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**AUTHOR CONCEPT OF THE IMAGE OF RUSSIA IN LYON FEUCHTWANGER'S WORKS**

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**Abstract**

The article proves that in the conditions of the most complicated geopolitical situation in the modern world, which entailed a confrontation between Russia and the West. On the one hand, it is continued an interest in a country with a distinctive culture and mentality unknown to foreigners; on the other hand, an analysis of Russia's image abroad seems particularly relevant to modern science. In the author's concept of Lion Feuchtwanger, the image of Russia is represented by the models "Russia is a happy country", "Russia is a hospitable country", "Russia is a lack of comfort", "Russia is a planned structure of the state structure", "Russia is the present / future time", "Russia is legal state", "Russia is education", "Russia is the struggle / construction", "Russia is patriotism".

**Keywords**

Image – Lion Feuchtwanger – Russia – The West – Soviet state – Happy country

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## Introduction

A special increase of interest in Russia in the West and, consequently, a social request for literary and journalistic works about it written by “eyewitnesses” was observed in the 1920-ies and 1930-ies, when the young Soviet state was actively implementing the revolutionary “social experiment”. The leadership of the USSR supported this interest in the search for foreign “friends of the regime”, actively inviting prominent cultural figures of the West, primarily writers and publicists, visit the country. Herbert Wells, Bernard Shaw, Walter Benjamin, Emil Ludwig, Henri Barbus, Romain Rolland, Andre Gide, Lyon Feuchtwanger and others became the guests of Russia during the indicated period. Depending on the conceptual content of the Soviet Union images presented by these authors on the pages of their works domestic censorship labeled them quite clearly until the end of the twentieth century: a two-color scale “friend – enemy” was used, except with the assumption of the formula “a friend, who but did not understand something”<sup>1</sup>. Lyon Feuchtwanger was assigned to the last, most controversial category.

## Problem statement

On the pages of the essay “Moscow 1937” Lyon Feuchtwanger presents his own concept of the image of Russia very capaciously, which is fundamentally different from previously modeled in the West. This concept was based on personal observations of the author during his stay in the USSR, as well as on the study of sources – the documents containing reliable facts (according to Feuchtwanger) about the Soviet country.

## Problem discussion

### “Russia is a happy country” model

The most important component of the image of Russia presented by Feuchtwanger, which is first of all striking to the visiting observer, and therefore it is the first one to be mentioned in the work, is conceptualized in the concept of a “happy country”: “Yes, the whole huge city of Moscow breathed with satisfaction and harmony and, moreover, happiness”, – the writer states<sup>2</sup>. And then, in the course of his observations and conclusions presentation about Soviet Russia, the author returns to this characteristic: “Who has eyes, which can see, who has ears, which can distinguish genuine human speech from false speech, the one must feel at everywhere that people, telling in every corner of the country about their happy life, are not saying empty phrases”<sup>3</sup>. Towards the end of the work, the thesis about the “happy life of Soviet people” becomes a refrain: “Workers, Red Army commanders, students, young peasant women – all in the same terms talk about how happy their lives are, they are buried in this optimism as speakers and as listeners”<sup>4</sup>. Thus, optimism and a sense of happiness by the people who inhabit the country were laid by Feuchtwanger as the basis for the image of Russia during the period he studied (1937).

<sup>1</sup> L. Feuchtwanger “The Moscow of 1937” / A. Zhid A., L. Feuchtwanger. Two views from abroad: Zhid. A. Return from the USSR. Feuchtwanger L. “The Moscow of 1937” (Moscú: Politizdat, 1990), 3

<sup>2</sup> L. Feuchtwanger Collected Works. Translation from German, V. 1, Moscú: Foreign literature, 1988), 189

<sup>3</sup> L. Feuchtwanger, Collected Works... 190.

<sup>4</sup> L. Feuchtwanger, Collected Works... 256.

Moreover, the happiness that is characteristic of Soviet society is defined by the author as “infecting”. He claims that, first of all, youth spreads around “an infectious sense of strength and happiness”<sup>5</sup>. Arguing his conclusion, Feuchtwanger writes: “When, for example, a young student at a higher technical school who was just a factory worker just a few years ago tells me: “A few years ago I could not write a Russian phrase correctly, and now I can discuss with you in German about the organization of an automobile factory in America”, or when a girl from the village, full of joy, reports to the meeting: “Four years ago I could neither read nor write, and today I am talking with Feuchtwanger about his books”, then their joy is legal. It follows from such a deep recognition of the Soviet world and understanding of their own place in this world that the feeling of happiness they experience is also transmitted to the audience”<sup>6</sup>. “Looking at young people, you understand the faith of Soviet citizens in their future, the faith that helps them not to notice the shortcomings of the present,” summarizes Feuchtwanger<sup>7</sup>. Belief in the future is another key component of the image of Russia in the 1930-ies, depicted by a German writer and publicist.

