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THINKERS OF THE PAST ABOUT PATRIOTISM AND LOVE THY NEIGHBOR AS THE BASIS OF A HEALTHY RUSSIAN SOCIETY

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The article is devoted to the problem of overcoming the situation of spiritual crisis in the ranks of modern Russian youth caused by the transformation of the traditional Russian culture of love. The author connects the possibility of overcoming the spiritual crisis with the appeal to the works of representatives of Russian religious thought of the 19-20th centuries, who revealed the meaning and purpose of love and justified the need to spread the values of "love thy neighbor" and love for country among the Russian "intelligentsia" in religious and political terms. The study of several works by V.S. Solovyov, S.N. Bulgakov, S.L. Frank, as well as the analysis of sociological survey data of recent years allows the author to highlight a number of obstacles standing in the way of spreading the values of "love thy neighbor" and patriotism and determine their relevance for modern Russia. An appeal to the works of thinkers of the past allows us to outline ways of returning the traditional concept of love in Russia by overcoming the obstacles to the popularization of these values for the consolidation of Russian society and its further prosperous development.

Key words: Christianity, love thy neighbor, patriotism, intelligentsia, Russian philosophy, youth, selfishness, nationalism, cosmopolitanism, future.

[О.А. Орленко Мыслители прошлого о патриотизме и любви к ближнему как основе здорового российского общества]

Статья посвящена проблеме преодоления ситуации духовного кризиса в рядах современной российской молодежи, вызванного в том числе трансформацией традиционного для русской культуры представления о любви. Возможность преодоления духовного кризиса автор связывает с обращением к трудам представителей русской религиозной мысли XIX-XX вв., раскрывших смысл и назначение любви и обосновавших необходимость распространения ценностей «любви к ближнему» и любви к Родине среди русской интеллигенции в религиозном и политическом отношении. Исследование нескольких трудов Соловьева В.С., Булгакова С.Н., Франка С.Л., а также анализ данных социологических опросов последних лет позволяет выделить ряд препятствий, стоящих на пути распространения ценностей «любви к ближнему» и патриотизма, определить степень их актуальности для современной России. Обращение к работам мыслителей прошлого позволяет наметить способы возвращения традиционного представления о любви в России путем преодоления препятствий, стоящих на пути популяризации данных ценностей для сплочения российского общества и его дальнейшего благополучного развития.

Ключевые слова: Бог, христианские ценности, смерть, символы смерти, символ воскресения, образ смерти.

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The Scriptures speak that love is one of the most important spiritual values for a Christian. The confirmation of this thought we find in the "The First Epistle of St. John The Apostle," as well as in other places in the Bible. For many centuries, "love thy neighbor" as a manifestation of care, compassion and mercy towards him was recognized as the basis of Christian morality in Russia. Representatives of different estates rendered assistance to pilgrims, fools in Christ, wounded soldiers, prisoners, which was described in the literature

of that time. In one of the most famous religious and philosophical works of the 19th century, i.e. "Frank Stories of a Wanderer to His Spiritual Father" is told about the caring attitude towards the wanderer, on the part of strangers: "I had very little bread crumbs left, so I went into a house to ask for bread for the journey. The owner told me, "Thank God, you have come to the time, just now my wife has taken the bread out of the oven, here is a warm loaf for you, pray to God for us." I thanked them and put the bread in my bag, but the owner's wife saw me and said, "I'll change it for you, and she gave me a good, hard sack." I thanked them from the bottom of my heart and went on my way. On the way out, in a variety store, I asked for some salt, and the shopkeeper poured me a small sack" [5, p. 67]. Further, the traveler, on whose behalf the story is narrated, cites another case of "love thy neighbor" by a woman who occupies a high social status in the society of that time, "Here comes the lady running out to us. You're welcome! You're welcome! Where the Lord sent you from? Sit down, sit down, my dear! She took my bag off herself, put it on the table, and put me in a very soft chair; would you like something to eat? Or a cup of tea? Do you need anything?" [ibid. p.68]. The relationships between strangers described in the story testify to the cohesion of Russian society on the basis of common religious faith and culture. The attitude of Christ to his disciples and to strangers, as described in the Bible, served as the main guideline of the relationship for the Russian man.

