

Russian World's Universal Values as the Basis of Sustainable Humanitarian Education (Based on Russian Aphoristics)

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ABSTRACT

The spiritual and moral values of any ethnic group determine the conceptual and linguistic picture of the world of the entire nation and its individual representatives. Aphoristics is a special linguistic and linguoculturological phenomenon that reflects the value orientations of the people. Semantic fields of Russian aphoristics demonstrate the universalism of the value orientations of the Russian society and the spiritual and moral values of the Russian world. The basis of modern sustainable humanitarian education is traditions formed on the value paradigm of the ethnos. Despite the constant social and economic changes in the modern world, the basic values are preserved and passed on to the next generations. Russian aphoristics has concentrated culturally significant values. Aphorisms allow us to see axiological universal values through the prism of spiritual culture, showing that the Russian world is included in the paradigm of multiple equal value systems of the whole world.

Keywords: Russian aphoristics, aphorism, universal values of the Russian world, sustainable education.

1. INTRODUCTION

In modern scientific concepts, man is the center of research. The anthropocentric approach has become the main one in philosophy, cultural studies, linguistics, linguoculturological studies, and has led to the emergence of interdisciplinary sciences: ethnolinguistics, sociolinguistics. This approach implies special attention to philosophical axiology, which explores the system of human value orientations. Values are the subject of human needs and interests. They are usually divided into material and spiritual (political, legal, moral, aesthetic, philosophical, religious). Values give meaning to human life. Axiology recognizes the universalism of human values, on the one hand, and on the other hand, their relative variability.

The spiritual and moral values of an ethnic group determine the conceptual and linguistic picture of the world of the entire nation and its individual representatives.

Aphoristics is a special linguistic and linguoculturological phenomenon that demonstrates the value orientations of the people. Aphorism as a special form of speech texts has a long history of existence since

ancient times. The aphorisms of different centuries reflect everything that was fundamentally important for the spiritual and moral sphere of a person of a certain time. The sayings of writers, poets, scientists and cultural figures show not only the personal view of the authors, but also reflect the general ideas of people of their era.

It should be noted that in modern linguistics there is no consensus on the essence of the aphorism. Our concept is close to understanding aphorism as a linguistic phenomenon of language (D.A. Kryachkov [1], V.G. Kostomarov, E.M. Vereshchagin [2], S.G. Shulezhkova [3], E.E. Ivanov [4], etc.); as well as to understanding aphorism as a linguistic unit of phraseological order (S.G. Gavrin [4], O.V. Lomakina [5], V.M. Mokienco [6], N.F. Alefirenko [7, 8]).

We suggest considering as an aphorism a phraseological-type utterance short in form, which has such features as the presence of concept words in the structure, passportization, reproducibility, conciseness.

It should be noted that aphorisms are reproducible, but not all native speakers know them and the reproducibility of aphorisms is not of a mass nature.

An aphorism may also have optional features: subjectivity, originality, paradoxical, unexpected wording, the ability to express universal truths, etc [9].

When clarifying the nature of aphorism as a linguistic phenomenon at the present time, it should be pointed out that at the moment it is impossible to definitively resolve the issue of its debatable nature. Aphorisms belong to those phenomena of language and speech that cannot be given an unambiguous universal definition; the content volume is not outlined for them.

However, there is no doubt that the study of aphoristics is necessary for the progressive development of humanitarian education, including literary education in schools and universities. Modern literary education is often formed on a system of problem-based learning, which undoubtedly requires an expansion of the paradigm of knowledge about crucial values in the conditions of modern development of educational technologies.

Aphorisms, especially paradoxical ones, make it possible to interest young people in the literary process being studied, the personality of the writer. Aphoristics makes you think about the correlation of what is said in the classroom with a person's life, with the personal history, with the fate of the country and the entire mankind.

Problem-based learning in general involves maximum involvement in the educational process; the use of aphorisms of famous writers and poets allows you to organize complex work with ambiguous artistic texts.

Modern humanitarian education should teach you to think about the spheres that raise questions, and aphorisms that have fixed basic values allow you to give answers to many of them.

Aphorisms of individual authors help to reveal the worldview and ideological guidelines of specific writers and poets; therefore, it is advisable to address aphorisms within the framework of pedagogical discourse. Sayings allow us to take a different look at the personality of the writer, stimulate the cognitive activity of the student, who may be interested, even struck by some paradoxical aphorisms. The image of the writer becomes brighter, loses its textbook unambiguity.