It is important to note that this “mass happiness” is felt in Soviet Russia not “in connection with”, but “despite”, because, quoting L. Feuchtwanger, “there is still a lack in Moscow of much that seems necessary to us in the West. Life in Moscow is in no way as easy as the leaders would like it to be”<sup>8</sup>.

#### **“Russia is a hospitable country” model**

An important characteristic of Russia is hospitality for Feuchtwanger. “An abundance of refreshments is striking, with which people with limited means welcome an unexpected guest. True, this plentiful and benign food is often prepared without love of work and without art”, – the author of the essay notes<sup>9</sup>.

Satiety of the population can also be recognized as an essential feature of the image of Russia depicted by Feuchtwanger. “The Muscovite likes his food – after all, his table has been so well covered only recently. For two years, from 1934 to 1936, food consumption in Moscow increased by 28.8% per capita, and if we take pre-war statistics, then from 1913 to 1937, meat and fat consumption increased by 95%, sugar – 250%, bread – 150%, and potatoes – 65%. It is not surprising that after so many years of hunger and deprivation, the Muscovite’s nutrition seems perfect”, the writer claims<sup>10</sup>.

#### **“Russia - lack of comfort” model**

The characteristic of Russia of the second half of the 1930-ies, especially vivid for the Western observer, is the lack of comfort. According to Feuchtwanger’s observations: “If someone, a woman or a man, wants to be well and tastefully dressed, he must spend a lot of work on it, and yet he will never reach his goal. Once I gathered several people, there was one very well-dressed actress among them. They praised her dress. “I lent it at the theater”, she admitted<sup>11</sup>.

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<sup>5</sup> L. Feuchtwanger, *Collected Works...* 193.

<sup>6</sup> L. Feuchtwanger, *Collected Works...* 198.

<sup>7</sup> L. Feuchtwanger, *Collected Works...* 199.

<sup>8</sup> L. Feuchtwanger, *Collected Works...* 200.

<sup>9</sup> L. Feuchtwanger, *Collected Works...* 201.

<sup>10</sup> L. Feuchtwanger, *Collected Works...* 202.

<sup>11</sup> L. Feuchtwanger, *Collected Works...* 203.

The lack of comfort is largely determined by the housing need ascertained by the writer: "A significant part of the population lives crowded, in tiny wretched little rooms that are difficult to ventilate in winter. We have to queue in the toilet and to the water supply. Prominent politicians, writers, scientists with high salaries live more primitively than some petty bourgeois in the West. Despite this, they are satisfied"<sup>12</sup>.

Already at this stage of the analysis, one should pay attention to Feuchtwanger's interest in diametrically opposite, at first glance, combination of traits in a single image: happiness, satisfaction in the absence of comfort, which is so important for Western society: "I often asked myself, especially during the first weeks of my stay, should these inconveniences of everyday life affect negatively the satisfied mood of Soviet citizens, about which I spoke above. No, they don't act. For many years, Soviet people suffered extreme hardships and have not forgotten the time when they constantly lacked light and water and had to stand in lines for bread and herring. Their business plans were correct and eliminated these major flaws; in the near future, minor flaws that prevent them today will also disappear. Muscovites joke on these minor troubles, their severities are good-natured, and sometimes spiteful, but these minor inconveniences do not overshadow from them the things that only life in the Soviet Union can give, and if you dwell on these small inconveniences for too long, then Muscovites go on the offensive, asking the question: how can one live in a capitalist country?"<sup>13</sup>.

The image of Russia according to Feuchtwanger is dialectical in nature. Happiness in Soviet society is felt by all the more sharply the more sharply the "unhappy life in the West" is not accepted here. "How can you live", they ask me, "in such morally bad air that you have to breathe there?" Even if you personally have the opportunity to work there in comfort and silence, are you really not worried about the need that surrounds you, which could be eliminated by a rational settlement of things? Are you not annoyed by the sheer nonsense surrounding you? How can you make life in a country whose economy is determined not by rational planning, but by a thirst of loners for profit? Are you really not worried about the feeling of insecurity, temporality, decline? But look at the youth of the capitalist countries and compare it with ours. How many of the young people in the West have the opportunity to choose a profession that matches their desires and abilities; and who does not have this opportunity in our country? How many of the young people are free there from the following troubles: what will happen to me, what should I fight for, is not the future before me empty, is it more a threat than a hope for me?"<sup>14</sup>. The void and nonsense of life in the West is opposed by a reasonably regulated life filled with deep meaning in the public consciousness of Soviet Russia.

