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**CULTURE TRADITIONS AND FORMATION OF RUSSIAN
NATIONAL SELF-CONSCIOUSNESS IN THE VIEWS OF N. BERDYAEV
[Культурные традиции и истоки русского
национального самосознания в воззрениях Н. Бердяева]**

Russia, according to N. Berdyaev, advocates a kind of the point of intersection of the two main streams of world history - East and West. It combines both of these worlds, combining a bizarre way in the Russian soul east and west beginning. Confrontation between the two began in the traditions and character of the Russian people largely determined by the characteristics and specificities of its history. Contradictions and opposites development can be found in many people lives, but in Russia they reach the highest degree of polarization. The reasons for this phenomenon is largely due to the dual nature of the character of Russian people. It organically coexists two poles of world culture: East and West. East and West must become Russia and Russia should finally establish Europe and Asia. It is its world vocation.

Key words: community, collegiality, identity, freedom, wanderer, prophet, holiness, cosmopolitanism and nationalism, intellectuals.

Russia, according to Berdyaev, advocates a kind of the point of intersection of the two main streams of world history - East and West. It combines both of these worlds, combining a bizarre way in the Russian soul east and west beginning. Anti-rebellion two principles in the traditions and character of the Russian people is largely predetermined lo-features and specificity of its history. Taken empirically, it contained a second set such that repelled. But comprehension of the history of Russia, in terms of its role and the one-month in global cultural and historical process, reveals the image of aspiring to the future "Holy Russia."

Russian people have long had a hunch Russian special mission in the world. "Russian national idea - wrote Berdyaev - fed a sense of God's chosen and Bogonos completely Russian. It comes from the old idea of Moscow as the Third Rome, through slavyanofilst of - Dostoevsky, Vladimir Solovyov and modern neoslyavyanofilam. By order of the ideas stuck lot of falsehood and lies, but reflected in them and something truly on-native, truly Russian. Cannot man all his life and feel a special kind of great calling and acutely aware of it in the period of the greatest spiritual uplift, if this man to anything significant is not intended and should not be "[1]. It cannot be in the nation's history.

For Western man Russia has always been mysterious East, the repulsive their barbarism, then attracting its mystery. It was the East, which geographically bordered on the west, so its military and political presence in Europe is constantly felt. As a nation, Russia has long been recognized by all as a great power, but its spiritual influence on the West negligible. Even with global recognition figures of Russian culture was not perceived as part of the Western spiritual world, but mainly as a phenomenon of Eastern exoticism.

Russia needs to go beyond this spiritual provincialism, otherwise it may-never takes its rightful position in the world and not be able to play a leading role in solving the global problems facing humanity. "But the implementation of the global problems Russia - said Berdyaev - may no longer be arbitrary natural forces of history. Need creative efforts of the national mind and the national will. And if the people of the West will be forced to finally see the face of the only Russian and recognize her vocation, it is still unclear whether we are aware that there is Russia and what it is supposed to? For ourselves, Russia remains an unsolved

mystery "[1, p.227-228]. Throughout Russian history, its thinkers have tried to get closer to unraveling the mystery.

They sought to uncover the origins of Russian spiritual identity, learn the specifics of cultural traditions and character of its people. However, even the first surface treatment to him, showed him the utmost antinomy and contradictory. Detectable Vaeth certain attraction to anarchism, the desire to renounce all forms of statehood and at the same despotism, hypertrophy of the state. "At the heart of Russian history - emphasized N.Berdjaev - is remarkable legend of the Vikings-calling foreigners to control Russian land, as" Our land is great and rich, but there is no order. "As is typical for a fatal inability and unwillingness of the Russian people self-organize th order in their own land "[1, p.229]! It seems that Russian human rights need not a free state, and exemption from most state. It is as if does not want to burden themselves with concerns about the structure of their land. Russian human rights are not willing to power, and that power is transferred to the burden of care and responsibility. Naturally, at the same time he is in full submission and its disposal.

But the Russian people built a mighty empire; State which constantly expanded its boundaries and has reached enormous proportions. All his creative efforts and energy were to maintain and increase the power of the state. The whole history of the Russian people kept telling him that any weakening of state power led to the threat of invasion and foreign conquest.

Therefore, the force and power of the state acquired the character of the people self-sufficient and defining substance. "Almost no strength left the Russian people - wrote N. Byrd s - for free creative life, all the blood was on the strengthening and protection of the state. Classes and estates were poorly developed and have not played the role that played in the history of Western countries "[1, p.231]. In these circumstances, the person is completely a function of the state and, mainly, for him to carry out official functions.

