer of Heliobiology.

In the thought of Vladimir Vernadsky and Teilhard de Chardin, the noosphere (sometimes spelled noösphere) can be seen as the "sphere of human thought" being derived from the Greek νοῦς ("nous") meaning "mind" + σφαίρα (sfaira) meaning "sphere", in the style of "atmosphere" and "biosphere." In the original theory of Vernadsky, the noosphere is the third in a succession of phases of development of the Earth, after the geosphere (inanimate matter) and the biosphere (biological life). Just as the emergence of life fundamentally transformed the geosphere, the emergence of human cognition fundamentally transforms the biosphere. In contrast to the conceptions of the Gaia theorists, or the promoters of cyberspace, Vernadsky's noosphere emerges at the point where humankind, through the mastery of nuclear processes, begins to create resources through the transmutation of elements.

For Teilhard, the noosphere is best described as a sort of 'collective consciousness' of human-beings. It emerges from the interaction of human minds. The noosphere has grown in step with the organization of the human mass in relation to itself as it populates the earth. As mankind organizes itself in more complex social networks, the higher the noosphere will grow in awareness. This is an extension of Teilhard's Law of Complexity/Consciousness, the law describing the nature of evolution in the universe. Pierre Teilhard de Chardin, added that the noosphere is growing towards an even greater integration and unification, culminating in the Omega Point—which he saw as the goal of history.