

Yaroslav Blokha

BLOKHA Yaroslav Yevgeniyovich, Cand. Sc. (Ph), associate professor of philosophy Poltava National Pedagogical University named after V. G. Korolenko. Research interests – history of Ukrainian philosophy, axiology.

RELIGION AS A LEADING SPIRITUAL VALUE ORIENTATION IN V.G. KOROLENKO'S CREATIVE HERITAGES

The article exposes the values of religion in Ukrainian society. On the basis of the memoirs of a famous writer, social activist and human rights activist of the late XIX – early XX century. Vladimir Galaktionovych Korolenko, including his «Letters» for 1879-1921 biennium and «Diary» for the 1917-1921 biennium, the author concludes that this religion is a fundamental social values, as only true religion – the main factor in consolidating society, and the attack on it could lead him to moral savagery.

Key words: religion, faith, value, value orientation, dogmatism.

Spiritual and value orientations have always been an important factor in the development of any civilization. Their place in the life of a society is determined by various factors: level of social development, social consciousness, culture, traditions and influence of neighboring states.

In today's world, the role of religion and its value in each society is quite significant, although we should bear in mind that much depends on the possibility of any religion to adapt to modern realities in the fast-paced modern world.

Majority of historians, philosophers and politicians studied the impact of religious factors on society and the value of religion. This issue wasn't passed by Volodymyr Galaktionovych Korolenko, a well-known writer, activist and rights defender of the late XIX – early XX century, who outlined his views on the subject in his «Letters» for 1879-1921 and his «Diary» for 1917-1921.

Among latest studies and publications which discuss the submitted problems, we would point out the work of P. Negretov and P. Yamchuk who in their articles focused on the religious quest of V.G. Korolenko. Thus, P. Negretov, in his article “Religious searches of Korolenko, or Fausts and Wagners”

© Я. Є. Блоха, 2015

<http://dx.doi.org/10.5281/zenodo.35300>

by analyzing V. Korolenko's search for true religion, says that "V. Korolenko recognizes the principle of faith but does not recognize the dogmatism. He believed that faith improved with the growth of knowledge. At the end of the nineteenth century, it became clear that the Christian religion could not stand collision with science, with all the amount of knowledge available to the modern man. This load was too heavy for the man but he couldn't leave it, so a new faith shall appear to which this knowledge shall not be ballast but one of the driving forces. When the old faith dies and the new is not yet born, it's time for merciless skepticism, the destruction in the name of future creation [5, p.291].

Among the most recent studies devoted to the characterization of V. G. Korolenko's philosophical views, we will dwell on the articles by Ph.D. P. Yamchuk «Ukrainian Christian- humanist philosophy as a form of resistance to the theory and practice of the radical post-Enlightenment», «V.G. Korolenko's Christian humanist diary: philosophical, ideological and existential retrospection in the perception of the XXI century» and «Volodymyr Korolenko's «Diary» and universal humanitarian problem of understanding the philosophical and existential realities of the radical post-Enlightenment»[6], in which the author examines Christian humanist philosophical universe of resistance to the theory and practice of the radical post-Enlightenment found in V.G. Korolenko's ideas and being, and examines the philosophical principles of his activity in the context of the revolutionary post-Enlightenment era of 1917-1921, focusing on the inherently Ukrainian spiritual baroque bases of the world view and being of the thinker, that were manifested in his assessment of the reality of critical years that Ukraine was going through. These works study the philosophical dimension of spiritual, intellectual and social opposition of V. Korolenko to the era of revolutionary violence that was ideologically alien to him. According to the researcher, V. Korolenko's «Diary» of 1917-1921 as an ideological factor confirms the philosophical location of the author; the latter was, to a certain extent, Ukrainian baroque transcendent Christian deprived by the nineteenth century post-Enlightenment atmosphere of the fundamental principle of identification of morality with Ukrainian Christianity sacred tradition in semantic space of the Ukrainian people's ideas, radicalized and embodied in the life, and genetically related not with Ukrainian Christian-conservative discourse, but with the eighteenth-century French Enlightenment and the eighteenth-century German social doctrine.

However, these researchers focus on V. G. Korolenko's search of true religion and inherently Ukrainian baroque spiritual bases of the thinker's world view and being, not examining spiritual and value orientations in V.G. Korolenko memoiristics, including his «Letters» for 1879-1921 and his «Diary» for 1917-1921.

The objective of this paper is characteristic of religion as a basic value orientation of Russian (Soviet) society based on the memoirs of Volodymyr Galaktionovych Korolenko, including his «Letters» and «Diary» for 1879-1921. According to Victor Ivanovych Losiev, head of Manuscripts Section of the State Library, V.G. Korolenko kept diaries almost all his active social and creative life, so obviously they can be regarded as a reflection of his political, philosophical and religious views. This is confirmed by his own words, addressed to Russian teacher, developer of the principles of free education, founder of the «space pedagogy», author of one of the world's first «Declaration of the Rights of the Child» (1917) Kostyantyn Mykolayovych Wentzel: «I would have crossed it all, if I wrote for print» [4].