Over time, the idea of love has undergone a significant transformation in the minds of Russians under the influence of various factors, among them the influence of the Internet, films and books openly promoting the so-called "new values". The result of this propaganda was the acceptance of new kinds of love, which contradicted not only Christian morality, but also the morality of other traditional religions. According to a study conducted by domestic sociologist L.N. Kurbatova, "... most of the surveyed students (72.0%) still connect the change in the nature of love with the historical time of human life" [2, p. 100], which indicates a relaxed attitude of young people to the revision of established attitudes and norms in society. Surveys of students in previous years also show that less than half of the respondents feel love for their homeland "(in 2002. - 35%, 2008 - 46.2%)" [ibid. p.104], the possible reasons for which are the negative image of the country as a whole that has developed under the influence of the Internet space and the media, as well as the idea of patriotism as a negative result of the impact of the political ideology of the past. A spiritual crisis that is particularly acute among young people, who are now faced with the task of transmitting Russian culture to future generations, has become a consequence of large-scale changes in the consciousness of Russians in recent years. The existence of a spiritual crisis is evidenced by the increasing number of suicides committed by young people: "suicide rates among young people in Russia remain one of the highest in the world" [10, p. 40], as well as an increase in terrorist acts committed by young people: "terrorists around the world are getting younger and younger, most of them under the age of 29. Among terrorists, 70% are citizens between the ages of 18 and 29. The average age of those involved in terrorist activities is around 27-28 years old. Suicide bombers are mostly between 18 and 27 years old" [3, p. 89]. The transformation of the understanding of the meaning of love, the rejection of "love thy neighbor" value and patriotism contribute to the feeling of uselessness and loneliness, the aimlessness of one's own existence, which fundamentally contradicts the Christian view of the purpose of man.

One of the possible ways out of this situation should be an appeal to the works of Russian thinkers of 19-20th centuries, who stated in their works the problem of disappearance of values of "love thy neighbor" and patriotism from the hierarchy of values of the "intelligentsia" in Russia, identified obstacles, the removal of which should help them return and further spread. One of the first Russian philosophers of the 19th century, who addressed in his works to this problem, was V.S. Solovyov. This thinker not only managed

to define the specificity and purpose of love, to describe the obstacles that arise on the way of spreading the values of "love thy neighbor" and patriotism, but also to outline the ways to overcome them.

The first obstacle emerging on the way of spreading the values of "love thy neighbor", love for homeland according to V.S. Solovyov becomes the rejection of selfishness, which is extremely difficult for a person. Difficulties with the rejection of egoism arise not only for the sake of an abstract object of love as a separate nation or mankind as a whole, but also for the sake of an object of love that has individual characteristics, "here the real center still remains his old egoistic self, and the people and humanity belong to the periphery of consciousness as ideal objects. The same should be said about love for science, art, etc." [12, p. 510]. If during the life of V.S. Solovyov egoistic views were spread among "intelligentsia" representatives, the propaganda of egoism and utilitarianism in the 21st century contributed to their popularity among representatives of various social groups. Characters of numerous films and popular bloggers teach today's youth to "live exclusively for themselves," "for their own pleasure," without thinking about the well-being of family and friends, the future of the country or of humanity as a whole. These attitudes contribute to the disappearance of compassion, the desire to help those in distress, to stand up for their homeland, if it is not beneficial to the person.

The next obstacle in spreading the values of "love thy neighbor" and patriotism according to V.S. Solovyov, is the passion of Russian "intelligentsia" for nationalism, which the philosopher called "epidemic madness" or "new idolatry". Love for one's own people should not translate into a belief in their superiority over other peoples. Solovyov V.S. defined patriotism as serving the interests of one's country, its protection and improvement for the benefit of future generations. In discussing the duty of a patriot, he wrote the following: "... the duty of a patriot comes down to supporting his country and serving it in this national policy without imposing his subjective ideas" [11, p. 230].

The problem of nationalism is one of the most acute problems for modern Russia. Young people do not see the fine line between patriotism and nationalism. According to contemporary Russian sociologist V.A. Ruzha, "Many of the values of young people have taken on a distinctly national and nationalistic connotation. The growth of the "offended", wounded national consciousness of Russian youth is noticeable; ambitions are growing and nationalistic views and orientations of a number of "small" peoples of Russia are actively manifested" [9, p. 151]. The growth of nationalistic views in modern Russia is promoted by the activities of Internet communities aimed at promoting nationalistic ideas and symbols, which is a direct violation of Russian law and has nothing to do with the Christian ideal of love.

As another obstacle to the spread of the values of "love thy neighbor" and patriotism V.S. Solovyov called the voluntary acceptance and realization of the "gift" of love. One cannot be forced by threats to take care of other people or to love one's homeland. Love is a "divine gift" that involves free choice. Conscious acceptance of the "gift of love" entails the need for spiritual "work on oneself" and its realization by helping those in need, showing respect and care for familiar and unfamiliar people. However, not all people aspire to possess it. Solovyov V.S. defined the meaning of love as complete union with its object, and its salvation from perdition. The thinker stressed that the good of the individual is inseparable from the good of humanity as a whole, "To be truly saved, i.e.. to revive and perpetuate his individual life in true love, a single person can only together or together with all" [12, p. 538].