"Russia – the planned state structure" model. Russia, examined by Feuchtwanger's inquiring gaze, has a characteristic regularity: "The obvious regularity of the economy and the entire state structure compensates an individual for the inconvenience he experiences in his personal life, if he even notices these inconveniences; a striking contrast between the past and the present makes us forget about these deprivations"<sup>15</sup>.

Reasonable planning determines, in the understanding of L. Feuchtwanger, the development of Russia: "Every day is getting better and better. And these people know

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<sup>12</sup> L. Feuchtwanger, Collected Works...

<sup>13</sup> L. Feuchtwanger, Collected Works... 208.

<sup>14</sup> L. Feuchtwanger, Collected Works... 210.

<sup>15</sup> L. Feuchtwanger, Collected Works.... 211.

that their prosperity is not the result of favorable conditions that could change, but the result of reasonable planning”<sup>16</sup>. According to the author of the essay, “a reasonable beginning, which has left its mark on the entire life of the Soviet Union, is especially pronounced in the magnificent plan for the reconstruction of Moscow”: “Perhaps, the essence of the Soviet Union has not been revealed so fully and deeply as on the model of the future Moscow installed on construction exhibition. Here, from the very beginning, everything is built expediently, plannedly, reasonably, and meaningfully”<sup>17</sup>.

“Always serve the whole!” – the principle of life in the new Russia, emphasized by Feuchtwanger<sup>18</sup>. At the same time, the planned development of this whole is a clear achievement of the “giant state”, as the author of the essay calls the USSR<sup>19</sup>.

### **“Russia – present / future” model**

Further along the text of the work, Feuchtwanger deploys his conceptual vision of Soviet Russia with the help of a figurative images in which the present and future of the country are indicated by the author in paired images: “foundation – building”, “sowing – harvest”: “Everyone understands that, before making one's home comfortable, it is necessary to lay its foundation. First, it was necessary to establish the extraction of raw materials, build heavy industry, make machines, and then move on to the production of consumer goods and finished products. Soviet citizens understood this and patiently endured hardships in their private lives. Now it becomes obvious that the plan was developed correctly, that the sowing was carried out rationally and can bring a rich, happy harvest”<sup>20</sup>. The considered series of images allows us to highlight within the author's concept of Soviet Russia the deep harmony, integrity and interconnectedness of everything that happens in the fate of the country during Feuchtwanger's period (from the moment the revolutionary project was launched).

On the whole, the conceptual is the opposition of the “hopeless past” to the “happy present” in the image of Russia<sup>21</sup>. Moreover, according to the author: “Most of all, the difference between a hopeless past and a happy present is felt by the peasants, who make up the vast majority of the population”<sup>22</sup>. So again on the pages of the essay the theme of life happiness in the Soviet country is updated.

According to Feuchtwanger, the new Russia is characterized by trust in its leadership: “The consciousness that the state does not tear away the majority of consumer goods in favor of a small minority, but, on the contrary, effectively helps the whole society with the most reasonable methods, this consciousness, reinforced by twenty years of experience, has entered the flesh and blood of the entire population and has generated such confidence in the leadership, which I have never had to observe anywhere”<sup>23</sup>.

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<sup>16</sup> L. Feuchtwanger, Collected Works... 211.

<sup>17</sup> L. Feuchtwanger, Collected Works... 212.

<sup>18</sup> L. Feuchtwanger, Collected Works... 213.

<sup>19</sup> L. Feuchtwanger, Collected Works... 214.

<sup>20</sup> L. Feuchtwanger, Collected Works... 215.

<sup>21</sup> L. Feuchtwanger, Collected Works... 218.

<sup>22</sup> L. Feuchtwanger, Collected Works... 219.

<sup>23</sup> L. Feuchtwanger, Collected Works... 223.