Disagreeing with the followers of the teachings of Marx, V.G. Korolenko strongly objected the ideas on religion of the founders of Marxism who considered it a means of oppression of men by authorities. This meant Marx's view of religion as an «opiate of the people». Developing this idea, Lenin wrote that religion is a type of spiritual oppression and oppression of humanity by religion is only a product of economic yoke within society. Here, we can clearly see ideological opposition by the Marxists to any religion as such. Considering it elementary, as they named it, addition to the basis, they argued that in contexts of a new basis (the bright future of socialism and communism after the proletarian revolution) there was no place for religion.

December 5, 1917 in his «Diary», the thinker characterizes religion as one of the main consolidating factors of society, the skeleton, which can be the core unifying it into a single integrated organism: «Our psychology, psychology of the Russian people, is a body without skeleton, soft-bodied and unstable. The Russian people are ostensibly religious. But now one can see religion nowhere. Nothing is a sin. It's inside of the people. The same is about intellectuals. Success is everything. We rush towards success like a flock. This is awesome: we have no faith which could be stable, strong, and holiest throughout temporary setbacks and successes. For us, «there is no 'sin' in taking part in any falsehood which flourishes today. And because of it our intellectuals veil their march-back by comparisons and sophistries and alters the truth instead of telling brave and eventual truth to the «sovereigns of the people» when they are clearly wrong and let themselves to be brought to the path of lies and infamy» [4].

Values of faith were important to V. Korolenko because, first of all, religious faith which is perceived primarily as an ethical value that deters bad behavior, provides peace of mind by providing strength and hope, creates a sense of mercy, compassion and kindness. As A. Kolodny appropriately noticed, «in popular mind faith in God was not slavery faith (such characteristics is too one-sided) but belief in the value and sanctity of the highest

Good. It really was able to encourage good behavior and put a psychological barrier to evil deeds. Actually, the highest requirement of God to the people is «Hasten to do good!» [1, p.644].

As a philosopher, whose spiritual biography combines Ukrainian Christian principle and experience of the nineteenth century, V. Korolenko occupied a special position on faith in God, which was consistent with the spirit of the post-Enlightenment much less than Ukrainian Christian conservative tradition. Analyzing the article «Communism and religious rites», published in the newspaper «Pravda», issue No. 104 dd. May 15, 1921, Korolenko states in his record dd. May 27, 1921 that any society needs religion noting that «... it was a big mistake of communism to declare war on religion. Surface materialism (and now we have no other materialism to do with) already reveals all its superficiality. The world which is made up of atoms like of bricks, whose physical properties determine the universe, even now, when the atom tends to infinity, in its turn opens the same infinity for inquisitive human mind and the universe becomes a mystery again. Certainly, it is not that mystical religion allowing the wonders and enchantments, but still it is again ... infinity» [3, p.389-390]

Foundations of the religious life in the Russian Empire of the late nineteenth – early twentieth century were undermined by distribution of Marxist philosophical materialism, according to which matter, nature, life are an objective reality that exists outside and independently of consciousness, that matter is primary because it is the source of sensations, perceptions and consciousness, and consciousness is derived as the reflection of matter; that thinking is a product of matter which reached a high degree of perfection. Gradual shift of universal public, spiritual and moral values to the background and their replacement by material, including substantive, values forced V. Korolenko seek a solution in a return to spiritual and religious value orientations.

Religious search of the thinker testified the transcendence of his corner positions which were the most clearly proved under the trials of 1917-1921. Not belonging to any of the churches, in his thinking he wasn't alienated from the essentially religious categories, but nonconformity he showed interacted with them and enriched domestic dimension of world Christianity. It was a remarkable fact that in the imperial post-Enlightenment even of the moderate period that was an era of relatively liberal autocratic reign of Nicholas II, such God-seeking theory of the thinker did not find the slightest sympathy, or at least, a positive response among the intellectual classes, who declared their liberalism and hence tolerance to other philosophical universe [6, s.37].

Reflecting on issues related to the role and place of Christian conservative dominance in the Ukrainian community of radical post-Enlightenment period and values of faith, V. Korolenko wrote down: «In general, persecu-

tion of faith is very unpopular. The results are quite opposite: churches are overcrowded, those who come for confession before Easter are incredibly numerous. Even priests pulled themselves together: some zeal to persecuted ideas appeared» [3, p.181]. Conservative Christian dominant of public spiritual resistance to atheistic violence is obvious, because the semantic center of such resistance is zeal for the faith and the eternal desire to protect the persecuted church that is directly identified with the perennial essence of Ukrainians as a social and cultural phenomenon.

Thus, analyzing Korolenko's memoirs, including his «Letters» and «Diaries», it can be concluded that in his interpretation, religion is indeed one of the main social values, because only a true religion is the main consolidating factor of society. As the philosopher notes in his article «Declaration» by V.S. Solovyov: On the history of the Jewish question in the Russian press» which in 1909 was not accepted for publication by censorship, «enhanced inciting ethnic and religious hatred, so opposite to the spirit of true Christianity, suppressing the sense of justice and humanity, fundamentally corrupts society and can bring it to moral savagery, especially in this period marked by decadence of humane feelings and weakness of the legal principle in our lives» [2]. For V. Korolenko, faith in God as a way to save mankind, conservative identity protection from any non-sacral influence was the most important in religious values.

