

**THE STUDY OF THE PHENOMENON OF “MYSTIFYING RUSSIAN SOUL”
WITHIN THE CONTEXT OF RUSSIAN HISTORY AND ITS SIGNIFICANCE FOR
INCREASING MUTUAL UNDERSTANDING BETWEEN THE RUSSIAN PEOPLE
AND OTHER NATIONS**

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ABSTRACT: *The historical, cultural, natural and other prerequisites for formation of patterns of thoughts and mentality of the modern Russian citizens are considered in the article. Their interpretation will allow Europeans and Americans to increase effectiveness of their communication with Russians and among them: to make the right policy decisions by politicians separating the Russian people' interests from their governments' interests; to do business more effectively in Russia and to benefit from the tendency of the Russian people to combine laziness and great work capacity; to increase mutual understanding between Russians and the citizens of the Western countries and to improve cultural, scientific and touristic exchanges between them.*

KEYWORDS: Mentality; Nature; Aggressiveness; Peacefulness; Trustfulness; Russian Soul

INTRODUCTION

The phenomenon of “mystifying Russian soul”, glorified by the Russian writers and poets in XIXth century, still attracts attention of several generations of the Russian and the European thinkers and arouses the interest of many inhabitants of Europe and the USA. Misunderstanding of a thought way of Russians is often a reason of making unfavorable decisions by politicians. As the result businessmen incur losses and ordinary Americans and Europeans facing the Russian tourists can't find common language with them.

Meanwhile, without understanding, Russians behave in this or that way not because it was inspired in them by parents, teachers at school or bodies of the governmental propaganda. It occurs because of the developed mentality of the Russian people created as a result of difficult historical process.

The modern Western civilization grew from ancient and medieval Christian cultures that became important factors of formation of the modern Western person – hardworking, rational, not coming under strong influence of emotions while making crucial decisions. What are the reasons of irrational type forming of thinking of a Russian whose “sole is opened for others”? How it is correct to behave to the Western politicians and businessmen at communication with the Russian citizens? Authors of the article tried to find answers to these questions.

Hypothesis of this research is the assumption that the course of historical process made special impact on psychology and a thought way of the Russian people. Authors tried to determine the reason of formation of such contradictory traits of its character as aggression and peacefulness, narcissism and self-abasement, laziness and diligence, ethnocentrism and obsequiousness before the Western nations, indifference to the nature and admiration of it, responsiveness and indifference. The authors believe that many negative traits of character of the Russian people that confuse a Western person aren't natural for Russians, and they were created artificially. Therefore, having studied positive sides of national character, it is possible to neutralize its negative manifestations in the course of communication with the Russian people. It will allow to improve mutual understanding between them and other nations.

BACKGROUND

The problem of correlation between culture and mentality was successfully raised in pre-revolutionary Russian philosophical literature by V.G. Belinsky (1956), N.A. Berdyaev (1998), N.Y. Danilevsky (1991), F.M. Dostoevsky (2009), V.V. Zenkovsky (1991), V.O. Klyuchevsky (1956) and they were the first to try to determine the influence of climate and space peculiarities on the Russians' psychology.

The study of this problem was continued in works of Russian philosophers, historians and lawyers at the end of the XXth – beginning of the XXIth century. Among them we find the works by Russian historian A.M. Byrovsky (2001) and other historians and philosophers such as G.D. Gachev (1994), V.A. Gusev (1992), D.V. Menyailo (2003), G.D. Gricenko (2003), R.A. Lubsky (2001), and lawyers – Y.V. Solomatina (2007), A.Y. Chikildina (2009).

This article makes a feasible contribution to studying of process of formation of psychology of the Russian people under the influence of historical, natural, cultural, legal and other factors. In article the most various methods of scientific knowledge, including a method of the system analysis, a concrete-historical method, a method of the comparative analysis, and some other were used. The applied scientific methodology also contributes to conducting similar researches in the field of influence of historical and other factors on mentality of the nations within the context of increasing mutual understanding between them.

What elements can be determined in phenomenon structure of “mystifying Russian soul” and what their historical conditionality?

Undoubtedly it is possible to determine a lot of such elements but we can't describe them in frames of one article. Therefore we will consider the most significant and key ones.