So, for example, among the sayings of Joseph Brodsky there is also one that you can agree with, or you can argue with:

Самая надежная защита против Зла состоит в крайнем индивидуализме, оригинальности мышления, причудливости, даже – если хотите – эксцентричности. То есть в чем-то таком, что невозможно подделать, сыграть, имитировать; в том, что не под силу даже прожженному мошеннику. (The most reliable defense against Evil consists in extreme individualism, originality of thinking,

quirkiness, even – if you want – eccentricity, i.e. in something that cannot be faked, played, imitated; in something that even a hardened fraudster cannot do.)

But in any case, talking about the personality of Joseph Brodsky contributes to the development of the humanitarian culture of students.

2. MATERIALS AND METHODS

In 2004, the group of the authors carried out work on compiling the *Dictionary of Aphorisms of Russian Writers of the XVII–XXth Centuries* [3], they also collected an index of the keywords of the aphorisms presented.

The dictionary (according to the terminology of V.G. Kostomarov and E.M. Vereshchagin) presents speech (individual) aphorisms [10] extracted from various texts, from artistic to scientific, E.E. Ivanov suggests calling them precedent, which are "actualized in speech outside of their author's context, i.e. reproduced" [11].

The conceptual completeness of thought in aphorisms is undeniable. But in some cases, when extracting an aphorism from an entire text, a meaningful change in the saying occurs, this is especially evident when placing the saying in a different context. An aphorism in this case is used to reinforce the idea of the author of another text, while a meaningful distortion of the original saying is perceived as the norm.

There were no predefined sections and aphoristic topics in our dictionary. In the process of working on the selection of aphorisms, we identified the so-called keywords (concepts) in the saying, which determined its theme.

In general, the basis of the methodology was the semantic analysis of the corpus of aphorisms recorded in the *Dictionary of Aphorisms of Russian Writers* [12].

3. RESULTS AND DISCUSSION

After conducting a semantic analysis of Russian aphoristics, examining the composition of the keywords of aphorisms, it can be argued that the keywords of Russian aphoristics coincide with the verbalized basic concepts of Russian culture, and the conceptual sphere of Russian culture practically coincides with the semantic blocks and semantic fields of Russian aphoristics.

The conceptual sphere of Russian linguoculture, reflected in the aphorism, is an illustration of the value paradigm of the Russian mentality. The study of the value world provides an answer to fundamental questions about the well-being of society and individuals, about the development of ideological foundations. Spiritual and moral values (or lack thereof) become the basis for building a lifestyle for any individual.

At the same time, it should be noted that we consider values as a historically concrete embodiment of the ethnic group's ideas about the ideal, as a special type of ideological orientation of a person. Values form the basis of spiritual and moral principles and have universal, social and cultural significance.

Time, the universal value paradigm of the Russian world, could be used as an example.

Russian aphoristics actively considers the problems of time in a variety of aspects. Time can be inexorable, it moves forward, leading a person to the end of life, to death, it is cruel, its course cannot be stopped. But time also acts as a healer, scarring wounds from difficult experiences, helping a person to survive the most difficult moments of his existence.

For example:

Человек стареет не столько от старости своих лет, сколько от сознания того, что он стар, что время его ушло, что осталось только доживать свой век... (A person grows old not so much from the old age of his years, but from the consciousness that he is old, that his time is gone, that it remains only to live out his life ...) (Ch.T. Aitmatov)

* * *

Как выходят в открытое море,

Мы в открытое время войдем.

(How to go to the open sea,

We will enter the open time.) (P.G. Antokolsky)

* * *

*Что в славе? что в молве? на время жизнь дана!
(What's in glory? what's in the rumour? life is given for a while!) (E.A. Baratynsky)*

* * *

Все время проглотит,

Тебя, меня и славы дым,

Но то, что в сердце мы храним,

В реке забвенья не потопит!

(The time will swallow everything,

You, me and glory smoke,

But what we keep in our hearts

will not be drown in the river of oblivion!) (K.N. Batyushkov)

The concept of time in Russian and world aphoristics always reflects the movement and covers different sides of the flow of time in human life.

Aphoristics recorded how the view of the world had changed over the centuries and at the same time how the

values of spiritual culture had remained virtually unchanged for centuries. The spiritual values of the Russian world are constants, universals. This can be illustrated by the example of the semantic field "emotional states and characteristics of a person".

The semantic field under consideration is very heterogeneous and includes aphorisms with the keywords *hatred, joy, happiness, courage, hard work, arrogance, passion, pride, stubbornness*, etc. Aphorisms of any time include sayings with these keywords, since human emotions and, therefore, its characteristics are unchanged.