Such a position of the state in the history of Russian society led to a grow-NIJ and strengthen the role of bureaucracy in it. "Russian statehood - said Berdyaev - occupied patrol and defensive position. It was forged in the struggle against Tatarism in a vague era in foreign invasions. And it turned into a self-contained abstract principle; she lives her own life, according to their law, does not want to be inferior function of national life "[1, p.231]. Internal principle of government has evolved into an external and alien to the people of virtue.

This trend of alienation and opposition of public authorities only increased with the increasing influence of "nemetchiny" in Russian statehood. In the minds of simple people power becomes something foreign, and they do not tend to participate in state affairs. Russian people like to disclaim responsibility for everything that happened in the state. All this contributed to the formation of his personal qualities and virtues.

Even for the privileged classes of the Russian society the right to decision-making and responsibility for their implementation has always been the prerogative of the government, not the individual. "It is very characteristic - emphasized Berdyaev - in Russian history was not chivalry, this courageous beginning. This explains the lack of development of the personal principle in Russian life. The Russian people have always loved to live in the warmth of the collective, in some dissolved in the earth element in the womb. Chivalry forges a sense of personal honor and dignity, personality creates temper "[1, p.230]. Russian history was not conducive to the formation of such personal qualities of chivalry.

Collectivism, communitarianism and collegiality were specific features of Russian human consciousness. Nationalism in the form in which it existed in the countries of Western Europe, the Russian people to the early twentieth century was practically absent. National self-confidence and modovolstvo never been typical for the Russian people.

Simple Russian people have always regarded as chauvinism and nationalism phenomenon introduced by Yam and foreign. "Russian - wrote Berdyaev - almost ashamed that they are Russian; their national pride and often - alas! - Foreign national dignity "[1, p.232]. In nature, the Russian man was ready for self-sacrifice, selfless help to others that were not typical representatives of Western nations.

Russian intelligentsia has always adhered to "supranational" ideals of nationalism perceived it as disgusting and unacceptable phenomenon. "And no matter how superficial, - said Nikolai Berdyaev - no matter how banal doctrine were cosmopolitan intellectuals, though they still distorted, but reflected supra, of universal spirit of the Russian people. Intellectuals renegades in a sense were more national than our bourgeois nationalists, his facial expression similar to the bourgeois nationalists of all countries "[1, p.232]. In the doctrines of the Russian intelligentsia was reflected in the vague belief that a genuine spirit of Russia - it is a universal spirit.

Universalism and supernationalism were essential features of consciousness of the Russian people. Modern nationalism in Russia was the result of its Europeanization. In western Europe, virtually every nation has had a penchant for self-aggrandizement and Denmark-yourself central value. This was largely a consequence-tion tend to preserve their own unique culture in the face of constant interpenetration of processes and the impact of national cultures.

However, in the tradition of the Russian people were deeply nationalistic traits are still very different from the manifestations of nationalism in the West. "The downside of Russian humility - Berdyaev emphasized - is extraordinary Russian conceit. The humblest is the greatest, most powerful, unique designed. "Russian" is righteous, good, true, divine. Russia - "Holy Russia." Russia is sinful, but also in their sin, it remains a holy country - the land of holy living ideals of holiness "[1, p.233]. In the minds of the Russian people Russia is not only the most Christian, but, in fact, the only truly Christian country. Therefore, there is a negative attitude towards Catholicism and other Christian denominations, which professed dogmas, including nations that were part of Russia.

All this led to the fact that "Russia, in its spirit to be called to free the peoples-Telnice - wrote Berdyaev - all too often the oppressor, and because it causes to his hostility and suspicion that we now have more in bedit "[1, p.233]. In Russia, the nationalization of the church realized, in this connection, Zer-Kovno nationalism becomes a typical Russian phenomenon.

Russified Orthodox Old Believers held not only, but also of the rule of the Orthodox Church. This led to the fact that the Christian spiritual closeness perceived through the prism of national or ethnic kinship. Such an understanding of Christianity distorted its nature and undermined the foundations of faith.

The nationalization of the church in the Russian context inevitably led to her ogosudarstvlevaniyu. "Russia for the most part - said Berdyaev - professed religion generic flesh and not the spirit of religion is mixed generic, natural collectivism collectivism with ethyl spirits, supernatural" [1, p.241]. But spiritual freedom very highly valued in Russia throughout its history. Its intimate relation to inner freedom, infinite freedom in Christ, the righteousness of God and the quest for pilgrimage to Russian-born was very different from the peoples of Western Europe.