Solovyov's idea. about the intentional unwillingness of "intelligentsia" to show respect to people, to help them, to care about the good of their country is topical for modern Russia. Obviously, the pressure of the authorities or the introduction of strict censorship in the information space cannot contribute to the popularization of "love thy neighbor" and

patriotism. The solution of this problem depends on the upbringing and education of the individual, which should form a need for spiritual growth, obtaining new knowledge, implementation of the planned goals.

To summarize, it is important to note that the famous Russian thinker V.S. Solovyov highlighted several obstacles to spreading the values of "love thy neighbor" and patriotism in his works, which have not lost their relevance to the present day. Overcoming of egoism, nationalism and conscious rejection of "the gift of love" the thinker associated with the manifestation of mental effort on the part of the individual himself.

V.S. Solovyov's ideas on the obstacles to the preservation of the values of "love thy neighbor" and patriotism among the Russian "intelligentsia" were further developed in the works of S.N. Bulgakov and S.L. Frank, his followers. The Russian religious thinker S.N. Bulgakov considered love to be the most important spiritual guide for a Christian. In one of his works, he compared this feeling to wings on which the believer can "ascend" to God. The philosopher believed that man's love for God makes it impossible for him to hate other people, as every person is like his Creator, "But in the speech about the Last Judgment of Christ, the Lord expressly says: every man, whatever he may be, is "one of my brethren" (Matt. 25: 40), and what was done for him "you did for me." I am in them, and they are me. Each person is close to his neighbor, all people are neighbors to each other, but there is one Near to all neighbors and that is the Lord Jesus Christ" [7, p. 4]. An example of the realization of the covenant of "love thy neighbor" according to S.N. Bulgakov is the life of the Venerable Seraphim of Sarov. St. Seraphim of Sarov addressed to each of the people who came to him for advice "my joy", putting into these words a deep meaning, "These luminous, propitiatory, heavenly words, they conceal a whole doctrine of man, they reveal God's love and God's joy about creation. Man to man is a wolf, says the wisdom of the devil; man to man is a joy, - says Christian wisdom" [8, p. 32]. S.N. Bulgakov wrote that "love thy neighbor" is not just a special feeling toward him, it implies doing certain things to improve his life. The revival of patriotism in Russia, in his opinion, is possible as a result of the spiritual renewal of the "intelligentsia", the proper education of the new generation, the development of their critical thinking. The "intelligentsia" modern to S.N. Bulgakov is disconnected from the real life of the people and immersed in the world of their own fantasy: "Indeed, the feelings of a blood historical connection, a sympathetic interest, a love for their history, an aesthetic perception of it are strikingly small among "intelligentsia"; two colors dominate their palette, black for the past and pink for the future..." [6], which makes them hostile to the society of the present.

The detachment of modern Russian youth from real life is manifested in the lack of interest in the modern socio-economic and political and legal development of the country, the present of which is seen in a "black light", and the "bright future" is built following the example of economically developed Western countries.

To overcome this obstacle according to S.N. Bulgakov, a new "religious-messianic national idea" is needed, similar to that of the people of ancient Israel. The foundation of this idea should be the shared history and culture of the peoples living on its territory. At the same time, the national idea should not be based on singling out one nationality and separating it from others, which can be mistaken for patriotism. Like V.S. Solovyov, S.N. Bulgakov believed that nationalism was a serious obstacle to spreading the values of "love thy neighbor" and patriotism. However, no less dangerous is the fascination of "intelligentsia" with cosmopolitanism, which "erases the borders" between countries by declaring a person a "citizen of the world". The philosopher considered nationality as one of the highest spiritual values of a Christian, at the same time understanding by it the belonging to a certain culture, "nationality is the highest value, but not the last; it is necessary on the way to universal self-consciousness, but it should not ... block the way to it" [1, p. 163]. Cosmopolitanism, which

destroys cultural differences, seemed to S.N. Bulgakov as dangerous as the nationalism that cultivates them.

The ideas of cosmopolitanism were further manifested in the involvement of modern Russia in the process of globalization, which implies the erasure of cultural differences between different peoples, which in the long term may lead to their disappearance. Of particular concern to domestic scholars is the impact of globalization on contemporary Russian education, which needs to be controlled by society and the state.