Prospects for further development of this study consist in considering by the author of the thinker's interpretations of basic value orientations in different philosophical and religious directions (the legacy of Socrates and Plato (Classical Ancient philosophy), M.Montaigne (philosophy of the Renaissance), Voltaire (French Enlightenment philosophy), John Stuart Mill and Jean-Marie Guyau (philosophy of the early nineteenth century), Buddhism, Christianity, Islam.

References

1. Академічне релігієзнавство: підруч. [для студ. вищ. навч. закл.] / [за наук. ред. А.М. Колодного]. – К.: Світ знань, 2000. – 862 с.

2. *Короленко В.Г.* «Декларация» В.С. Соловьева: К истории еврейского вопроса в русской печати / Владимир Галактионович Короленко // Короленко В.Г. Собрание сочинений: В 5 т. – Л.: Художественная литература. Ленингр. отд-ние, 1989-1990. – Т.3: Рассказы, 1903-1915. Публицистика. Статьи. Воспоминания о писателях; сост. и подгот. текста Б. Аверин. – 1990. – 719 с. [Электронный ресурс]. – Режим доступа к ист.: <http://www.vehi.net/soloviev/korolenko.html>

3. *Короленко В.Г.* Дневник. Письма. 1917-1921 / Владимир Галактионович Короленко. – М.: Советский писатель, 2001. – 544 с.

4. *Короленко В.Г.* Собрание сочинений: в 10-и т. / Владимир Галактионович Короленко – М.: Гослитиздат, 1953–1956. Т.10: Письма. 1879–1921. – 1956. – 717 с. [Электронный ресурс]. – Режим доступа до дж.: http://az.lib.ru/k/korolenko_w_g/text_0890.shtml

5. Негретов П. Религиозные искания Короленко, или Фаусты и Вагнеры / П. Негретов // Вопросы литературы. – 1999. – Вып. 6. – С. 290–298.

6. Ямчук П.М. «Щоденник» Володимира Короленка й універсальна гуманітарна проблема осмислення філософсько-буттєвих реалій доби радикального постпросвітництва / П.М. Ямчук // Філософські обрії. Науково-теоретичний журнал Інституту філософії імені Г.С.Сковороди НАН України та Полтавського національного педагогічного університету імені В.Г.Короленка. – Випуск 25. – К.-Полтава, 2011. – С.22-42.

Блоха Я.Є.

РЕЛІГІЯ ЯК ПРОВІДНА ДУХОВНА ЦІННІСНА ОРІЄНТАЦІЯ В ТВОРЧІЙ СПАДЩИНІ В.Г. КОРОЛЕНКА

У статті розкриваються значення духовно-ціннісних орієнтацій в українському суспільстві кінця XIX – початку XX ст. На основі аналізу мемуарів відомого мислителя, громадського діяча і правозахисника Володимира Галактіоновича Короленка, зокрема його «Листів» за 1879-1921 рр. та «Щоденника» за 1917-1921 рр., автор доходить висновку, що, в інтерпретації мислителя релігія дійсно є однією з основних суспільних ціннісних орієнтацій, адже лише справжня релігія виступає головним консолідуючим фактором у суспільстві. На думку гуманіста, посилене розпалювання національної і релігійної ворожнечі, настільки супротивної духу справжнього християнства, придушуючи почуття справедливості й людяності, в корені розбещує суспільство і може привести його до морального здичавіння, особливо при нині вже помітному занепаді гуманних почуттів і при слабкості юридичного начала в житті соціуму кінця XIX – початку XX ст.

Найважливішою в системі релігійних цінностей для В. Короленка була віра в Бога як шлях до порятунку людства, консервативного захисту індивідуальності від будь-якого виду несакрального впливу.

Ключові слова: релігія, віра, цінність, ціннісна орієнтація, догматизм.

Блоха Я. Е.

РЕЛИГИЯ КАК ВЕДУЩАЯ ДУХОВНАЯ ЦЕННОСТНАЯ ОРИЕНТАЦИЯ В ТВОРЧЕСКОМ НАСЛЕДИИ В. КОРОЛЕНКО

В статье раскрываются ценности религии в украинском обществе. На основе анализа мемуаров известного писателя, общественного деятеля и правозащитника конца XIX – начала XX в. Владимира Галактионовича Короленко, в частности его «Писем» за 1879-1921 гг. и «Дневника» за 1917-1921 гг., автор делает вывод, что именно религия является одной из основных общественных ценностных ориентаций, ведь только настоящая религия – главный консолидирующий фактор в обществе, а наступление на нее может привести его к морального одичания.

Ключевые слова: религия, вера, ценность, ценностная ориентация, догматизм.

Надійшла до редакції 12.11.15 р.