

SCTCMG 2021
International Scientific Conference «Social and Cultural Transformations in the Context of
Modern Globalism»

RUSSIAN LITERATURE AS A MEANS OF EXPRESSING
PHILOSOPHY OF THE RUSSIAN PEOPLE

Nurmagomed Omarovich Ismailov (a)*, Angela Gerasimovna Nagapetova (b),
Tatiana Vasilievna Mordovtseva (c)

*Corresponding author

(a) History, Economics and Law Research Institute, 16, Michurinsky Ave., Moscow, Russia,
nur.is.filosof@rambler.ru,

(b) Armavir State Pedagogical University, 159, R. Luxemburg Str., Armavir, Russia, anagapetova@yandex.ru,

(c) Taganrog Institute of Management and Economics, 45, Petrovskaya Str., Taganrog, Russia,
mtvtaganrog@yandex.ru

Abstract

The paper attempts to investigate the role of Russian literature in the philosophy and the entire worldview of the Russian people in the context of law and justice, and in the context of legal consciousness and a sense of justice formed by literature. It is emphasized that Russian literature, similar to the spiritual culture of any nation, reflects the socio-historical realities of a particular society. The goals and objectives of literature and the entire culture of any nation are those that considered relevant by the representatives of the nation in the given specific historical conditions. The notion that Russian literature adequately reflected social reality and demonstrated its own understanding and solution of social problems is substantiated. Russian literature put philosophy and the worldview of the Russian people in the artistic dress. At the same time, it is emphasized that the depth of the study of this issue and the analysis of the human soul through the artistic vision as a means of exploring the world are at the highest level in Russian literature. It is argued that Russian literature is the pride of the Russian people, the best that has been created by the Russian people as a nation. However, this notion should not depreciate other outstanding achievements of Russian culture. It is argued that these can be the priority tasks in any literature. This is not denied in the paper, but the fact that Russian literature provided excellent solutions to many other problems is obvious.

2357-1330 © 2021 Published by European Publisher.

Keywords: Philosophy, worldview, justice, law, archetype



1. Introduction

The paper attempts to investigate some points related to the study of the role of Russian literature in the formation of a sense of justice, and the attitude towards existing laws and justice. We consider literature as a means of expressing philosophy and the worldview of the Russian people in terms of justice and attitude towards law and legality. The paper does not intend to provide a comprehensive analysis of the problem, but it is only an attempt to comprehend the attitude of the Russians to law and legislation, to the means of realizing justice.

2. Problem Statement

It should be noted that a number of social scientists, specialists that consider this problem, recognize the well-known advantages of Russian literature such as, for example, the analysis of the human soul, the formation of humanity, kindness and mercy, and focus on its possible shortcomings.

The opinion of Stolyarov (2009) is a striking example that directly blames the representatives of Russian literature for the fact that they do not engage in educational activities in the field of law and regulations in their works and do not describe the legal mechanism of various situations in public life. Russian literature is to a greater extent engaged in the struggle for justice and the formation of a sense of justice in people with no regard to the dissemination of knowledge of the laws currently in force. At the same time, Stolyarov (2009) emphasizes the merits of Western literature, which, in his opinion, deserves more respect for its educational engagement in matters of knowledge of laws. The opinion of Stolyarov is an example of the attitude of some authors to the problem under study.

3. Research Questions

Philosophy and social thought show that philosophers and social scientists focus on those realities of modern society that are of greatest interest in matters of public life. So it was at all times in Russia. The problem of justice itself has been relevant for people at any historical stage, and a certain aspect of justice aroused increased interest in specific historical conditions.

In the countries of Western Europe, at different times, more attention was paid to the political and legal aspects of justice. Russian thinkers, including philosophers and writers, have always given priority to the moral aspect of justice, and paid special attention to social justice. In the latter case, they implied mainly problems of the relationship of different social groups, the social status of people and social equality. At all times, Russian thinkers have been interested in the concept of justice.

