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**MENTAL AND LANGUAGE SPACE OF RUSSIAN RELIGIOUS PHILOSOPHICAL DISCOURSE  
OF THE END OF XIX - BEGINNING OF XX**

**ESPACIO MENTAL Y LINGÜÍSTICO DEL DISCURSO FILOSÓFICO RELIGIOSO RUSO  
DEL FIN DEL SIGLO XIX Y PRINCIPIOS DEL SIGLO XX**

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**Abstract**

In article, language of the Russian religious and philosophical discourse of the end XIX– beginning of XX is considered. The originality of the Russian religious Renaissance, which is not either philosophy or literature, is described in traditional understanding. The mythology of a religious and philosophical discourse in which, the myth is way of expression of identity by the writer, his art picture of the world is analyzed. It is proved that the religious and philosophical discourse is a unity of art and philosophical creativity. Forms of representation of a discourse are philosophical poems, philosophical treatises, philosophical dialogues, aphorisms, monographs, articles, etc.

**Keywords**

Religious and philosophical discourse – Language of a religious and philosophical discourse  
Philosophy – Literature

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## Introduction

The Age of the Russian religious renaissance is a unique phenomenon that requires a comprehensive study, including at the lexical-semantic level.

The history of Russian culture, Russian religious and philosophical discourse entered as the Age of syncretic national outlook. This is the time when a writer, philosopher, public and religious figure converged in the face of one thinker.

## Formulation of the problem

Russian religious and philosophical discourse of the late XIX - early XX centuries. It is represented by Russian religious thought, which is not a philosophy in the European tradition, since when comprehending the surrounding reality and man it relies not only on theological and artistic-journalistic traditions, but also on mythologism.

## Development

Creating a myth is a way of self-knowledge and self-determination of religious and philosophical thinkers. P. A. Sapronov<sup>1</sup> (a researcher of the texts of Russian philosophical thought) reveals its main feature. It is to the myth. Only in this aspect, it is possible to determine the originality of Russian thought against the background of European. The forerunners of the scientist never questioned the philosophical nature of Russian philosophy; therefore, the domination of myth eluded their view. As the scientist writes,

"with regard to Sophiology, one must speak not about the philosophical direction, but about something essentially different. Sophiology was developed by Russian religious-philosophical thought with all its essential differences from philosophy itself, and Sophia had a status in it that was not at all or not entirely philosophical reality, but rather a mythologem. Moreover, it is very characteristic and indicative that domestic thought found itself in turning to a mythology, which arose outside the philosophical limits and if philosophy was involved, it was mainly due to the existence of myth in the non-natural reality as a philosophical reality in a foreign conditions"<sup>2</sup>.

If in mythological consciousness, myth is a synthesis of collective consciousness, and then in religious-philosophical discourse it is a way of expressing of individuality<sup>3</sup>.

<sup>1</sup> P. A. Sapronov, Russian philosophy. Experience of typological characteristic (San Petersburgo: Church and culture, 2000).

<sup>2</sup> P. A. Sapronov, Russian philosophy. Experience of typological...

<sup>3</sup> E. A. Balburow, "Interaction of an art and philosophical word in aspect of a discourse", Criticism and semiotics num 10 (2006): 46-51; N. V. Kargina; O. S. Ficenko and E. N. Polyanskaya, "Technology of social manament in organization in the Russia federation: the theoretical aspect", The Turkish online Journal of Design Art and Communication TOJDAC Special Edition (2017): 1970-1979; T. V. Kornilova; V. E. Matveenkov; O. S. and N. V. Chernova, "The role of audio and video means in the training of foreign philologists concerning national vocabulary of Russian language", Journal of Language and Literature Vol: 6 num 4 (2015): 390-392 y Polyanskaya E. N.; Fisenko O. S. and Adonina L. V. "Social Values in Management of Social Work", International Journal of Control Theory and Applications Vol: 10 num 32 (2017): 211-220.

A significant influence on the Russian religious and philosophical discourse was the art of the Silver Age, which reflected and foreshadowed the events that took place in the country. Symbolization represented a new type of artistic thinking. The highest value of symbolization was the idea of life, the acquisition of absolute freedom. Symbolists looked for a compromise between old cultural traditions and new cultural trends. In symbolization philosophy, the symbol is a certain unity, the inexpressible beginning from which culture and life. The symbol is considered as a new form of a word, which adjoins to first-born and makes a life sacrament. It is the carrier of full information, which is connected with an understanding problem. The basis of understanding is the meaning of the word. The source of thinking was unconscious intuition. According to A.G. Gornfeld, the system of

"transcendental idealism naturally had to face the question of expressing in the word the results of this obscure knowledge; the word could not satisfy those who were not satisfied with the logical prose thinking, and who saw the last, highest word of philosophy - in art "...". It is finally determined only in the depths of the human soul. The word is like a vessel, you can pour wine, oil, mercury into it - everything will take the same form, but everything will be essentially different"<sup>4</sup>.