Combination of laziness, big activity, and belief in the kind tsar

Researchers of features of the Russian civilization often point to its intermediate position between the West and the East that showed itself in specifics of the Russian mentality. For example, P.N. Savitsky asserts that the basis of Russian national-historical identity is the "middleness". Russia is not a part of Europe, but it is not a continuation of Asia. Russia is independent and special spiritual and historical geopolitical reality – "Eurasia" [Savitsky P. N., 1992].

Besides, many researchers notice that rigorous natural climatic conditions determine socio-economic relations between Russians nations and affect their national character. V.O. Klyukhevsky wrote about some "unreasonableness" of the Russian nature for existence of the person: "the nature of Great Russia ... often laughs at the most careful calculations of a Russian person; willfulness of climate and the soil deceives his most modest expectations. ... The impossibility to calculate anything beforehand ... (unexpected blizzards and the thaw, unforeseen August frosts and January slush), to think over the plan of action in advance and directly to go to the planned purpose, were considerably reflected in mentality of a Russian". [Klyuchevsky V.O., 1956].

As the result the East Slavs cultivated infertile lands under the influence of rigorous natural climatic conditions. As a result, as fairly marks out A.A. Burovsky [2001] Russians formed the steady tendency "to work for breakthrough". In the spring when snow on fields only descended, it was necessary to plow and sow quickly the soil while it keeps moisture, showing miracles of speed and doing "supereffort". Then there came the period of relative calm in the summer. In the fall it was necessary to reap quickly a crop, yet didn't strike frosts. And then there came long winter during which the Russian people indulged in the compelled idleness.

Existence of these almost extreme living conditions (first of all we mean a climatic factor) made strong impact on formation of mental type of Russians. And today climatic conditions are topical and significant ones for social development of Russians. "In Europe there are no people less spoiled and the pretentious, less accustomed to wait by nature and destinies and more hardy" [Klyuchevsky V.O., 1993]. Russians are unspoiled, improvident and they have no reasonable plan due missing of facility to divine "play of chance". All of these peculiarities affect lawmaking and enforcement in Russia adversely.

Considering a correspondence between "physical geography" and "spiritual geography", N.A. Berdyaev wrote the following: In the soul of the Russian people there is the same immensity ... , a tendency in infinity as well as in the East European Plain. For the Russian people it was difficult to seize these huge spaces and to form them" [Berdyaev N.A. 1998, 14]. The Russian "tendency in infinity" determines such peculiar feature of the Russian nature as "a pensive element". V.V. Zenkovsky speaks about it: "... In the Russian minds tendency to pensiveness, i. e. to utopias, starts blossoming" [Zenkovsky V. V., 1991]. It can be seen both at the certain individual and at social group as a whole. V. V. Zenkovsky emphasizes that one of the reason of the Russian pensiveness is "an extremism" of the Russian public consciousness and, first of all, religious one. The philosopher supposes that "rupture with history" is a social phenomenon of this "extremism" as form of social protest which can be legal nihilism as well [Zenkovsky V.V., 1991].

Thus, the Russian vast expanses affect character of a Russian who perceps correlation between time and space in other way. Distinctive historical inertia is available because of gigantic size of the country, the population dispersion and culture differences. That is why economic and socio-political processes are slower in Russia than in Europe. “And psychic of Russian is... delayed. And we still torment the nation and the country; hurry them up – beginning with Peter, Lenin-Stalin, and Gorbachev too, but soon and naturally, this slogan fell away. And now we are inciting it, as you see, to market, but while a bear come to himself there, ibexes and steppe jackals have swindled it and have appropriated all for their self...” [Gachev G.D., 1994]. As result Russians feel their helplessness and can't capture and organize their own spaces in appropriate way, blaming habitually on the central power.

The pointed historical premises of forming the “Russian character” continue to work now, creating the national phenomena. They can't be realized by citizens of Europe and the USA. A typical creation of Russian mentality is such a form of farming as “gardening” and “dacha economy”.

In 1960th the Soviet government was forced to buy wheat in Canada and the USA because of inefficiency of “socialization of the means of production” in socialist *kolkhozes* (collective farms). The situation with provision was hard and the government did the step contradicted Marxism-Leninism doctrine. At suburbs the lands not suitable for farming (ravines, hills and other not fertile territories) were divided into small grounds and given citizens for permanent use [Chikildina A.Yu., 2009].