At the same time, to a lesser extent, all of them, including writers, touched upon the issues of law and the formation of knowledge of legislation. Stolyarov (2009) points out this fact as the main drawback of Russian literature, and that is the true to a certain extent. However, as we have already noted, Russian literature has its own indisputable merits and outstanding, colossal achievements.

4. Purpose of the Study

The purpose of the study is to investigate certain aspects of philosophy and the worldview of the Russian people through the analysis of Russian literature in the context of the problem of social justice, law and legislation. However, the paper does not intend to provide a comprehensive analysis of all aspects of the problem and its possible solution. The paper emphasizes a possible relative solution to the formation of knowledge of justice, law and legislation.

5. Research Methods

As a methodological basis for the study, we use the principle of development to consider the problem of literary means of formation of the worldview in change and development, and the principle of historicism to consider the dynamics of formation of knowledge of justice and laws, and legal consciousness through the prism of the events of the era.

We also use an axiological approach that allows us to reveal the attitude of a person and society to issues of justice, law and legality through the prism of their values.

6. Findings

Stolyarov (2009) considers the discussion that has arisen in modern society between liberals and those who position themselves as patriots, and in this regard he touches upon a very interesting issue of law, legality and justice. In this regard, he focuses on the national features represented as archetypes, and on the role of literature, including the role of Russian literature, in the formation of human views in terms of their attitude to law and the concept of justice. He puts forward the assumption that national features do exist in people, and their thoughtful use and a well-constructed strategy can be very effective and bring a lot of benefit to society.

Stolyarov (2009) proposes the division of *all archetypes into three levels* for ease of perception. Common to all people are *universal archetypes*, that is, those that were represented by Jung. However, he argues that there are archetypes of a different level – *ethnic archetypes*, or *ethnocultural*, that is, those that are typical of the given ethnos. *Cultural archetypes* can be referred to the third level. The archetypes of the third level include such concepts as the archetypes of urban or rural culture, aristocrat or peasant archetypes, Orthodoxy or Islam archetypes. Stolyarov (2009) notes that universal archetypes are immutable, ethnic archetypes are difficult to change, and the archetypes of culture change very quickly under the appropriate impact. At the same time, he refers to the consequences of the well-known restructuring of Soviet society, when an educated person could become either a homeless person or a businessman.

Stolyarov (2009) argues that archetypes cannot be discovered directly through perception. It is impossible to look into the subconscious of a person. However, he does not agree that there is no method for identifying ethnic archetypes. He believes that this method is plain to see. He considers that *literary psychoanalysis* is such a method, which can be called analysis through textual culture. He thinks that world literature has turned into a collective psychoanalysis, into a dialogue between society and itself.

Literary works revealed not only shortcomings in the life of society, but also the specificity of national existence, the specificity of the existence of particular ethnic groups (Stolyarov, 2009). This is not devoid of truth; however, we can assert that literary works show us both the psychology of a particular society, ethnos, and its philosophy and worldview.

When analyzing world literature, Stolyarov (2009) identifies those features revealed by the literature of a particular nation. He believes that in a certain historical period, Europe turned to the era of antiquity and acquired a certain historical standard. The European consciousness was strongly affected by the power and superiority of Rome over other peoples. This superiority was ensured through the existing system of laws in Rome (Stolyarov, 2009). However, people can adopt not only laws from others, but also some aspects of life. In turn, both the Romans and other Europeans had something to learn from the eastern peoples. It is an old truth that every nation has its own merits.

Stolyarov (2009) writes that this was supplemented and strengthened by European rationalism. *European rationalism* marked the birth of modern science represented by an attempt to estimate the world, and reveal and substantiate its laws. It was the *legal mechanics* to form the necessary social reality and manage it through the prism of one's own interests. According to Stolyarov (2009), this made the West so progressive. This kind of social reality formed a well-known worldview environment that contributed to the emergence of specific Western mechanisms. At the same time, *Western literature* played an enormous role in the formation of a worldview that required knowledge of the law and respect for the laws. He emphasizes that all classical Western literature is replete with legality relationships.