### **“Russia – the rule of law” model**

Feuchtwanger Russia is a truly democratic power: “The state is us. The feeling of unconditional security, the calm assurance of each person that the state really exists for him, and not only he exists for the state, explains the naive pride with which Muscovites speak about their factories, their agriculture, their construction, their theaters, and their army. But most of all they are proud of their youth. The youth are truly the strongest asset of the Soviet Union. They live firmly, confidently, and calmly: they feel themselves an organic part of the wise whole”<sup>24</sup>. The integrity of the Soviet state and society structure as a “wise whole” is another essential component of the image of Soviet Russia.

Russia is also the state of law for the German writer who studies it inquisitively. Convinced of this personally, in order to present irrefutable evidence to this, Feuchtwanger cites whole extracts from the Constitution of the Union of Soviet Socialist Republics – in particular, from the chapter 10 “Fundamental rights and duties of citizens” (the Articles 118-121): “Article 118. The citizens of the USSR have the right to work, that is, the right to receive guaranteed paid work in accordance with its quantity and quality.

The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the elimination of unemployment”<sup>25</sup>, etc.

Further, the author proceeds from citing the fragments of the text of the Basic Law of the USSR to its integral qualitative assessment: “Thus, the difference between the usual constitutions of democratic countries and the Constitution of the Soviet Union is that although other constitutions declare the rights and freedoms of citizens, but the means by which these rights and freedoms could be exercised are not indicated, while the Constitution of the Soviet Union even lists the facts that are the prerequisites for genuine democracy; because without a certain economic independence, the free formation of opinions is impossible, and the fear of unemployment and impoverished old age and the fear for the future of children are the worst opponents of freedom”.

“Not paper, but reality”, – such is Feuchtwanger’s conclusion about the Constitution of the USSR, the articles of which (118-121) “are undeniably the prerequisites for the implementation of democracy”<sup>26</sup>.

The German writer considers Russia as an organically organized rule-of-law state with implemented democracy, and he reproduces this image with a sufficient variety of examples and details on the pages of the essay “Moscow 1937”.

### **“Russia – education” model**

Besides, according to Feuchtwanger, Russia is an enlightened, reading country. The author of the essay is convinced: “It is a real joy for the writer to realize that his books are in the libraries of these young Soviet people ... In the West, in most cases, books are only a cultural pastime, a luxury. But it seems as if there are no boundaries for the reader of the Soviet Union between the reality in which he lives and the world of his books.

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<sup>24</sup> L. Feuchtwanger, Collected Works... 224.

<sup>25</sup> L. Feuchtwanger, Collected Works... 228.

<sup>26</sup> L. Feuchtwanger, Collected Works... 229.

He treats the characters of his books as living people around him, argues with them, chastises them, sees reality in the events of a book and in its people"<sup>27</sup>. Further Feuchtwanger appeals to personal experience: "I have repeatedly had the opportunity to discuss my books in factories with the collectives of readers. There were engineers, workers, and office workers. They knew my books very well; some places are even better than myself. It was not always easy to answer them. They, this young peasant and working intelligentsia, ask very unexpected questions, defend their point of view respectfully, but stubbornly and decisively ... It is very useful to talk with such an audience". Curiosity, extensive reading, and keen on reading is a characteristic feature of the Soviet "worker-peasant intelligentsia", seen by Feuchtwanger during his stay in the USSR. This feature does not leave indifferent the writer, who clearly sympathizes with a wide circle of readers, to whom his works are "better known than to himself"<sup>28</sup>.

The author repeatedly turns to the thirst for reading as a specific characteristic of the Soviet society members in the course of his narrative about Russia of the 1930-ies. The essay emphasized that "the thirst for reading among Soviet people is difficult to imagine at all". At the same time, "newspapers, magazines, books – all this is swallowed, not in the least satisfying this thirst". Feuchtwanger is amazed at the real and planned circulation of the central Soviet newspapers – in particular, the "most common Moscow newspaper Pravda". An excursion to the printing house of this newspaper allowed the writer to find out that at the time of his visit to the USSR, "Pravda" was published in two million copies only. However, "there are another five million applications of subscribers, and as soon as paper mills will be able to supply the printing house with paper", the circulation will be increased to the required rate<sup>29</sup>.

The author also states that the circulation of the publication of fiction is "grandiose": such that "they force foreign publishers to open their mouths wide". According to Feuchtwanger, the circulation of Pushkin's works exceeded thirty-one million copies by the end of 1936; the books of Marx and Lenin were issued in larger circulations; only the lack of paper limits the numbers of print runs of books by popular writers<sup>30</sup>. Moreover, "books are something valuable, although they are sold at very cheap prices"<sup>31</sup>. Feuchtwanger calls serious the following statement: "You can leave the money unlocked, but please keep your books locked"<sup>32</sup>.