Among the research papers that affect the problems of studying religious and philosophical discourse of the late XIX - early XX centuries, we note the dissertation research by I. V. Anistratenko<sup>5</sup>, who studies the linguistic parameters of a group language personality on the example of the collection "From the Depth", a collection of articles about the Russian revolution. Mental-linguistic space of the Russian religious and philosophical discourse of the late XIX – early XX century, is practically unexplored.

A feature of the discourse language of the late XIX – early XX centuries, is a genre affiliation of texts: from large treatises to small essays, poems and aphorisms. Religious-critical discourse also belongs to the religious-philosophical discourse. S.S. Siletskaya refers to the literary-critical discourse as a collection of essay texts and lectures, conceptually united by key theses of the original (author's) literary theory, functionally oriented to convincing readers of its truth and inextricably linked to the socio-historical context<sup>6</sup>. Depending on the thematic focus, 17 types of texts are distinguished, which can be included in the literary-critical discourse: 1) a literary portrait; 2) philosophical experience (essay); 3) an impressionistic etude; 4) an article-treatise; 5) publicistic or agitation criticism (article - instruction); 6) critical feuilleton; 7) literature review; 8) review; 9) critical story; 10) literary writing; 11) critical dialogue; 12) parody; 13) pamphlet on the writer; 14) literary parallel; 15) academic review; 16) critical monograph; 17) glossary article.

The description of language of the Russian religious philosophical thought needs to be begun with recognition of the fact that this meta language is not neither scientific, nor art. "Culture-philosophy journalism" "the scale of reflections about the fate of national cultures and all world civilization", "characterizes figurative and emotional, "lyrical" style of the narration (in most cases – "mythology" and "symbolization" as style dominants)", "the

<sup>4</sup> A. G. Gornfeld, Flour of a word (San Petersburgo: Vineke. 1906).

<sup>5</sup> I. V. Anistratenko, Russian religious and philosophical discourse of the beginning of the 20th century: lingvoritorichesky parameters of the group language personality ("From depth: Collection of articles about the Russian revolution", 1918". Yew. ... to. филол. N – Sochi. 2009.

<sup>6</sup> S. S. Siletskaya, Literary and critical discourse of Thomas Eliot. Yew... to. филол. N. (San Petersburgo 2011).

appeal to deep and traditional ("archetypic") forms of communication, a suggestibility of an author's word"<sup>7</sup>.

The religious and philosophical discourse of the end of XIX – the beginning of the 20th centuries represents synthesis of art and philosophical creativity. Emergence and development of the Russian religious philosophical thought of the end of XIX – the beginning of the 20th century is connected with need to rethink universal values. Firstly, these are Christian values. "It is possible to say that people are born twice: at first it is physically – in the act of the birth, and then spiritually it is in the course of training, education, education, formation of spiritual qualities of the personality, assimilation of all values created by the person"<sup>8</sup>. Forms of its representation predetermine the specifics of language of the Russian religious and philosophical discourse. E.A. Korotkov allocates two literary forms of a philosophical discourse:

- 1) poetic-aphoristic (it means wider – literary and art) (philosophical poems, dialogues, diatriba, aphorisms);
- 2) scientific and prosaic (philosophical treatises, monographs, articles, textbooks)<sup>9</sup>.

The contradiction between thirst of religious belief and the European reflexive thinking, which does not allow religious belief in procedures of knowledge, is characteristic of the Russian person. S. L. Frank wrote about existential question design of "agreement" of philosophy with religion: "This question is not the academic problem which permission is necessary for "education replenishment" or "completeness of a world view", in a question of a possibility of rescue, of overcoming intolerable dissociation of spirit and the spiritual helplessness caused by it and melancholy"<sup>10</sup>. The thinker reports depth of experiences of this problem by society:

"It depends today, the mankind began to miss on the true original religious belief, having been unable not to be satisfied any more with scientific and philosophical or its socio-political substitutes which illusiveness is finally exposed by their crash at the time of tragic tests. On the other hand, the mankind is already deprived of naive freshness of courage of religious creativity and cannot renounce a reflection, requirement of rational check and justification of the world view, during such the Age, a question of a philosophy agreement with religion, strictly rational knowledge – with direct vital integrity of belief becomes for mankind and each person a question of his life or death"<sup>11</sup>.

N. O. Lossky in article "the VI. Solovyov and his successors in the Russian religious philosophy"<sup>12</sup> noted that the problem of the Russian religious and philosophical literature

<sup>7</sup> V. Horolsky, A culturological method of studying of a publicistic discourse (on the example of A. Blok, U.B. Yeats, O. Wilde's articles)//– No. 6 [60]. Access mode: <http://www.relga.ru/Environ/WebObjects/tgu-www.woa/wa/Main?textid=796&level1=main&level2=articles>

<sup>8</sup> S. F. Anisomov, Cultural wealth: production and consumption (Moscu: Thought, 1988).

