SOCIAL ACTIVITIES AND HISTORICAL VIEWS OF F. M. DOSTOEVSKY

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Abstract

The article discusses the socio-historical views of Dostoevsky. F. M. Dostoevsky - the carrier of conservative ideas. The study of his historical views and their transformation made it possible to more fully study the dialectic of the development of national thought, to understand more deeply the evolution of conservatism in the second half of the nineteenth century.

The study of the ideology of Dostoevsky and the formulation of national priorities and the national idea is an extremely urgent task in modern Russia. This is especially important in connection with the need to single out the main components of national-conservative ideology and to formulate the necessary actions for their transformation into concrete political events.

The image of an outstanding person, including a cultural figure, has a huge moral and educational potential. Today more than ever the interest in personality in history is great, because personality is a product and participant in the historical process.

Keywords: personality, writer, history, spirituality.

I. INTRODUCTION

Dostoevsky is widely known not only in our country and not only among the research specialists of his work. In 1971, the West Slavic scientists established the International Dostoevsky Society. The society conducts research work on the study of the great writer’s creativity, holds international conferences.

The Russian Dostoevsky Society was founded in the early 1990s and unites more than 200 specialists. Branches of the company operate in Moscow, St. Petersburg, Petrozavodsk, Tomsk, Kolomna, Kaliningrad, Omsk, Rostov-on-Don and other cities. International Dostoevskiy readings are held in Staraya Russa, in the House-Museum of Dostoevsky, in the Memorial Museum of Dostoevsky in St. Petersburg. I. Volgin created
The views of the thinker were a reflection of his social activities, those dynamic socio-economic and political and spiritual processes that Russian society was experiencing in the middle and second half of the XIX century. First of all, this refers to the era of the “great reforms”, which constituted the main, most fruitful part of Dostoevsky’s work. He witnessed historical changes in the mentality of the Russian people, which was reflected in his works.

Of undoubted scientific value are the works of Dostoevsky, which are an integral part of the intellectual heritage of our Fatherland. Their study will enrich the scientific and social thought. He was not only a writer, publicist, ideologue, but also a cultural figure and teacher. An important component of Dostoevsky’s worldview was his religious views. The Thinker has passed a difficult and controversial way in the understanding and awareness of Christianity.

Thus, on the basis of the above, it can be concluded that the topic chosen for the article is an actual problem of the national historical science.

II. METHODOLOGY

Of the general scientific methods, a systematic method was used, requiring a holistic consideration of the subject of the research. This method contributed to the comprehensive study of Dostoevsky's personality, his views and activities in the temporal and spatial dimension, the identification of many interrelated elements, diverse links between him and the environment.

The method of historicism enables the researcher to study the process of becoming of Dostoevsky as a person from the period of his youth to his death. This method is also used in the analysis of the main forms of social activity, the formation of socio-historical and religious views of the thinker.

The method of scientific objectivity requires an unbiased, most truthful consideration of social activities, the socio-historical and religious views of Dostoevsky without ideological sympathies or antipathies. Historical knowledge of reality implies the maximum approach of the researcher to objective truth through the study of the work of the thinker. An objective analysis of the writer's creativity is extremely important for assessing his role and place in the history of Russian public life.

Problem-chronological method allows to identify the main periods of life of Dostoevsky, to trace the formation of his socio-historical and religious beliefs in relation to each period, to identify the main problems and features of creative activity.

The historical-critical method gives us the opportunity to systematize the facts and events in the life and social activities of Dostoevsky, to study from a critical angle the main milestones in the formation of socio-historical and religious views. This method is used to study the formation and evolution of the theoretical views of the thinker.

III. DISCUSSION

In the pre-revolutionary period, the work of scientists was devoted to the study of the creative heritage of Dostoevsky. These were such historians as Soloviev, Mikhailovsky, Merezhkovsky, Shestov, Rozanov, Volynsky. The topic of the study of Christian motives is considered in the book Christ of Dostoevsky (1914). Abramovich tried to systematize the religious and philosophical views of Dostoevsky, to analyze Jesus Christ in the works of the writer. Subsequently, this topic was out of sight of specialists.

The second period of historiography began after the October Revolution of 1917 and lasted until the mid-1950s. During this period, Dostoevsky’s work was generally rated as reactionary, based on Lenin’s comments: he defined the novel “Demons” as “obvious reactionary mud”, “I have no free time for these things”.

These estimates had an impact on the nature of the study of Dostoevsky’s work in subsequent years. Not only negative Leninist assessments served to change the vector of Dostoevsky’s Soviet science, but also the sharply negative attitude of the thinker towards the revolutionary movement in Russia, which the thinker has repeatedly expressed in his journalistic writings, especially in the novel “Demons”. The novel itself was published in the pre-war period once - in 1935.

The set of the second volume of the novel was scattered, and the circulation of the first volume was lost. The third period covers the period from the second half of the 1950s to the second half of the 1980s and is
characterized, firstly, by an increase in the intensity of scientific research, the overcoming of outdated ideological patterns in the evaluation of Dostoevsky's creativity and views. Secondly, the formulation and solution of such problems, which previously, due to a number of ideological and political circumstances, could not be the object of scientific analysis.

And during this period there were negative, limited in the classroom assessment of Dostoevsky and his work.