One should think that Western literature played a crucial role in the formation of a worldview with a legal bias, but other factors, for example, the works by European philosophers, played a significant role in this process. In addition, one should not forget about the conditionality of social consciousness by the realities of social life.

When immersed in reading books by Charles Dickens, Theodore Dreiser, and Jack London, the reader becomes aware of the concept of property, the mechanism of its purchase and sale, and the mechanism of property inheritance. Moreover, the reader gets an idea about lawyers and solicitors and their work, he gets knowledge of the court and its necessity, about exchange transactions, bonds, rent, etc. The novels by Western authors inform a representative of Western civilization, with or without meaning to, about the *legal mechanisms* of social realities. He has a clear understanding of the rights and duties of the police and of his own rights, the conditions of his possible arrest and the rights of a detainee, personal immunity and the presumption of innocence, etc.

As a preliminary conclusion, Stolyarov (2009) emphasizes that Western culture with its classical literature has created a *comprehensive law university*, which every representative of Western countries enters from an early age.

Stolyarov (2009) considers Western literature as a model in terms of the formation of legal knowledge and a corresponding worldview and points out with regret that Russian literature does not set such tasks. Russian literature does not form legal knowledge. Western literature demonstrates the need for the rule of law and legality, whereas Russian literature demonstrates court decisions that violate both the laws and norms of justice. The study of Russian literature in the context of the considered problem shows

the absence of legal novels, legal relations, and the absence of the formation of legal knowledge (Stolyarov, 2009).

However, he does not take into account that legal knowledge, legal consciousness, and spiritual values can be the result of other impacts on a person and society, for example, the result of the educational process and upbringing. At the same time, according to Zorkin (2018), the legal norms can be a means of strengthening virtue, norms of justice and morality. This is an interdependent process.

Stolyarov (2009) believes that Russian literature is oriented against the triumph of legality, it censures obedience to laws and forms disbelief in justice. In this regard, Western literature sets apart from Russian literature. The heroes of Russian writers suggest that a court verdict based on existing laws is initially unfair. Western literature develops a worldview aimed at the need to obey the laws, which is a condition for the stability of social life, Russian literature tries to emphasize that *the triumph of laws means the triumph of injustice*. It seems that this assessment of Russian literature and a worldview is not adequate in terms of justice and law and order. This assessment is initially biased.

He supposes that Russian literature testifies to the negative attitude of people towards law and order. People transfer this attitude, first of all, to officials who represent the state and laws. Russian people, including writers, believe that the actual life of people and the laws are two different poles (Stolyarov, 2009).

We believe that in this case it is not the psychology, philosophy and the worldview of the Russian people that are to blame, but the unfair socio-political realities, which makes the interests of the ruling social forces a priority. These realities ignite the hatred of the lower social classes as these laws were a means of oppressing the common people.

To sum up, Stolyarov (2009) argues that Western literature and culture have formed a phenomenon that can be conventionally defined as *the archetype of the law – 'the law is above all'*. As its logical consequence, this archetype gave birth to a modern Western society based on law and order. At the same time, Russian historical realities have formed a different archetype – *the archetype of justice*, which forms a negative attitude to law and order in the Russian ethnos. He warns that these circumstances do not contribute to the creation of a liberal society in the conditions of Russian realities, where laws would be respected, all conflicts would be resolved through the courts, citizens would know their rights and how to defend them within the framework of the legal field. Russian literature hinders the creation of such a society. Both archetypes, Western and Russian, are continuously reproduced by the culture. Stolyarov (2009) reports that only a change in the culture can lead to a change in the national mentality. He tendentiously suggests that Russian writers should be excluded from school programs and substituted for Western authors.

The awareness of Western literature confirms the validity of Stolyarov's assessment of Western literature in terms of the formation of knowledge of laws and legal mechanisms of society. No doubt, among other important tasks of world literature, the tasks of the formation of legal knowledge and legal culture can play a critical role. In this regard, we agree with Stolyarov. However, it should be noted that Russian literature proposes excellent solutions to many other problems. It should be mentioned that there are other means of forming legal knowledge, legal consciousness, and civic responsibility in addition to literary works (Ismailov, 2009). Many researchers are faced with the problems of Russian literature, its

significant role in the development of Russian society, and understanding its goals and objectives. Despite a wide range of studies, as noted by Sushchy (2020), many aspects of this problem still need detailed study.