This “summer resident” phenomenon appeared that didn't have its European analog. Professors, engineers and other specialists, pensioners were farming instead of having a typical holiday. If the Soviet government didn't do this step the famine could strike the country. Therefore “to work in fits and starts” instinct which was napped in genes of several generations, revived in its traditional form (farming) among millions of Russian citizens at the second half of XXth – beginning of the XXIth centuries. Understanding the essence of this phenomenon, the Russian government declared the holiday from the 1st to 10th of May because millions of Russian summer residents work at their grounds at suburbs. During this period of time social life revives: neighbors possessed the closest ground areas share news, dig ground, clarify this year's harvest and other things. Therefore in Russia in May the elections are not conducted: the power understands that an elector is planting potatoes at this time and won't participate in the election.

This tendency can also be seen in everyday occurrence, for example, when Russian students don't work hard during the term and do “beyond effort” by learning the material during three day before final exam; businessmen have to do the certain work at definitive time (may be make furniture) but they work not at full capacity and do “beyond effort” during three day before the date; Russian politicians don't have active election campaign but demonstrate energy wonders during the last days before elections. And there are a lot of such examples.

Self-admiration, ethnocentrism and trustfulness.

The Russian person initially wasn't ambitious. During existence of the centralized Old Russian state Kievan Rus' (IX-XIII centuries), contacts with foreigners in the cities were the commonplace, and therefore own culture or religion weren't considered as something phenomenal.

In 1132 the Old Russian state (Kievan Rus') breaks up to the independent states, and there comes the period of feudal dissociation. In 1237-1240 the part of the territory of Kievan Rus' is taken by Mongol conquerors. As a result of their invasion there is a destruction of Old Russian statehood in the seized territories. However Mongols couldn't hold the Western part of Russia (Galitsko-Volynsky and some other principalities), and also to seize Northern lands (Novgorod and Pskov). The blow of Mongols to North East Russia also wasn't deadly to it because there were not many cities in this part of the country, and in the dense woods Mongols didn't want to search small villages.

As a result in Russia by the end of the XIII century there were three models of a state system and three outlooks of the Russian person.

The first is an inhabitant of the Russian North (Novgorod and Pskov). He is personally free, participates in craft, trade and navigation and differs nothing on a thought way from the European neighbors. Nature of management of these lands is called "the feudal republic". [Solomatina Yu.V. 2007]

The second is an inhabitant of the Western Russian lands which have beaten off from Mongols. He also doesn't differ from the European neighbors. Therefore Galitsko-Volynsky and some other principalities absolutely naturally were a part of Grand Duchy of Lithuania, and then a part of the Polish-Lithuanian Commonwealth. There is no republic, but the power of the prince has limited character.

The third is an inhabitant of the Eastern part of the country overgrown with the dense woods. There are not many cities, and bulk of inhabitants are the peasants living in small villages and conducting agriculture on marginal lands. In Europe at this time a large number of citizens was concentrated in big cities, and the countries were localized by frontiers. A large number of the population attracted abundance of the various public relations for which regulation difficult legal systems like the Magdebourg Right were created. Nothing similar was in the North East of Russia. There are small villages scattered on the woods, with opportunity to leave further on the huge poorly populated East, there are a lot of free lands and public human relations are regulated by norms of a common law.

That security from continuous pernicious attacks and robberies from Mongols, in aggregate with abundance of natural resources allowed to create the base for collecting of Russian lands round Moscow, with the subsequent capture and planting for all Russian people the psychology of inhabitants of the North East of Russia. However still now consequences of long coexistence of three models of the Russian statehood are reflected in psychology of modern Russians, both supporting despotism of the state, and coming for protest meetings.

Lack of contacts with other countries and nations (in view of small number and dispersion of villages in the woods) attracts the increased self-admiration of inhabitants of North East Russia and belief that their way of life, including despotic character of princes' rules, is only the correct model, and all other people live "not as it is necessary". And it should be corrected by force of arms. Similar isolation and separation from the centers of the European culture affected also emergence of the special Orthodox religion that is not similar neither to initial Byzantine samples, nor religious views of other Orthodox faiths. [Burovsky A.A., 2001]

Let's consider the specified historical tendency to centralization in more detail. So, in the second half of the XIV century in North East Russia the tendency to association of lands amplified. The Moscow principality in which the system of the local relations intensively developed became the center of association: noblemen received lands from the Grand Duke for service and on service life. It put them in dependence on the prince and strengthened his power.