For example:

Гордость, к несчастью, бывает иногда пороком людей великих... (Unfortunately, pride sometimes happens to be a vice of great people...) (M. N. Zagoskin)

* * *

Я светской наглости терпеть не могу.

От вас и день и ночь я мучуся и реуся,

Со львами, с тиграми способней уживуся.

(I can't stand secular arrogance.

From you day and night I suffer and tear,

I will get along better with lions and tigers.) (A.P. Sumarokov)

* * *

Счастлив! В мире без сует живущий,

Как в златый век, да и без врагов.

(I am happy! In the world without vanities living,

As in the golden Age, and without enemies.) (V.K. Trediakovsky)

* * *

Презорна спесь не любит,

Когда повсюду трубит

Прямую правду вслух.

(Contemptible arrogance does not like

When the trumpet is blowing everywhere

The direct truth out loud.) (I.F. Bogdanovich)

In the Russian aphoristics of the XVIIIth century, many emotional states of a person were reflected. We find sayings condemning excessive pride, stubbornness and arrogance; sayings in which reflections on human happiness are given, about what brings him joy and satisfaction, and what causes hatred; sayings in which the passions of humanity are condemned. All shades of emotions and feelings of a person are reflected in aphoristics, this is an illustration of the constant interest

in these problems. It has long been noticed that a person is interested in everything that is directly related to his life and feelings. In the aphorisms of Russian writers and poets of the XVIIIth century, the modern reader can find something consonant with his thoughts, feelings, experiences, emotions.

In the XIXth century, Russian literature focuses on a person, the inner world, qualities, emotional states. The aphorists of the XIXth century attach special importance to the need *to educate a decent person and a patriot citizen*. The arguments about *truth and lies*, about *death and immortality*, about *comprehension of truth* are not alien to Russian aphorism. At the same time, the semantic field of *emotional states and characteristics of a person* was actively developing and replenished with numerous sayings both in the XIXth and XXth centuries. If only the most common emotional states are named and characterized in the aphoristics of the XVIIIth century, then in the aphoristics of the XIXth and XXth centuries, people's emotions are detailed, even specified, as it were. Even the slightest shades of emotions are noted in the sayings. Aphorisms appear that paradoxically interpret a person's emotional states. In the XIXth century, this semantic field was replenished with sayings with the keywords *sadness, despair, bright joy, tenderness, stupidity, delight, admiration, conscience*, etc.

Here are a number of examples:

Сколь неизбежна власть твоя,

Гроза преступников, невинных утешитель,

О совесть, наших дел закон и обвинитель,

Свидетель и судья.

(How inevitable is your power,

A thunderstorm of criminals, an innocent comforter,

Oh, conscience, the law and the accuser of our affairs,

Witness and judge.) (V.A. Zhukovsky)

* * *

Гордец не любит наставленья,

Глупец не любит просвещенья –

Итак, лампаду угасим,

Желая доброй ночи им.

(The proud man does not like instruction,

The fool does not like enlightenment –

So, we will blow out the lamp,

Wishing them a good night.) (N.M. Karamzin)

* * *

*Говорят, что несчастье хорошая школа; может быть. Но счастье есть лучший университет. Оно доверяет воспитание души, способной к доброму и прекрасному. (They say that **misfortune** is a good school; maybe. But **happiness** is the best university. It completes the education of a soul capable of good and beautiful.) (A.S. Pushkin)*

The XIXth century was fully reflected in the semantic field "*emotional states and characteristics of a person*". For a person of the beginning of the XIXth century (the era of sentimentalism and romanticism), arguments about the light feelings of a person, condemnation and ridicule of vices are especially important; in the second half of the century (the era of realism, critical realism), themes of morality, morality and the corresponding qualities of a person are preferred.

For example, among the aphorisms of the historian V.O. Klyuchevsky, there are sayings about morality, goodness, diligence.

Добрый человек не тот, кто умеет делать добро, а тот, кто не умеет делать зла. (A good person is not someone who knows how to do good, but someone who does not know how to do evil.)

* * *

Мысль без морали – недомыслие; мораль без мысли – фанатизм. (Thought without morality is thoughtlessness; morality without thought is fanaticism.)

In the XXth and XXIst centuries, the semantic field under consideration remained as relevant as before; writers, poets, scientists and artists turned to the spiritual and moral coordinate system of the Russian linguoculture, comprehended the values of the Russian world.