<sup>9</sup> E. A. Korotkov, "Specifics of a philosophical discourse: logiko-epistemic notes". Social sciences and present num 1 (2002): 128-135.

<sup>10</sup> S. L. Franc, "Religious and historical sense of the Russian revolution". Russian idea (1992): 319.

<sup>11</sup> S. L. Franc, "Religious and historical sense of the Russian revolution..."

<sup>12</sup> N. O. Lossky, Of the VI. Solovyov and his successors in the Russian religious philosophy. The Way. Body of the Russian religious thought. Book 1 (I-VI) (San Petersburgo: Inform-Progress, 1992),

consisted in creation of orthodox and Christian outlook, which opens the main doctrines of Christianity. Features of the Russian outlook were:

- intuitiveness in search of full life of the truth which leads to religious emotionally interpretation of the truth, aspiration to speculativeness, but not systematic and conceptual knowledge;
- the thirst for realism leading to recognition of a primacy of life experience over thinking when knowledge is carried out through experience.

Studying of language of the Russian of religious and philosophical texts is possible by means of the appeal to metaphors, which connect science, philosophy and journalism. In a diachrony process of philosophical creativity represents the-level organization where there corresponds the way of formation of philosophical categories. As forms of these categories "concepts how many a meaning making, metaphors and analogy"<sup>13</sup>.

The mental and language space of the Russian religious and philosophical discourse of the end of XIX – the beginning of the 20th century assumes existence of connotive and metalanguage semantics. Religious philosophical thought finds new meanings and expresses them in the language. In addition, rapprochement the contrastive in semantic sense of lexemes is observed.

For the Russian religious and philosophical discourse the reflexivity and interest in sincere processes is peculiar. "Those years much suddenly opens that the person is a being metaphysical ... Religious requirement wakens in the Russian society again ... The religious subject becomes as a life subject, not only as a thought subject now ... Thirst of belief flashes. The need for "spiritual life", "the need to build the soul". Thus, in the center of attention there is a person and his inner world that demonstrates that the prevalence of the religious and moral beginning is characteristic of the Russian religious and philosophical psychology.

In a generalized view the key ideas of this [spiritual psychology] can be designated as a psychological ontologizm and come down to a number of key provisions:

1. Consideration of soul is as spheres of internal reality, and inner world of human is not in its superficial expression, ... and in its internal contents, from within, i.e. through identification of how sincere experience or the mental phenomenon is given to the person, it "I", but not to the detached onlooker.
2. Recognition of the mental world of the person as some independent entity having the laws, which are not correlated to laws of a material world.
3. Approval of continuity of consciousness.
4. Recognition of a thesis about identity of belief and knowledge as by their psychological nature, and the logical building, and respectively and the ideas that the belief is possible as the valid knowledge that not only external perception and observation, but also "a spirit self-revelation" can be a source of its knowledge.

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<sup>13</sup> V. S. Stepin, "Philosophy and images of the future", Philosophy Questions num 6 (1994): 10-21; E. N. Dmitriyeva & E. P. Nikiforova, "Intercultural Dimension in Teaching Language Courses in Higher School", International Electronic Journal of Mathematics Education, Vol: 11 num 10 (2016): 3387-3396 y M. R. Selomo & K. K. Govender, Procurement and Supply Chain Management in Government Institutions: A Case Study of Select Departments in the Limpopo Province. South Africa. 2016.

5. Recognition of a person's free will with the original interpretation of the concept of "free will".<sup>14</sup> Poets and writers, his language includes not only commonly used vocabulary, but also author's occasional nominations were since the creators of the religious-philosophical discourse. The language of Russian religious and philosophical texts is characterized by non-standard uses of words, which are used to more accurately express thoughts. Religious and philosophical discourse involves the use of specific methods of derivation.

## Conclusions

In the religious-philosophical discourse, complex syntactic constructions are used the participial and verbal participle characteristic of scientific texts. According to T. Popova, "the purpose of creating a scientific discourse is the knowledge of the objective nature of the surrounding world, independent of the researcher. Based on this goal, the problems of this discourse is the solution of a scientific problem. Scientific problems are divided into theoretical and applied, but they both retain their scientific character"<sup>15</sup>. The language of science cannot be reduced to terminological differences from ordinary language, although it includes sustainable conceptual models of the deep level. If the language of science is a structured scientific knowledge that has a category-conceptual apparatus, a thermal system, and rules for the formation of a conceptual apparatus, then the language of Russian religious-philosophical thought does not have these characteristics. The language of Russian religious and philosophical thinkers explicates a special type of philosophical and ideological culture of Russia of the late XIX - early XX centuries. It is a vocabulary of social groups, united by the desire to rethink the role of the church in a person's life.

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