Speaking about "centralization" it must be kept in mind two processes: association of Russian lands round the new center – Moscow and creation centralized bureaucratic apparatus of the state power. The structure of suzerain-vassal relationship had changed: one-time grand princes became the vassals of Moscow Grand Prince; complicated hierarchy of feudal ranks was formed. During that period the principle of *mestnichestvo* which connected possibilities of occupation of the state positions with an origin of the candidate was formed.

Centralization led to essential changes in government and ideology. The Grand Duke began to be called as Tsar by analogy to the Byzantine Emperor. The Russian state accepted attributes of the Orthodox power and the state and religious symbolic from Byzantium.

The assessment of the well-known Soviet historian deserves attention. So, A.A. Zimin studied the sociocultural relations in Russia at the second quarter of the XV century when the family of Grand Duke Vasily II came to the power. "There were also the flatterers erecting the power of the autocrat to Augustus-Caesar, and even to the Almighty. Here already and successors of the Horde are deprived of "exits" – now great dukes bring them together in their treasury. Attacks of aggressive neighbors gradually stop. The country, it seems, flourishes. Everyone works. The peasant plows. The merchant trades. The nobleman is at war and operates. Overseas merchants and ambassadors marvel where from such powerful state undertook. And after all a payment which all people (both misters, and servants) paid for prosperity of the kingdom is insignificant – freedom is only lost ... Yes, pardon, whether it is necessary in general? And whether there was freedom in Sacred Rus' anytime? Perhaps, it wasn't, but degree of bondage increased". [Zimin A.A. 1991]

The historians reveal three peculiarities of the process of the Russian state centralization: firstly, Byzantine and eastern influence caused despotic tendencies in the structure and politics of the power; secondly, not union of cities with nobility but landed gentry became the main basis of the autocratic power; thirdly, the centralization was accompanied by the peasantry enslavement and increasing estates differentiation. Undoubtedly these three peculiarities favored the development of authoritarian tendency of Rus' society progress and despotic cultural traditions. The Russian law formation was progressing slowly due to dominance of the authoritarian tendency which also was caused by a geographical factor – the country's vast expanses.

N.A. Berdyaev noticed that "It was necessary to accept responsibility for the immensity of the Russian land and to bear the burden of it. The elemental immensity of the Russian land protected a Russian, but he himself was obliged to protect and organize the Russian land. The unhealthy hypertrophy of the State was accepted and it crushed the people and often tortured them." [Berdyaev N.A., 2005, 279].

The forming of the united Russian state was the first big step of the peasantry enslavement's process at nation level. Therefore the forming of Russian statehood was accompanied by intensification of social protest which could be seen in various forms: escape of peasants to the country's suburbs (to Cossacks) from their lords, murders of certain nobles or their representatives, attacks against estates of landowners, mass peasant revolts and so on.

The noted tendencies occurred in terms of information isolation of the young Russian state, weakness of cultural, economical and diplomatic relations with other countries and nations. Enhancement of the contacts related with preparing for the reforms of Peter I had been established only at the middle of the XVII century. Even the Kingdom of Moscow had few trade contacts with European countries in the XIII-XVI centuries. These conditions caused the ideas of formation of Rus' nation about inevitability and correctness of arbitrary rule and incorrectness of democratic institutes that exists in other countries and Russians still have the inadequate notions about them nowadays.

The ethnocentrism phenomenon is also observed by European ethnographers, dealing with isolated African and the South African tribes. The native smaller peoples, living in their woods independently, believe that their tribe and wood are the etalons of Universe and the world which is unknown to them is incorrect [The Mbuti Pygmies, 2012].

Exact this historical information isolation determined all the conceptions of Russian ideology of XV-XX centuries supposed that "Moscow is the Third Rome", or Soviet ideological substantiation of forced propagation of socialism and global revolution are resulted in compulsory establishment of ideals of collectivism and "socialization of means of production" under the direction of a wise leader. In 1917 socialism victory in Russia was caused by superimposition of socialism ideas on world view of peasants that lived in archaic community and were unaware of other values and models of state system of European and other countries.

The traditional information isolation can explain the existence of such feature of "mystifying Russian soul" as trustfulness. Livelihood in North-Eastern Rus' woods where people lived in small settlement during the centuries entailed the lack of immunity from various types of swindler.