7. Conclusion

Thus, the above arguments and notions yield the conclusion that Stolyarov, in our opinion, underestimates the outstanding merits of Russian literature. Therefore, we cannot agree with all his opinions. No doubt, these arguments and remarks contain a certain amount of truth. Literature and spiritual culture of any nation reflect the socio-historical realities of a given society. They are guided by those goals and objectives that are considered the most important and relevant in the given specific historical conditions. Bilalov (2016) rightly notes that the spiritual values of any nation affected its historical development. In this regard, the values of the Russian people with their own specifics differed from Western values. At the same time, all elements of culture and the human spirit have an effect on other aspects of the life of society.

We argue that in this regard, Russian literature was a full-fledged and adequate reflection of the Russian realities of social life. It represented its own vision and solution to the problems of public life. Russian literature and Russian philosophy, like all Russian culture, are aimed at the formation of personality. A great attention is paid to moral and ethical problems, the concepts of justice, virtue, mercy, mutual assistance, etc. (Ismailov, 2014). One of the main tasks of literature, as well as of spiritual culture, is the formation of a personality, the formation of a person of high culture (Arsaliev, 2016). Stolyarov should have take into account that the different goals and tasks facing the authors in different countries and cultures, among other things, may be associated with the specifics of social life in these societies, since, as some researchers note, different societies exist in different social times. The understanding of similar situations can have a significant difference (Fomin, 2018).

Great Russian literature was the highest example of the depth of the study of problems and the analysis of the human soul through works of art as a means of artistic vision. We can say that the depth of this analysis, in terms of the adequacy of its reflection on social issues, is not inferior to the philosophical way of understanding reality. Russian literature has represented the highest level of expressing philosophy and the worldview of the Russian people. This level is so high that one can agree with Maxim Gorky, who argues that Russian literature is the pride of the Russian nation. He believes that Russian literature is the best that has been created by the Russian people as a nation and reflects the philosophy of the Russian people. This literature reflects the worldview of the entire Russian people (Gorky, 1935).

However, we are aware that such an outstanding achievement of Russian culture and the Russian people should not depreciate other outstanding achievements of Russian culture. Russian literature can be attributed to those factors that give rise to the basic values of consciousness, philosophy and the worldview of the Russian people. These basic values determine the norms of behavior and traditions. They create the ontological basis for the spirit, organize reflection of reality by consciousness, and contribute to the adequate assimilation of culture and cultural creativity (Bilalov, 2015).

References

- Arsaliev, S. (2016). Ethnopedagogical technologies: best approaches and practices. *Recent Patents on Computer Science*, 9(2), 173–184.
- Bilalov, M. I. (2015). Vectors of formation and understanding of Russian identity (Review of the conference). *Issues of Philosophy*, 11, 204–209.
- Bilalov, M. I. (2016). Spiritual determinants of sustainable development. *South of Russia: ecology, development*, 11(4), 201–208.
- Fomin, N. V. (2018). Transindustrialism – the upcoming social reality. *Issues of Philosophy*, 1, 42–54.
- Gorky, M. (1935). *On literature: articles and speeches, 1928–1935*. Goslitizdat.
- Ismailov, N. O. (2009). Justice as a measure of freedom. *Sociology of power*, 7, 136–144.
- Ismailov, N. O. (2014). *The concept of justice in the history of philosophy and modernity*. TSIUMINL.
- Stolyarov, A. M. (2009). *Russian archetype: law and justice*. rhga.ru
- Sushchy, S. Ya. (2020). Russian literature of the 19th – early 20th centuries: sociodynamic analysis of the writer's community. *Sociological studies*, 2, 128–143.
- Zorkin, V. D. (2018). The essence of law. *Issues of philosophy*, 1, 5–16.