There was a gradual purification of the entire ideological spectrum from the influence of Stalinism. Under the influence of new ideas began to appear more objective work on Dostoevsky. Among the largest studies of this period of work Bl. Bursova, Vetlovskaya, I.L. Volgina V.Ya. Kirpotina V.A. Tunimanova, G.M. Friedlander, Fudel.

Dostoevsky's publishing activities were discussed in the magazines “Time” and “Epoch”.

However, despite a significant amount of scientific research on various aspects of the life and work of F.M. Dostoevsky, there are still no major scientific papers on issues related to his social activities and socio-historical and religious views.

IV. RESULTS

The 1860s opened a new stage in the evolution of Dostoevsky's socio-historical views. First, the social component grew in the writings of the 1860s, which was connected with the new social conditions of Russian society. Secondly, the experience of hard work gave the writer the opportunity to more thoroughly investigate the reality, to pose and solve new social problems in his writings. Third, Dostoevsky was disappointed with his social and utopian views, moreover, he considered them harmful for Russia. Fourthly, the romantic moods of the first creative period were replaced by realism, which allowed the author to penetrate the depths of the social and spiritual-moral processes of society and man. With a special force in the works of Dostoevsky of the 1860s, a new theme for the writer sounded - the theme of the Russian people.

The end of the 1860s in the works of Dostoevsky was marked by the writing of the first of a series of his great novels. The novel Crime and Punishment (first published in Russky Vestnik, 1866, No. 1, 2, 4, 6–8, 11, 12) was purely social in nature. In the novel, the tragedy of the personality of Raskolnikov is captured against the background of the social crisis of post-reform Russia.

An important stage in the evolution of Dostoevsky's sociopolitical and historical views was the novel Idiot, published in the journal Russian Journal in January 1868. As in his other works, in the new novel, Dostoevsky critically analyzes his modern Russian language.

The chapter further discusses the coverage of the topic of Russia and the Russian people in the works of art of the writer of the 1870s. During these years, Dostoevsky's work is connected with his work "Demons" - the most politicized in Russian literature of the second half of the XIX century. This work - his only political work, written in connection with specific historical events, in their hot pursuit. With his novel, the writer answered the pressing questions of modern Russia, which worried him, revealed the socio-political type of the Russian revolutionary. The novel "Demons" became the prophetic work of Dostoevsky: much of what he wrote at that time came true in the Russian events of the first half of the twentieth century.

The novel "Demons" is rightly called the prophetic work of Dostoevsky. The writer with amazing accuracy predicted many tragic socio-political events and phenomena of the twentieth century - the Soviet totalitarian political system based on violence, denunciations and crimes. Among them is the system of hierarchical centralism under the dictatorship of the center; physical destruction of the political opposition - “to observe and notice one after another”; ascending reports; extrajudicial decisions, etc.

At the beginning of 1874, Dostoevsky began work on a new novel, The Teenager. The novel was written from February 1874 to November 1875 and was published in the journal Nekrasov, Shchedrin "Domestic Notes" (1875. №1,2,4,5,9,11,12). With the novel "The Teenager," the writer made an important discovery for society — the senselessness and the destructive accumulation of wealth.

The pinnacle of Dostoevsky's artistic creativity is the novel The Brothers Karamazov. This novel is so multifaceted, that it is impossible to cover all the cumulative problems of the narrative. Among the main themes of the novel - the essence of capitalism, social and moral consequences and their impact on the person; the problem of the revolutionary or religious path of Russia; the importance of judicial reform for the Russian society; "Karamazovism" - the domination of the elemental force of destruction before the creative principles - enlightenment and culture; the crisis of the Russian nobility; the theme of the Russian intelligentsia and the people; the role of the Russian Orthodox Church and the clergy in Russia; the specifics of Russia as a socio-historical phenomenon, etc.
These topics are far from being exhausted by the substantive socio-historical component of the Karamaz Brothers. In his works, Dostoevsky devoted one of the main places to the subject of children. These impressions were reflected in the “Diary of a Writer” (January 1876) in the story “A Boy with Christ on a Christmas Tree”.

Thus, the analysis of the works of Dostoevsky of 1860-1870s convincingly shows that one of the leading themes of the writer's creativity is socio-historical themes, and in it one of the main places is occupied by the theme of Russia and the Russian people.

V. CONCLUSION

Dostoevsky consistently defended Russia's geopolitical interests, analyzed the place and role of Russia in European and world politics. Dostoevsky is one of the few thinkers of that time who emphasized the importance of the eastern direction of the foreign policy of the Russian state.

The life of Dostoevsky is in many ways similar to the fate of Russia. The ideas of destruction contradicted the worldview of the writer, who advocated the spread of education, knowledge as the main means of restructuring society. Russia went a different way than the one that indicated Dostoevsky, through revolution, destruction. Dostoevsky's creativity belongs not only to Russia and the Russian people, but to all mankind. Therefore, Dostoevsky and his work can surely be called a model of not only Russian, but also world history.

Without a doubt, Dostoevsky is the most famous, researched and readable Russian writer abroad.

In November 2021, the Russian and world public will celebrate the 200th anniversary of the birth of the great writer. It is desirable, in our opinion, to declare 2021 "the year of Dostoevsky": Regardless of the preparation for the anniversary, educational institutions should prepare and conduct "Dostoevsky's lessons" about his life and work, spiritual and moral orientations, socio-historical and philosophical views. It is necessary to expand the translation of his works into foreign languages, which will contribute to the popularization of Russian culture abroad.

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REFERENCE LIST


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