In the West, throughout its history, it was more or less determinirova-but distributed and executed. There were clear social distinctions and gradations. "In Russia - stressed N.Berdjaev - was not sharp social facets, was not expressed classes. Russia has never been a country in the Western sense of aristocratic as not become bourgeois "[2]. At heart, the Russian people have always perceived negatively philistinism and will never idealized.

In the West, most of the population belonged to the bourgeois virtues as to whether; it is sought for her often sacrificed everything in Russia, even in the bourgeois environment of her critical attitude prevailed. "In the Russian people - wrote Berdyaev - is truly the spirit of freedom that is given only to those who are not too over-gloschen thirsty earth and earthly profit improvement. Russia - the country home of freedom unknown to advanced Western peoples enslaved philistine standards "[1, p.236]. In Russia, there is not that oppressive bourgeois family atmosphere that prevails in the West.

Bourgeois conventionality alien consciousness of the Russian people. "Russian people - Berdyaev chal-noted - with great ease spirit overcomes all bourgeois, away from all of life, from all normalized life. Type wanderer so characteristic of Russian and so beautiful "[1, p.236]. Wanderer - it is free, not bound by the conventions and the creature comforts of man. Wherever

he lives, for it is only a temporary home, he does not pull the humdrum to a single place. On the ground, it feels a stranger and a wanderer, his genuine, invisible house - the city of God. His life - the eternal search for divine truth, the way to salvation of the soul.

Nothing earthly, temporal Russian person ultimately does not satisfy. "There is a rebellion, disobedience - Berdyaev wrote - in the Russian soul, and unquenchable dissatisfaction nothing temporary, relative and conditional. Farther distance and above should go to the end, to the limit, to the output of this "world" of the land, all of the local, bourgeois attached. It is often pointed out that he himself Russian religious atheism. Heroically minded intellectuals went to death for the sake of materialistic ideas "[1, p.237]. However, as part of its materialism she seek justice forever, and in this sense, absolute being.

But despite the presence of a high degree of consumer freedom in Russia, a person in it has always been crushed or team environment. Specific representatives even masters-sponding class - the nobility were deprived not only of justice, but in many ways and political dignity. For all decided everything: staff, power and the state. Nobody, including the revolutionary minded intellectuals, did not show the need for amateur or even activity, borrowing, ultimately, revolutionary doctrine in Europe.

West also perceived passively, without any desire for creative reprocessing. "Russia - stressed N.Berdjaev - so kind, so the extraordinary spirit of the country, constantly in servilisticheskome relation to Western Europe. She did not study in Europe, and well you need not be attached to the European culture that is salutary for us, and slavishly obeyed the West or Wild West bully nationalist reaction, denied culture "[1, p.239]. Extremes in relation to the West began feature is characteristic of Russian identity.

Contradictions and opposites development can be found in many peoples' lives, but in Russia they reach the highest degree of polarization. The reasons for this phenomenon is largely due to the dual nature of the character of Russian people. It organically coexist two poles of world culture: East and West. Therefore, to recover from extreme Russia can only uniting in itself both these principles, making them aspects of their inner essence immanent.

East and West must become Russia and Russia should finally establish the Euro-rop and Asia. In this world it is a vocation. Spiritually unite to find himself as an organic wholeness, Russia can only combining into a whole entire world. "And Russia - wrote Berdyaev - takes the place of a mediator between East and West, to play a great role in bringing humanity to unity" [1, p.242]. In this regard, the dismemberment of Russia on ethnic or territorial basis will ultimately lead to an even greater division of the world.

In politics, as in life in general, Russian people searched for in the image of the prophet leader ELSE can find the path to salvation, and tells him everything. They were ready to sacrifice themselves to go on the deed in the name of ideas that require a radical transformation of society.

But the Russian people, as a rule, did not seek to interpret them creatively. Responsibility for everything that happens is completely left up to those who stand at the head; who is present or may become a future government. In this aspect of Russian-sky people, including intellectuals, is apolitical.

Intellectuals not seek to participate in Russian history, she did not want to understand the meaning of its development. Unacceptable for the Russian intelligentsia and its tragedy contradictory ity. It only moralizes over history. "Russian intelligentsia - emphasized Berdyaev - never sure whether to accept the story with all its anguish, ill-tokostyu, tragic contradictions, if not righteous reject it completely. Think of history and its tasks he refuses, he prefers to moralize over history, to apply to it their sociological schemes, very reminiscent of the theological scheme "[1, s.296]. Berdyaev marked features are typical for the emerging modern intelligentsia in Russia.

Its moralization of Soviet history leads to the fact that 30-40s-perceived toil exclusively negative, only as the years of terror and political repression. For part of the intelligentsia, which stands on the specified items, in fact there is nothing positive in any collectivization, nor in the

Soviet industrialization and the first five-year plans, or even the people's victory in the Second World War.