Thus, in the works of S.N. Bulgakov several obstacles to the promotion of the value of "love thy neighbor" and patriotism among the "intelligentsia" of the early twentieth century are listed. The philosopher considered nationalism, which "intelligentsia" mistook for patriotism, to be one of the main obstacles. Among other obstacles, the thinker named the detachment of "intelligentsia" from real life, as well as their fascination with cosmopolitanism. Marked by S.N. Bulgakov obstacles must be overcome by developing critical thinking, deepening knowledge about the country's past and present, and properly educating young people. To develop patriotism, it is necessary to formulate a new national idea that could unite the peoples currently living on its territory.

Another prominent philosopher who devoted his work to the problem of popularizing the value of "love thy neighbor" was the Russian religious thinker S.L. Frank. In "Friedrich Nietzsche and the Ethics of Loving the Other," S.L. Frank wondered what "love thy neighbor" was in itself and defined it as a "moral system" whose central element was compassion. In addition to compassion, "love thy neighbor" according to S.L. Frank included such moral qualities as peacefulness, friendliness and benevolence. The thinker believed that the problem of "intelligentsia's" lack of "love thy neighbor" was first formulated in the works of F. Nietzsche. Instead of "love or a neighbor," "intelligentsia" experience "love for the distant," which the thinker defined as love for a number of abstract notions, among which are the image of future humanity, truth, and justice. Over time, this feeling leads it to hatred to the society of the present, "Strange and ridiculous to my contemporaries; to whom my heart was drawn until recently; and banished from the land of fathers and mothers. So, I still love only my children's country, undiscovered, lying in the most distant seas; and let my ships search and search for it" [4]. However, besides the negative aspects, according to Frank, "love for the distant" has one positive aspect, which lies in the urge of "intelligentsia" to creativity and transformation. A just humanity of the future cannot be built without its transformation in the present, so "love for a neighbor" as a passive beginning can be combined with "love for the distant" as an active beginning for the good of humanity, "Not caring about the lifestyle, "love thy neighbor" (in the specific sense in which we understand it here) is engaged in the direct destruction and mitigation of each of the current manifestations of evil, whereas "love for the distant", on the contrary, has as its task the expedient modification of the very principles of life, the creative work for the sake of a certain 'distant'" [13]. Expressed by S.L. Frank the idea of "love for the distant", Russian "intelligentsia" is close to S.N. Bulgakov's idea about the detachment of "intelligentsia" from the real world.

Thus, the main obstacle standing in the way of spreading the values of "love thy neighbor" and patriotism according to S.L. Frank is the love of "intelligentsia" for the idealized image of the state of the future, constructed in their own imagination, as well as a contemptuous attitude towards the past and the present of their people. The philosopher imagined that this obstacle could be overcome by redirecting the creative energy of the "intelligentsia" from the utopian image of the society of the future to the practical transformation of the society of the present.

This advice from S.L. Frank is quite realizable in the present, by reforming the Russian education system in the direction of preserving traditional values and directing the creative energy of students to address contemporary issues: "the social order for any modern

university is to raise the implementation of the educational process to a higher, qualitatively new level. However, today the training of future specialists does not yet meet modern requirements to a sufficient extent everywhere. If the technical part of the issue is more or less solved, the educational (moral) is still at the initial stage" [9, p. 151].

Thus, Russian religious philosophy today is able to provide answers to fundamental questions about why modern Russian youth has a distorted view of love, what obstacles stood in the way of spreading the values of "love thy neighbor" and patriotism in the past and what can be done in the present to successfully overcome them. The obtained knowledge makes it possible to identify common steps for the return of the traditional concept of love in Russia, the adoption by young people of the values of "love thy neighbor" and patriotism, the exit from the spiritual crisis situation. Thus, to overcome the obstacle related to egoism, according to the thinkers of the past, it is necessary to carry out "spiritual work on oneself" aimed at the realization of the meaning of love, unity with one's people. The fight against nationalism requires explaining to the young generation the difference between patriotism and nationalism, the development of critical thinking, the development of a respectful attitude towards representatives of other nations, and control by the state. Overcoming the obstacle associated with the perceived non-acceptance of the "gift of love" involves nurturing the individual's need for spiritual growth. The solution of the problem of alienation of young people from the real life of society and the state should be linked to the implementation of ideas aimed at improving the living conditions of the present people, getting rid of hostility towards them, knowing the history of their country, formulating a new national idea by the state. Overcoming the obstacle associated with the preoccupation with the ideas of cosmopolitanism and globalization, we need to regulate the impact of globalization processes on education by the public and the state, preserving the identity of Russian culture. These actions should contribute to the inclusion of the values of "love thy neighbor" and patriotism into the system of values of Russian youth and ensure the healthy development of modern Russian society.

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