

Socio-Cultural Value of the Russian Civilization

Aleksandrova E.V.

Scientific School “Economic Theory”
Plekhanov Russian University of Economics
Moscow, Russia
galinaguravleva@rambler.ru

Bagnovskaya N.M.

Academic Department of Advertising, Design and Public
Relations
Plekhanov Russian University of Economics
Moscow, Russia
nkaschtan@yandex.ru

Smirnov Yu.I.

Academic Department of History and Philosophy
Plekhanov Russian University of Economics
Moscow, Russia
Uis141055@gmail.com

Efimova L.N.

Academic Department of Foreign Languages No. 2
Plekhanov Russian University of Economics
Moscow, Russia
luda062001@list.ru

Razina N.A.

Academic Department of Advertising, Design and Public Relations
Plekhanov Russian University of Economics
Moscow, Russia
natarazina@mail.ru

Abstract – The article is devoted to consideration of the phenomenon of Russian religious consciousness and the Russian mentality as conciliarity. The actuality of the research stems from the current state of Russian society and the State. Sobornost is interpreted as energy resource of Russian culture, foothold, which may raise the spirit of the people and further the development and prosperity of the country. In this regard, the purpose of this article is to study the phenomenon of collegiality as socio-cultural values of Russian civilization. The theoretical and methodological basis of the study is on the principles of Historicism, systematic and comparative analysis. Historical and cultural analysis of the work represents a study based on historical facts. The main results of the study are given. The changes occurring in modern Russian society suggest that without relying on civilizational heritage of Russia, the principles of social justice, national equality do not allow achieving the necessary unity of the citizens of the country. The paper provides an understanding of the phenomenon of collegiality as a significant phenomenon of Russian culture as opposed to the traditional consideration of collegiality in the religious-theological and philosophical aspect.

Keywords – unity, Russian mentality, orthodoxy, unified consciousness, civilizational heritage of Russia

I. INTRODUCTION

The state of timelessness and uncertainty have a detrimental effect on the Russian people. They lose benchmarks, become untalented and passive. It is difficult to say what today can become a cleansing idea that will unite and raise people for creative work. The idea is impossible to invent by request. But it is probable, and now it is especially necessary for the Russian people, to know themselves and thereby preserve their identity. So many times in our history, when periods of disunity and

uncertainty were replaced by a clear goal that united people to fulfill this goal, in the fifteenth century the mission was to preserve Orthodox Russia - the heir of Byzantium – or to create a state of universal equality and justice at the beginning of the XX century.

II. PROBLEM STATEMENT

One of the characteristic features of Russian culture, passing through the entire thread of more than a thousand years of history, beginning with the Old Russian state, is its universality, universalism, embodied in such phenomenon as Russian sobornost.

Eminent Russian philosopher N. Berdyaev in his work “The Origins and Meaning of Russian Communism” wrote: “The Russian people, in their spiritual structure, is the Eastern people. Russia is the Christian East, which for centuries was heavily influenced by the West (18th and 20th centuries) and in its upper cultural layer assimilated all Western ideas.

The historical fate of the Russian people was miserable and painful, as it developed at a catastrophic pace through discontinuity and a change in the type of civilization. In Russian history it is difficult to find an organic unity of development” [1].

The whole history of Russia confirms the correctness of the great philosopher. We know that the main quality of Russian culture is discreteness, which is constantly present in the process of socio-cultural development. In Russian culture, one can note a number of antinomies inherent in any degree of any culture and create a diversity of national life: collectivism-individualism, natural spontaneity-humility, asceticism-

hedonism, cruelty-softness, selflessness-egoism, folk-elitist, low-high etc. At the same time, persistent features and phenomena are constantly present [2. p.5].

«Being between two cultures - Western and Eastern - and absorbing them, Russia united the individual's eastern subordination to the clan, the community and Western individualism, respect for the individual. These two cultural principles were synthesized in the idea of conciliarity» [2. p.6].

In the nineteenth century the idea of conciliarity became one of the important themes of Russian philosophical and social thought. As is known, in the nineteenth century, the problem of choosing the path of development, the topic of the future of Russia was as acute as it was at the turn of the XX-XXI century.

This problem was relevant to the ideology of the Decembrists, and later transformed into two major currents of Russian social thought - Westernism and Slavophilism, splits of the emerging intelligentsia into appropriate directions. Both Slavophiles and Westerners, rejecting and criticizing the existing regime of autocracy and serfdom" [2. p.6], the future structure of Russia and the ways of achieving this device were understood in very different ways.

The prominent representatives of the Slavophiles, brothers IS, who stood in the positions of cultural relativism and Orthodoxy, and K.S. Aksakov, I.V. and P.V. Kireevskie, A.S. Khomyakov and others gave a negative assessment of the Petrine transformations, which, in their opinion, violated the natural evolutionary development of Russia. They did not accept the Western European path of development, substantiated the possibilities of Russia's original development, emphasizing in every way the religious, historical and cultural and national identity of Russia.

At the same time, they strongly advocated the creation of a modern economic and financial system in the country, based on the prevailing traditional forms of spiritual life and management, among which Orthodoxy and conciliarism, the rural community and the artel were considered the most valuable.