The death of innocent people, political repression, of course, are leniem crime against their own people and cannot be justified by anything. But this does not mean that we cannot accept as positive aspects of the period under Soviet history, rapid economic growth, the constant growth of the middle-level living, patriotism and victory over fascism in World War II.

Moralization of history excludes the possibility of its objective analysis. It does not allow to reveal the real reasons occurred immoral and criminal Action, without which it is impossible to guarantee the prevention of their recurrence in the present and the future. This position allows you to turn the deaths of innocent people in object manipulation in the struggle for power and creates the preconditions for speculation by certain, not far-righteous, part of the society.

For most of the Russian intelligentsia, noted Berdyaev, generally characteristic of non-deep knowledge of their own history and lack of desire for her study of the creative. "Our public thought - he wrote - was deliberately primitive and an elementary, it has always sought to simplify and afraid of complexity. Russian intelligentsia has always professed any doctrine accommodates pocket catechism, and Utopia, promising an easy and simple way to universal salvation, but disliked and feared self-sufficient creative thought, before which would disclose infinitely complex perspectives "[1, s.296-297]. In its bulk radical intelligentsia professed extremely simplified, elementary ideas.

For the Russian intelligentsia has always been characterized by a tendency toward collectivism and community, not only in actions but also in thought. But true spirituality can manifest itself only as an expression of the wealth of individual personality traits, it cannot be the result of the sum of the plurality of opinions. "The idea of the meaning of - emphasized N. Byrd s - is revealed in the person and not in the team, and folk wisdom is revealed on the tops of the spiritual life of individuals expressing the spirit of folk. Without great responsibility and personal spirit of boldness cannot be implemented development of national spirit "[1, p.297]. Collaborative environment creates uniformity and does not contribute to manifestations of personal initiative.

Noted above, of course, does not mean that the collective or social community do not need or even more harmful. Just any union people should aim to create the conditions for maximum free and full disclosure of personal qualities, that is, carry a conciliar spirit. In Russia, the people and the intelligentsia united in the social community by, as a rule, non-personal individual, majoring in favor of the whole.

Holistic approach dominated thinking in Russian. This, of course, was its rational. "In rebellion against abstract thought and the requirement to think holistically - wrote Berdyaev - had a great deal of truth and a presentiment of the highest type of thought" [1, s.298]. However, this requirement is foreboding integrity remained incapable of differentiation and analysis.

Human thought cannot adequately reproduce the integrity without its preliminary subdivision and split. "Initial organic integrity - noted chal-Berdyaev - cannot be saved and moved to a higher type of spirituality, without mu considerably differentiating process, without falling and secularization. Unconscious of this truth organic integrity thought goes into hostility to the idea, in absurdity, in obscurantist moralism "[1, s.298-299].

Russian intelligentsia always frightened by the prospect of objective analysis of their own history. He fears that many moral evaluation took place in it is not right vednyh events undermine his faith in the historical mission of Russia that Russian in-telligenta would be tantamount to spiritual ruin. So instead of thinking about the history of his he continues to moralize over it. "The originality and originality of Russian do-shek - emphasized N.Berdjaev - cannot be killed by thought. This fear is unbelief in Russia and the Russian people "[1, s.299]. Moralization of history inevitably turns it into a series of immoral and criminal acts.

History of ancient Russia, the Russian Empire, as well as history of Soviet Russia, replete with examples of violations of the norms and rules of contemporary morality. The same, however, can be said about the history of any other State. "For purely moralistic viewpoint -

wrote Berdyaev - transferring the historical reality moral categories of privacy, there is no historical mission and values of life history as an independent sphere" [1, s.390]. Man, moralizing over the history of the state, will necessarily perceive it as an immoral act.

Because of this, to make this story, he would have to distort or even fake it. Historian, like any other person, according to Berdyaev, must understand that moral categories and the value of his personal life - it's great, but not the only possible values.

Historical past of the people cannot be viewed through the prism of modern individuality morality. "The global struggle of peoples in history - marked N.Berdjaev - determined not moral prerogatives. This - the struggle for a decent existence and historic responsibilities for historical creativity "[1, s.388]. In the course of its historical existence of the people fighting for the right to a decent life, "rather than the validity of a straight."

It should not be understood as an opportunity to justify immoral actions. Violation of the rules and principles of morality in different periods of history are condemned, by whomsoever committed. But in this case it is necessary to consider that the supreme test, including moral judgment, events in the history of the people, is their role in the struggle for a decent living. In relation to the history of Russia, this means that the assessment taking place in various events it should be based on their role in Denmark create a decent life for the people.

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