For example, Yu.V. Bondarev reflects on kindness, betrayal, freedom, conscience, stupidity, morality:

Добро, человечность, искусство нельзя стереть с лица земли ни злом, ни насилием, ни глупостью. Они неподвластны времени, они подчинены наивысшему судье бессмертия – совести.

Бездуховность – это равнодушие, лень мысли, презрение к интеллекту, к глубокому чувству, это верование в то, во что выгодно верить...

(Goodness, humanity, and art cannot be wiped off the face of the earth by evil, violence, or stupidity. They are not subject to time, they are subject to the highest judge of immortality – conscience.

Lack of spirituality is indifference, laziness of thought, contempt for intellect, for deep feeling, it is a belief in what it is profitable to believe in...)

* * *

Нравственность – это не свод сухих назиданий, не кодекс сплошных догматических запретов, а совестливое отношение человека к окружающему миру.

(Morality is not a set of dry edifications, not a code of continuous dogmatic prohibitions, but a conscientious attitude of a person to the world around him.)

In the XXth century, the anti-war theme began to sound in Russian aphoristics in a special way, such human qualities as cruelty, callousness, hatred, the habit of violence are condemned, and vice versa, humanity, mercy, compassion acquire great value. People began to treat human life in a different way, more carefully. Some aphorisms appear in which the value of any human life is affirmed and the bloody wheel of war is unconditionally condemned, the outrageous nature of the tragic and untimely death of people is shown.

Reflections on the value and fragility of human life, on the responsibility of man and humanity for the preservation of life on our planet, we find in the works of O. Mandelstam, A. Adamovich, V. Aksenov, V. Grossman, I. Ehrenburg, Ch. Aitmatov, A. Pristavkin, A. I. Solzhenitsyn, etc.

For example:

Но... это не значит, что теряют значение такие ценности, как гуманизм, добро, разум, любовь, братство, принципиальность, самоотверженность... Наоборот, они обретают особенное значение, ибо направлены сегодня против сползания к самоубийству.

(But... this does not mean that values such as humanism, kindness, intelligence, love, brotherhood, integrity, selflessness lose their significance... On the contrary, they acquire special significance, because they are directed today against the slide to suicide.) (A. Adamovich)

It is especially necessary to note the unique phraseosemantic field of aphoristics of the XXth century – "tragic perception of reality".

The XXth century with its cataclysms, revolutions, world wars, racism, nationalism and fascism was reflected in the minds of writers and poets, and in the aphorisms created by them, and, accordingly, in the mentality of the people. All this in the Russian aphorism of the XX century is felt as a deep tragedy of all mankind.

If at the end of the XIXth – beginning of the XXth century there were many aphorisms about socialism, communism, then at the turn of the XXth–XXIst century there are many aphorisms about the danger of totalitarian systems:

Тоталитаризм не может отказаться от насилия. Отказавшись от насилия, тоталитаризм гибнет. Вечное, непрекращающееся, прямое и

замаскированное, сверхнасилие есть основа тоталитаризма.

(Totalitarianism cannot renounce violence. Renouncing violence, totalitarianism is dying. Eternal, unceasing, direct and disguised, super-violence is the basis of totalitarianism.) (V.S. Grossman)

This semantic field as a whole serves as a warning to people of the XXIst century.

The semantic field "tragic perception of reality" of Russian aphoristics of the XXth century provides food for thought and a lot of material for analyzing the value-semantic orientations not only of writers and poets, their creative self-realization, but also of Russian society as a whole.

In general, the semantics of aphorisms of the XXth century partly continues the development of the themes of Russian aphorisms of the XVIIth–XIXth centuries and even Old Russian aphorisms, it can be argued that there can be no timeless aphorisms. Every writer and poet is uniquely individual and lives in his own time, so new concepts, new theories, and new aphorisms appear. This also applies to aphorisms of the late XXth - early XXIst century. Nowadays, sayings about the honor and dignity of a person, about the deceitfulness and depravity, freedom, altruism and misanthropy, about the pursuit of happiness, joy and hope are relevant.

Currently, there is an increasing interest in aphoristics, which continued throughout the XX century. Russian aphoristic semantic field "emotional states and characteristics of a person" demonstrates the universalism of the value orientations of the Russian society and the spiritual and moral values of the Russian world. Condemnation of human vices (*arrogance, stubbornness, rudeness, meanness, ruthlessness, stupidity, cruelty*), admiration for such qualities as *courage, selflessness, loyalty, kindness, justice, diligence, honesty, patience* are inherent in all Slavic (and not only) peoples.