«Slavophiles laid the foundation for the development of original and original Russian philosophy, the basis of which is not Western rationalism, but Orthodox religiosity. They contrasted Western individualism and disunity with the idea of conciliarity as truth, which belonged not to an individual, but to a group of people united by a single love, from which the catholic consciousness was born.

Considering freedom, Slavophiles stressed its dependence on internal motives and motives, rejected its dependence on external circumstances. A person in his actions and deeds should be guided by his conscience, spiritual, and not material interests.

The ideas of Slavophilism received their continuation in the ideology of ritualism; F.M. Dostoevsky was one of the main representatives [2, pp.34-35]. Close views and ideas are based on their culturological concept of local civilizations and types of cultures, eminent Russian sociologist N.Ya. Danilevsky [3]. Certainly, considering Orthodox sobornost as the core of national spirituality, it is impossible to narrow this phenomenon

only to the purely Slavophilic parameters. Sobornost is a global phenomenon of Russian life, a reflection of the genetic national mentality.

The theoretical and methodological basis for writing the article was the principle of historicism, a systematic approach, involving consideration of phenomena in their development and in a comprehensive manner, were applied taking into account the historical-retrospective, comparative historical approaches with regard to such a phenomenon of Russian socio-cultural life as sobornost.

The following methods were also used: the historical-genetic method on the basis of which the essential content of the phenomenon being studied is determined; historical and typological - allowing to consider sobornost as a sociocultural phenomenon with its own typological features.

A review of recent research and publications. In the context of the global geopolitical confrontation, many "modern scholars and public figures see in the conciliarity a resource-mobilization mechanism for the future social and state development of Russia. It is considered as the "genetic code of Russian society", the foundation of the new Russian statehood" [4]. Conciliarity is interpreted as an energy resource of Russian culture, a support with which it is possible to lift the spirit of the people and ensure the possibility of further development of the country."

These problems are voiced in the works of S.S. Averintseva [5], N.M. Bagnovskaya [2], A.F. Zamaleeva [6], A.L. Kazin [7], N.N. Moiseev [8, 9], A.S. Panarin [10], V.N. Sagatovsky [11], E.S. Troitsky [12], and others.

III. RESULTS AND DISCUSSION

One of the main riches of the people is the ability to carry through the centuries and preserve significant, important for him sociocultural traditions and spiritual pillars. For the Russian people, one of these pillars can be considered sobornost, which we regard as a sociocultural phenomenon of Russian life and which manifests itself in its various spheres: spiritual, religious, political and economic.

Conciliarity, established as a philosophical and religious-theological category within Orthodox dogma and the church, is considered by us as a valuable resource of rallying the nation at the present stage of development of Russian society and state, as one of the grounds for reviving a number of moral values of society, such as patriotism, solidarity, optimism, industriousness, social justice and decency, as significant phenomena of Russian culture.

One of the currents of conciliarity, understood in a broad sense, which took shape in the 20th century, is represented by the well-known scientist, Academician of the Russian Academy of Sciences NN Moiseev. In the works of N.N. Moiseyev, the main idea of conciliarity as the unity of free people was deeply developed. When interpreting freedom in a pragmatic sense, the scientist wrote: "We needed collectivism — otherwise you would not survive in our harsh conditions and short growing season (one hundred days shorter than in France). Our endless

plains gave rise to a different attitude. But the Russians were not deprived of enterprise and energy” [9].

Indeed, the traditional system of values of the Russian people included the perception of hard work as virtues, and mutual aid and collectivism as a natural and integral feature of the organization of society, where production processes proceeded mainly within a rural community or an industrial artel.

At the same time, following the high moral and ethical principles of Christianity, public morality put on the pedestal of high virtue such personality traits as honesty and decency, asceticism, courage and daring youthfulness, not excluding such qualities as initiative and enterprise.

It should be emphasized that the Orthodox culture in the XIV-XVI centuries was significantly influenced by the ideology of Hesychasm, which became the basis of Orthodox asceticism, but at the same time based on the principles of comprehensive (spiritual, mental and physical) human perfection.

One of the most significant and striking features of Russian culture is the ascetic loyalty to the Motherland-Motherland. Throughout its centuries-old history, Russia has multiplied glory and strengthened the power of its state, forming the value of a sovereign powerful state in culture. And this glorious tradition must be fully preserved and developed in modern Russia.

The tradition of justifying our national mentality, its development path, was adequately continued in the modern Russian social and philosophical thought of E.S. Troitsky, focusing not on the ecclesiastical, but on the sociocultural origins of conciliarism, pointing out that its manifestations can be found in the rural community, and in the Russian artel, in the family and economic structure of the Russian people [12].

The position of E.S. Troitsky criticizes I.S. Kolesov, believing that “the thinker essentially identifies sobornost and collectivism,” and “the individual in the collective loses its uniqueness and, entering into an agreement with others, accepts certain rules that are of a compulsory nature. As a result, a person becomes a means for realizing the goals of a collective.” [13].