Revealing the specific features of Soviet people that distinguish them from the Western type, the writer points to a high degree of empathy to literary heroes: "Soviet readers show a deeper interest in the book than the readers of other countries, and that the characters of the books live real life for them. The heroes of a read novel become the same living creatures in the Soviet Union as any person participating in public life"<sup>33</sup>.

Feuchtwanger seems to have a phenomenal public interest in scientific literature: "A new edition of Kant's works, published in 100,000 copies, was sold immediately. The theses of the deceased philosophers arouse the same debate around themselves as some urgent economic problem that is of vital importance for every person, and they argue about

<sup>27</sup> L. Feuchtwanger, Collected Works... 230.

<sup>28</sup> L. Feuchtwanger, Collected Works... 231.

<sup>29</sup> L. Feuchtwanger, Collected Works... 233.

<sup>30</sup> L. Feuchtwanger, Collected Works... 233.

<sup>31</sup> L. Feuchtwanger, Collected Works... 234.

<sup>32</sup> L. Feuchtwanger, Collected Works... 234.

<sup>33</sup> L. Feuchtwanger, Collected Works... 234.

the historical person as hotly as if the issue concerns the qualities of the currently working people's commissar"<sup>34</sup>. The author of the essay "Moscow 1937" sums up the following: "Soviet citizens are indifferent to everything that has nothing to do with their reality, but, once having found that such a thing has something to do with their reality, they make it live an extremely intense life, and the concept of "inheritance", which they use very willingly, acquires some kind of highly tactile character in them"<sup>35</sup>.

Moreover, Russia, the image of which is created by Lyon Feuchtwanger, is a creatively gifted country: "Soviet people are the best in the world, the most courageous, the directors and musicians full of responsibility"<sup>36</sup>. At the same time, the writer considers the responsibility for his works to be one of the most important qualities for the creator.

### **"Russia – struggle / construction" model**

Feuchtwanger associates the image of Russia with the motives of struggle and construction. Moreover, the struggle is the past of Soviet Russia, and the construction is its present. In this regard, at the present stage of Russia, the most responsible builders of the "communist future" are needed: "The young history of the Union clearly breaks down into two eras: the era of struggle and the era of construction. Meanwhile, a good wrestler is not always a good worker, and it is not at all necessary that a person who has done great things during the civil war should be fit during the construction period. However, it is natural that everyone who had merits in the struggle for the creation of the Soviet Union continued to claim a high post in the future, and it is also natural that well-deserved fighters were involved in the construction, only because they were reliable. However, now the civil war has long become history; good fighters who turned out to be worthless workers were removed from their posts, and it was clear that many of them became the opponents of the regime"<sup>37</sup>. This is the course of the German writer's discussions about the inevitable appearance of "extra" people in the USSR, the opposition to the authorities - the topic that is very important for the author himself, but it remains on the periphery of this study in accordance with its subject field.

Thus, for Feuchtwanger, "the Soviet Union has two faces": "In the struggle, the face of the Union is severe ruthlessness, sweeping all opposition from its path. Its face is democracy in creation, which it declared to be its ultimate goal in Constitution"<sup>38</sup>. The severe ruthlessness of the opposition in the course of the further construction of a truly democratic state, generating a "two-faced" image on the pages of the essay "Moscow 1937", is dialectically related in the conceptual vision of Russia by a German writer.

### **"Russia – patriotism" model**

Feuchtwanger pays particular attention to the patriotism that characterizes Soviet people. The author calls this trait "patriotic vanity", taking into account the specifics of its cultural-psychological type<sup>39</sup>. To justify it fully, Feuchtwanger declares: "The young people, at the cost of unheard sacrifices, created something very great, and here this people

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<sup>34</sup> L. Feuchtwanger, Collected Works... 235.

<sup>35</sup> L. Feuchtwanger, Collected Works... 235.

<sup>36</sup> L. Feuchtwanger, Collected Works... 236.

<sup>37</sup> L. Feuchtwanger, Collected Works... 238.

<sup>38</sup> L. Feuchtwanger, Collected Works... 242.

<sup>39</sup> L. Feuchtwanger, Collected Works... 243.

stands before his creation, still not completely believing in it, rejoices at what has been achieved and expects all the strangers to confirm to him how wonderful and grandiose his achievements"<sup>40</sup>.