Modern humanitarian education cannot fail to take into account the phenomenology of aphorisms, since in an extremely brief form the sayings convey folk wisdom accumulated over centuries. Of course, it is necessary to take into account that the aphorisms broadcast, in addition to the general language, the linguistic picture of the world. However, the authors of aphorisms, with rare exceptions, represent the general view of the ethnos on the system of basic values.

In modern humanitarian education, the systematization of knowledge is particularly in demand. Humanitarian knowledge is structured in a system of lexicographic works.

In modern lexicography, there are many dictionaries of aphorisms of individual authors, encyclopedias of aphorisms, catchphrases. Within the framework of

literary humanities education, it is possible to make the aphorism of an author, which has not yet been recorded in dictionaries, the subject of study. So, lexicographically, the well-known sayings of A.S. Griboyedov, A.S. Pushkin, I.A. Krylov, L.N. Tolstoy are described quite fully, but there are no works of this kind based on the works of V.G. Korolenko, E.A. Yevtushenko, V.G. Belinsky, A.T. Tvardovsky, etc.

4. CONCLUSION

Summing up the results of the study, it should be noted that the semantic fields of Russian aphoristics, reflecting the value and ideological orientations of the people, in diachrony demonstrate the conservatism of the views of individuals and society, characterizing the paradigm of universal spiritual and moral values.

However, it should still be noted that modern society is gradually losing the continuity of the value paradigm, therefore, in some modern works of literature, the first place is not hard work, but the ability to earn money, not spirituality, but rigid pragmatism, not compassion, but selfishness. In some works on philosophy, linguoculturology, the concept of anti-values of modern society even appears, which include such human qualities as *aggressiveness, hostility, suspicion, cruelty*.

But still, the conceptual sphere of aphoristics of the XXth century and the beginning of the XXIst century leaves hope that the spiritual and moral universal values genetically embedded in the Russian mentality are the guidelines of modern Russian public consciousness. Without awareness of the importance of universal spiritual values, the development of society is impossible.

Russian writers have been thinking about this since the XVIIth century, and in the XXth century they reflected them in wonderful aphorisms.

Народ – не только сила, создающая все материальные ценности, он – единственный и неиссякаемый источник ценностей духовных, первый по времени, красоте и гениальности творчества философ и поэт, создавший все великие поэмы, все трагедии земли и величайшую из них - историю всемирной культуры.

(The people are not only a force that creates all material values, they are the only and inexhaustible source of spiritual values, the first philosopher and poet in terms of time, beauty and genius of creativity, who created all the great poems, all the tragedies of the earth and the greatest of them - the history of world culture.)
(M. Gorky)

Любой народ, велик ли он числом, мал ли, всегда талантлив, и о величии его мы в конечном счете судим по духовным ценностям, накопленным им на протяжении веков.

Any nation, whether it is large in number, molly, is always talented, and we ultimately judge its greatness by the spiritual values it has accumulated over the centuries. (M.N. Alekseev)

The modern aphoristic space also includes aphorisms of a different kind, sarcastic, ironic, in which the petty, insignificant, bad, artfully put on a mask of integrity, is ridiculed. And this only shows that aphoristics, as in the days of Ancient Russia, serves the people, lives and changes with them. In fact, the aphorism of our days has inherited the tradition of folk humor. Carnivalization and loneliness prevail in modern floristry. Modern aphoristics touches on both traditional and topical topics.

For example:

Никто не умеет жить, как мы не умеем.

Чистая совесть бывает первой, а часто последней наградой за добрые дела.

Народ безмолвствует все громче!

(No one knows how to live like we don't.

A clear conscience is the first

And often the last reward for good deeds.

The people are getting louder and louder!)

Democracy is the fooling of the people with the help of the people for the good of the people.

However, such aphorisms do not indicate the loss of moral guidelines of the people.

The paradigm of aphoristics is a unique example of how, in the conditions of modern globalization, it is possible to preserve national culture and national mentality, while at the same time perceiving universal values and truths.

Aphoristics at the present stage not only expresses stereotypical ideas, but also translates the basic concepts of Russian linguoculture, is the center of a value-significant conceptual picture of the world for the ethnos.

However, it should be pointed out that the universal values represented by the key words-concepts show that the Russian world is included in the paradigm of multiple equal value systems of the whole world. Analysis and awareness in synchrony and diachrony of the value paradigm of aphoristics allows us to establish continuity in humanitarian education, which forms the basis of its sustainable development, since without awareness of the basic foundations of culture, it is impossible to move forward.

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