The case of "MMM" – "International mutual aid fund" could be the example of this trustfulness that seems to be strange for a European. The Russian swindler Sergey Movrodi who is good in Russian psychology created so called "MMM pyramid" in the 1990th. The essence of this scheme is that it was suggested to the citizens to bring the money to the "MMM" and to give it with a high percentage later. The unsuspecting people brought their money there and the smart swindler stole away. When these people addressed their complaints to the police office, they gave the only one explanation that it's not permitted to play game of chance voluntarily.

Indifference about nature.

This aspect can't be realized in the way that a Russian doesn't love nature. That is wrong. Any modern Russian prefer to spent his free time going to the wood or the river, having a picnic, gathering mushrooms and fishing. Indifference about nature is represented as garbage that was left by these people and the garbage dumps at the suburbs.

For example, 14 684 illegal places for garbage dump that have square of 4 070 158 hectares was organized in subjects of the Russian Federation in 2011, and also 41 854 of illegal garbage dumps was detected [The State report on “Condition and protection of environment of the Russian federation in 2011”, 2012].

The Russian power is trying to overcome this tendency. The federal laws on “Environmental protection” and “Production and Consumer waste”, the numerous regulatory acts of ministries and departments that put a veto upon creating of the illegal garbage dumps are enacted, and comments on these laws is also written [Commentary on Federal Law of June, 24 1998 № 89, 2009].

However it has a little effect. This situation could be explained by the same peculiarities of the Eastern Slave psychology which we have noticed, i. e. they moved to another place, leaving a lot of unnecessary things, when the land had become infertile. It was reasonable because there were large-scale lands and they didn't plan to return.

The same idea is preserved in mind of a modern Russian subconsciously, who supposes that he would go to another clear place next time and never return here.

Responsiveness and aggressiveness.

F.M. Dostoevsky concludes that a Russian can demonstrate abilities “to respond to the whole world” and “to infuse his spirit into the spirit of other nations... that was almost complete”, “to eliminate contradictions, to excuse and reconcile differences”, readiness and inclination “for the general reunification of all people” [Dostoevsky F.M., 1992]. He assesses A.S. Pushkin for his ability “to infuse his spirit into the spirit of other nations” highly, supposing that it is the typical Russian peculiar characteristic.

D.A. Khomyakov identifies “habit to percept other people as brothers independently of their nationality” as a great trait of Russian national character [Gusev V.A., 1992].

V.G. Belinsky noticed that sharp imitativeness of a Russian is his ability to apply experience of other nations creatively. As relatively form of spirit world cognition, law is related to common tempo of Russian multinational life. A Russian is able to analyze, synthesize and include social experience (and legal) of neighbor nations in his livelihood without loss of national originality [Belinsky V.G., 1992].

In opinion of some foreign observers, genetic code of behavior of a Russian has vicious traits. For example, the Persian scientist Ibn Dasta wrote about the tenth-century Rus': “they have the lances on their persons all the time because they trust each other very little and insidiousness is a typical thing within them; if the one have become owner of any small property than his brother or fellow begin to envy him and solicit to kill or rob him”. According to A. Kartashev, such unbridled bestial sensuality and phenomenal shamelessness reigned in sphere of carnal morality, that in opinion of Russian chronicler it's impossible to talk about it [Kartashev A., 1992].

There is a sketch of negative impressions about Russian nation at Berlin's revolutionary leaflet of 1848: “...do you remember our friends since wars of liberation? Ask your fathers,

uncles, aunts and grandfathers to tell you about how could these friends to steal and rob, maraud and drive away perfectly well. Do you still remember the Cossacks sitting astride short horses with high saddles, covered by pots, kettles, pans, silver and gold? And these Cossacks, Bashkir, Kalmyk, Tatar and others desire for plunder of Germany and our newborn freedom, culture, welfare, for ravage of our fields and pantries, for killing of our brothers and disgrace of our mothers” [Gulyaihin, V.N., 2005].

It is possible to notice the tens of evidences about wondering concord of polar traits of Russian character, and responsiveness and aggression also are among them. However in our opinion, this phenomenon has a simple and logic explanation.

On his own account, a Russian is not aggressive nowadays as well as it was in the Middle ages. It can be seen as analysis result of huge piece of national art – fairy tales and *bylinas*. For example, there is a fairy tale “At the Pike’s Behest” with a hero Yemelya who is a bit of a fool as everyone thought. Once he was sent to bring some water from the river and there he managed to catch a magic pike. She asked him to set her free and then she will grant him anything he wishes. And what do you think did he wish? It was that buckets deliver themselves home without spilling a drop, stove carry him right to the tsar palace and so on. He didn’t think about wars of conquest or to become a tsar. Exact such fairy tales was written by the Slave laying at the stove in winter and waiting for spring and next “jerk“ – surge in activity caused by necessity to plant the field quickly.