Moreover, the writer also refers to the notorious conformism of Soviet people to patriotism: "In general, the conformism of Soviet people comes down to their universal ardent love for their homeland"<sup>41</sup>.

Thus, Feuchtwanger's essay presents a huge, great, young country, only one of the characteristics of which is the most controversial for contemporaries trying to comprehend its status, and for the author himself: the degree of freedom (the presence or absence of dictatorship in it). It is no coincidence that the writer subtitles a double question: "Freedom? Dictatorship?", further emphasizing that they provoke perhaps the most heated debate "when the conversation about Moscow of the current year (1937) arises"<sup>42</sup>.

According to Feuchtwanger, the acuteness of the issue of freedom in the Soviet state and society is given by a different understanding of this concept in Russia and in the West, and, above all, by the misinterpretation of the statement about freedom from an adherent of the revolution V.I. Lenin: "The opponents of the Soviet Union eagerly cite Lenin's words: "Freedom is a bourgeois prejudice"<sup>43</sup>. They quote wrong. Lenin asserts just the opposite of what they are trying to put in this phrase, borrowed from the article "False speeches about freedom", in which Lenin tells about "...mercilessly exposing of petty-bourgeois democratic prejudices about freedom and equality" ...According to Lenin: "While classes are not destroyed, all talk of freedom and equality is self-deception in general ... As long as private ownership of the means of production remains ... it's useless to talk about real freedom for a person – and not for an owner – about a real equality of people - and not about hypocritical equality of an owner and poor, well-fed and the hungry, an exploiter and the exploited"<sup>44</sup>. "This understanding of freedom is an axiom for a Soviet citizen," Feuchtwanger concludes. "The freedom that allows the government to be abused publicly may be good, but he considers that freedom that frees him from the threat of unemployment, from poverty in old age and from the concern for the fate of his children is even better"<sup>45</sup>. Thus, "freedom-security" as the derivative of a high degree of concentration of power in the USSR and its control over all manifestations of personal and social activity, interpreted in the West as a dictatorship, are presented as the markers of "free Soviet society" according to Feuchtwanger<sup>46</sup>.

Denying the dictatorship in the Russia he studied, the German writer does not see in it the personality cult of Stalin, noting only "excessive enthusiasm" for the leader, "sincere excessive worship" of him, connected with the fact that "people feel the need to express their gratitude, their infinite delight". "They really think that everything that they have and what they are, they owe to Stalin," Feuchtwanger explains<sup>47</sup>. The author's conclusion is quite logical in the light of his judgments: "Although this deification of Stalin may seem strange to the arrivals from the West, and sometimes repulsive, still I haven't found any

<sup>40</sup> L. Feuchtwanger, *Collected Works*... 243.

<sup>41</sup> L. Feuchtwanger, *Collected Works*... 244.

<sup>42</sup> L. Feuchtwanger, *Collected Works*... 245.

<sup>43</sup> L. Feuchtwanger, *Collected Works*... 246.

<sup>44</sup> L. Feuchtwanger, *Collected Works*... 246.

<sup>45</sup> L. Feuchtwanger, *Collected Works*... 246.

<sup>46</sup> L. Feuchtwanger, *Collected Works*... 246.

<sup>47</sup> L. Feuchtwanger, *Collected Works*... 247.



signs indicating the artificiality of this feeling. It grew organically, along with the successes of economic construction"<sup>48</sup>. Thus, Feuchtwanger assesses the attitude towards Stalin in Soviet society as natural, fully justified by his merits to the state.

## Conclusions

Thus, the studies of the image of Russia created on the pages of the work of the German writer Lyon Feuchtwanger "Moscow 1937" are associated with a particular urgency of the problem of maintaining and strengthening the cultural dialogue between Russia and the West. Lyon Feuchtwanger represents the image of Russia in the essay "Moscow 1937" the conceptual content of which is in Feuchtwanger's presentation boiled down to the following: it is a happy country, shining with lights, hospitable, well-fed, characterized by a lack of comfort (housing needs, etc.), but the country tolerant of this, and systematically developing. It is represented by patriotic, enlightened, reading, creatively gifted people. The motives of struggle and construction are dialectically related in the image of Russia. A giant state, young but great, since it is truly democratic and legal in nature, is likened by Feuchtwanger to a mighty building under construction with an already laid foundation – the world famous tower of Babel, thanks to biblical legend.

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<sup>48</sup> L. Feuchtwanger, Collected Works... 247.

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