Undoubtedly, the essential meaning of conciliarity with collectivism is not the same, but it is not the complete opposite of it. Conciliar interaction of people is not a confrontation and not a primitive like-mindedness, but free discussion, the exchange of thoughts and ideas. In the congregational life, the personality is elevated to the highest conciliar unity, without losing its individuality.

It is not by chance that His Holiness Patriarch Kirill of Moscow and All Russia during the enthronement in the Cathedral of Christ the Savior emphasized the significance of the dialogue. Expanding the meaning of conciliarity, the Most Holy noted: “A strong personality, a solid and large family, a solidarity society are all a consequence of the way of thinking and the way of life that flow from sincere and deep faith” [14].

In the history of our country, the Orthodox faith and Orthodox traditions played an exceptionally large role. They

united the Russian people in the struggle for liberation from the Golden Horde addiction. It was a matter of honor and glory for the population of the Russian principalities to protect the "Holy Russia" from the "rotten ones".

The period of the Moscow kingdom (16-17 centuries) was the time of true strengthening and flourishing of Orthodoxy, which turned into a spiritual core of the state and a rising nation. Orthodoxy symbolized the spiritual identity of the Russian people, they saw in it an inexhaustible source of strength, power and unity of the state.

At one time, Byzantium and Rome changed the spirit of true Christianity (Orthodoxy) and were defeated. Moscow's enduring commitment to Orthodoxy served as a guarantee of its political greatness and power, and the philosophy of “Moscow - the Third Rome”, formulated by the Pskov monk Philotheus in addressing Vasily III, served as the ideological foundation of the Moscow state.

Orthodoxy is characterized by considerable tolerance for other faiths. At the beginning of the XVI century. Boyar Duma allowed the construction of a Protestant church in Moscow. Later, with the permission of the same Boyar Duma, a Catholic church was erected near the royal palace. And in the XIX century. Protestant, Catholic, and Armenian churches functioned in the capital of the Russian Empire, St. Petersburg. At the beginning of the XX century. A Buddhist temple and a Muslim mosque were built in the northern capital.

Undoubtedly, it is the idea of conciliarity that underlies such tolerance of Orthodoxy. BUT. Lossky wrote: “The conciliar unity of various peoples suggests the possibility of interpenetration of national cultures. As the fragrance of lily of the valley, blue light and harmonious sounds can fill the same space and be combined together without losing their certainty, so the creations of different national cultures can penetrate into each other and form a higher unity” [15].

The state of Russia since its inception has been multi-ethnic. Multiethnic was the environment of Russia. It is not by chance that “the first great historical composition“ The Tale of Bygone Years ”of the XI century begins its story about Russia with a description of who Russia is neighbors with, which rivers flow where, with which nations they connect” [4].

Russian culture formed under the conditions of this multi-ethnicity. “Russia served as a gigantic bridge between nations. The bridge is primarily cultural” [15]. And we need to realize this, because this bridge, facilitating communication, facilitates at the same time enmity, creates specific features of a national character.

Therefore, modern Russian society, solving many complex development issues, should seriously attend to the issue of the unity of the nation and the strengthening of the system-forming role of the Russian people in the state, the preservation of national autonomies and the equality of the rights of all citizens regardless of ethnicity. Only such an approach contributes to the preservation of a strong inter-ethnic peace and mutually beneficial harmony. It should also stand for the Slavic unity and urge not to forget about compatriots outside of modern Russia. [16–18]

The topic of conciliarism becomes especially relevant in the context of sanctions and unprecedented pressure on our state from the Western world. Globalization is a superposition of three processes: technology, economics and politics. On globalization in recent years, a huge literature appears.

There are different points of view on this issue, but this is not the main thing. The main thing is the idea that must be carried out unswervingly, without losing sight of the complex, sometimes contradictory interaction of the problems of globalization and the interests of our country. [19, 20]

In our opinion, the idea of conciliarity for the modern stage of development of Russia should consist in the desire to equip our country so that it is not only powerful politically and militarily, which is beyond doubt and is the basis of true sovereignty, but also comfortable for the majority of citizens. attractive to our distant and close neighbors, so that concern for the national interests of the country is the main content and purpose of the activities of all state power structures and the main idea of public life.

IV. CONCLUSION

Thus, conciliarity as a significant feature of Russian thought and Russian life is a religious-theological and philosophical concept meaning joint activity, the rallying of free citizens, based on Christian love and patriotism.

The catholicity as a phenomenon has deep Orthodox, as well as sociocultural and historical roots, caused by communal mutual assistance and unity, especially during the period of threats and dangers, which were plenty in our history.

It is gratifying that in the situation of sanctions, the authorities began to make long-awaited efforts to stimulate the development of domestic industry and agriculture, and finally there was hope that the one-sided rate on the oil pipe would be stopped, including the export of irreplaceable natural resources and technological modernization.

The test data for our country should unite the nation on the path of modernization and development. This is the national idea of the present. No wonder that the Russian proverb says: "We will conquer the devil!"

V. RECOMMENDATIONS

The materials of the article are of particular interest to students or interested in Russian culture, the peculiarities of its

formation and development, the specifics of the manifestation of these features, to which the phenomenon of sobornost undoubtedly belongs, at different stages of Russia's historical development.

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