Besides initially intrinsic peacefulness of the Russians, the history of the XX century demonstrates a lot of aggressive acts of the Russian (Soviet) state against near and far nations. Russia (the USSR) was a target for attack twice during the XX century: firstly, it was made by Japan in 1904; secondly – by Germany in 1941.

How many acts of aggression were committed by Russia-USSR?

1. Russia declared war on Germany and Russian troops were sent into East Prussia on the 4th of August 1914. The battles began between Russian and Austro-Hungarian forces on the 5th of August 1914. There are a lot of books devoted to the history and causes of the First World War, but we are interesting in the only one. On the one hand, Britain and France sought to safe their status of great colonial states, on the other hand, Germany and Austro-Hungary tried to achieve this status, but Russia didn’t has clear and rational goals in that war. Colonies were not needed for Russia because there were hundreds of thousands of square kilometers of undeveloped grounds in the Far East. It was not necessary to be at war with trade partner – Kaiser’s Germany for capture the Black sea straits that belonged to Turkey and prevented Russia from trade. As the result the pointless war led to the revolution that broke up the Russian Empire.

2. The Bolsheviks seized the power and Civil war began in young Soviet Russia in October 1917. By the end of the 1920th the Red Army had been very successful against the White Army and Soviets returned to implementing an idea of world communistic revolution. So war between Soviet Russia and Polish Republic began in April 1920. The Polish forces under Marshal J. Pilsudski intercepted and defeated M. Tukhachevsky's forces near the Visla River, and then the Preliminary Treaty of Peace and Armistice Conditions were signed and the armistice went into effect in October 1920.

3. In 1939 Russian advisers and warfare withdrew their support for the Republicans in the Spanish Civil War. During three years of this war the Spanish Republic had been supplied with 648 combat planes, 362 tanks, 12 armored vehicles, 1186 ordnances, more than 20 thousands machineguns and other weapons delivered by USSR. In Spain almost three thousands of military advisers were at war: tank men, pilots, artillerymen, technicians, seamen, NKVD agents. Officially they were volunteers but in fact there were sent by the People's Commissariat of Defense of the USSR. The Soviet specialists had been a great help to the Spanish Republic, creating frame work of air and armored forces [Involvement in War of the Soviet Union in the Spanish Civil War (1936-1939 gg.)].

4. During spring – summer 1939 Soviet forces were at local war against Japanese army at the Mongolian territory. As the result Soviet forces defeated the Sixth Army of Japan at the Khalkhin-Gol River at the end of August 1939. This war on the territory of the neighboring country wasn't related to the country's defense.

5. On the 17th of September 1939 USSR forces invaded and captured the Eastern part of Poland which was defending itself against Nazi Germany army. Poland was divided into German and Soviet spheres of influence on the basis of secret protocol to the Molotov-Ribbentrop Pact of the Soviet Union with Nazi Germany on 23 August. The captive Polish officers were executed by shooting by NKVD in 1940.

6. In period from the 30th of November 1939 to the 13th of March 1940 USSR was at war against Finland and occupied a part of territory of this country (Karelia). Due to this fact the Soviet Union was expelled from the League of Nations.

7. On 14th June 1940 USSR attacked Latvia, Lithuania and Estonia under the auspices of the secret protocol of dividing the Northern and the Eastern Europe into German and Soviet spheres of influence that was noticed above. Nowadays the governments of these three Baltic states called the USSR actions as the occupation with following annexation. The Council of Europe (1960) and the European parliament (1983) took the same position.

8. In July 1940 the Soviet Union forces occupied territories of Bessarabia and Northern Bucovina with following deportations and political repressions under the auspices of a secret protocol from the Molotov-Ribbentrop pact of 1939.

9. The Soviet Union forces attacked the Japanese army at Manchukuo on the 9th of August 1945. Earlier on the 13th of April 1941 Soviet-Japanese Neutrality Pact was signed and Japan kept to its term. If Japan would attack the USSR forces instead the USA ones then it could be another end of the Second World War.

10. The North Korean forces attacked the army of South Korea on the 25th of June 1950. By the middle of summer 1950 whole South Korea, port of Pusan excepted, was captured by Kim Ir-Sung who began to build up united Socialistic state. On the 7th of July 1950 the United Nations adopted the resolution due to provide assistance to the Republic of Korea to repel the attack of the North Korean forces and restore peace and security in the area. The resolution passed with the votes from the United Kingdom, the United States, the Republic of China (Taiwan), Belgium, Nederland, Cuba, Ecuador, France, Norway, Thailand, New Zealand, Japan, India, Ethiopia, Australia, Columbia, Canada and the Philippines. In July

1953 both Korean states agreed on armistice. The specific role in Korean War was played by the Soviet Union forces. The basis of military alignment included military advisers at every Korean unite as well as the 64th Fighter Aviation Corps that was resulted in almost 40 thousands soldiers, officers and civilians of the Soviet Armed Forces [Buslayev B., 2006].

11. In October 1956 popular uprising against Communistic dictatorship broke out in Hungary. It began as peaceful demonstration and resulted in conflict with police and army. The Soviet forces, including tank divisions, were brought in Hungary to suppress insurrections. According to the statistics data, 2652 Hungarian citizens were killed and 19226 were wounded from the 23rd of October to the 31st of December 1956. Officially losses of the Soviet army in killed and wounded were 669 and 1540, respectively, and also 51 – missing in action. The amount of lost warlike equipment is unknown. On the 2nd of December 1956 the United Nations General Assembly adopted Resolution 1131 (XI) condemning “the violation of the Charter of the United Nations by the Government of the Union of Soviet Socialist Republics in depriving Hungary of its liberty and independence and the Hungarian people of the exercise of their fundamental rights” and calling upon “the Government of the Union of Soviet Socialist Republics to make immediate arrangements for the withdrawal, under United Nations observation, of its armed forces from Hungary and to permit the re-establishment of the political independence of Hungary” [The Hungarian uprising of 1956 [Wikipedia, the free encyclopedia].

12. During the Vietnam War (1956-1972) Socialistic Vietnam forces were supported with military equipment by the Soviet Union. The Soviet technicians of anti-aircraft missile complexes, pilots and military advisers were at this war.

13. In August 1968 300 000 soldiers and 7 000 tanks of the Warsaw Pact members (mainly the Soviet Union forces) were brought in Czechoslovakia to stop the implementing of A. Dubček’s reforms. The country had been occupied until 1990.

14. The USSR was hauled to war against Afghan insurgent army lasted ten years (1979-1989) as the result of invasion in Afghanistan due to politics-ideological reasons. Total losses of the Soviet forces in killed and wounded were 15 000 and 54 000, respectively.

There are a few tens of armed conflicts that were brought about by the Soviet Union either expressly or by implication, aimed to carry out global revolution (or to preserve the captured territories). It is clear that the USSR had no choice – the building of the Berlin Wall between East and West Berlin had demonstrated possibility to stop the citizens’ escape from socialistic states through building system of global socialism. Fortunately, global revolution didn’t hold and the Soviet Union went out of existence, facing own economical and political problems.

As it is noticed above, the USSR citizens wasn’t guilty of trigger off a war because they were supplied with weapon and sent to fight for somebody else’s ideas of “global revolution” and “international debt”. The USSR closed borders, impossibility to leave it, trustfulness in Soviet propaganda are some reasons for fighting of Russian soldier in XXth century against his wishes and objective goals of his state.

Attitude towards law and morality

In the West society relation between moral values and rule of law are built on firm principle that if ethics comes into contradiction with rules of law than she must yield to him because of her great significance. For example, in Germany or France a judge can tell with regret: “Unfortunately, if I were you, I would have done the same thing, but law doesn’t afford me to acquit you”.

In Russia moral values have greater significance than law. In opinion of the Russian people, rules of law and ethical values have the same functions and differ only by one – the first were formulated by lawmaker.

In the West European culture freedom is, first of all, subject’s inalienable right to define independently what is useful and just. This is interpreted as “possibility to have the right”, aspect of individual progress expressed in contradictions between what is already achieved by a man and what he could achieve by now. The logical consequence of this interpretation of freedom is peculiar orientation of an Occidental to individualism, habit of being a leader, and perception of rights as carried out power restraints.

N.Y. Danilevsky asserts that in consciousness of a Russian freedom acts as form of responsibility-debt and law assumes the form of law-debt which is discharged by each member of society responsibly, and this shows justice [Danilevsky N.Ya., 1991]. Discharging duty, “Russian nation made great sacrifices to creating Russian state, shed his blood for it, but found himself without power in own immense state” [Berdyayev N.A., 2005, 231].

This type of relations proposes that a state has rights and its subjects have only duties accepting with it. A philosopher N.A. Berdyayev explains indifferent attitude to own powerless position by two “implanted” traits that have socio-psychological character: feel of isolation caused by psychology of beleaguered fortress; messianism created by conception of own uniqueness (“Moscow as the third Rome”, “USSR was the first to build socialism” and so on).

In accordance with Russian tradition of law understanding, law is a way to truth, justice and fairness of human relations laying in sphere of legal regulation. A Russian supposes that legal regulation of relations between subjects must be built on truth, justice, fairness and conscience. Rules of law must don’t dissent from conscience, truth and justice. Spiritual traditions of Russian nation are cherished generally nowadays in spite of historical complications.

In opinion of the Russian people, criterion of truth is not only reality or all we have, but ideal state or all that must be. This strait of Russian consciousness had mirrored in such direction of Russian art as socialist realism that had following feature: “we shall choose in the reality of today or of yesterday what announces and serves the perfect city of the future. So we shall devote ourselves, on the one hand, to negating and condemning whatever aspects of reality are not socialistic, and, on the other hand, to glorifying what is or will become so. We shall inevitably get a propaganda art with its heroes and its villains – an edifying literature, in other words, just as remote as formalistic art is from complex and living reality” [Camus A., 1990].

The Russian constitution of 1993 was written by the authors proceeded from the “truth” criteria of socialistic realism. It turned out that reality is less significant than the future, or ideal state of society, which was imagined by the professional lawyers. That is why in 1993 it was fixed that Russia is democratic, legal and social state but it never was in fact. The Russian Federation constitution of 1993 became a part of “edifying literature” performed propagandistic functions of serving of the perfect city of the future that are from complex and living reality. However legal idealism is reverse side of legal nihilism, and there is only a step to negation of legal norms from negation of legal reality.

The Russian constitution is a product of mythologized social consciousness. N.A. Berdyaev noticed: “The Russian people in accordance with its eternal Idea have no love for the ordering of this earthly city and struggles towards a city that is to come, towards New Jerusalem. But new Jerusalem is not to be torn away from the vast Russian land. The new Jerusalem is linked with it, and it, the soil, leads to the New Jerusalem” [Berdyaev N.A., 1998, 144]. There is in the Basic law of the country the ordering of a city that is come, the New Jerusalem, but are not effective basic norms that regulates social relations in Russia. Hopefully with the lapse of time the Russian people will come to New Jerusalem described in the Russian Federation constitution of 1993. The result of such type of interpretation of correlation between law and morality is that whole Russian positive law is characterized by aspiration for some ideal goal that leads to assumption by legislation form of social and ethnic or socio-economic program.

Thus law gains descriptive character and is used mainly for proclamation of certain socio-political goal but not for regulation of social relations. To a certain extent, it is typical for pre-revolutionary, Soviet and modern Russian legislation as well.

CONCLUSIONS

It is necessary to have notion about Russian history and cultural, natural and other peculiarities of this country influenced on formation of the Russian mentality due increasing mutual understanding between the Russian people and the Occidental politicians, businessmen, and citizens who get into business, political, cultural and other contacts with them. The complex historical-cultural approach to the interpretation of this phenomenon will allow avoiding the wrong decision-making by European and American citizens and also will lead to cultural exchange and cooperation among the grassroots.

The most salient character traits of the modern Russians people are such incongruous extremes as laziness and great work capacity, self-admiration and self-derogation, ethnocentrism and ingratiating behavior toward the Occidental nations, indifference about nature and admiration for it, responsiveness insensibility, aggressiveness and peacefulness. The reasons of their appearance are rooted in remote ages.

Many character traits of the Russian people are not inherent but acquired as the result of deliberate policy of the Russian Empire and later of the USSR. For example, there is among them involving in war that is conducted by force and does not conform to good temper of a Russian.

The conducted interdisciplinary research contributes to the field of ethnological study of socio-cultural problems of Russian mentality forming that influences on both Russian society evolution, and march of the world history. The results can be applied to further socio-cultural research aimed to revelation of mechanisms and laws of Russian mentality forming under the influence of various historical factors within the context of problematics of the global "confrontation" between the West and the East.

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