

А. К. Голыков

РУССКИЙ КОНСЕРВАТИЗМ XIX – НАЧАЛА XX ВЕКА В КОНТЕКСТЕ ЗАПАДНОЕВРОПЕЙСКОГО КОНСЕРВАТИЗМА

Русский консерватизм, получивший широкое распространение в начале XIX в., как политическая идеология и система фундаментальных социально-культурных ценностей, ориентируется на сохранение и поддержание исторически сформировавшихся форм государственной и общественной жизни, в первую очередь морально-правовых ее оснований, воплощенных в национальной культуре, законах, религии, браке, семье, собственности. Русский консерватизм, несмотря на присущие ему своеобразие и самобытность, — продукт всемирной истории. Он вобрал в себя элементы западноевропейских консервативных и либеральных ценностей, в зависимости от исторических условий принимал различные формы от радикальных («жестких») до умеренных («мягких»). В данной статье анализируется малоисследованная в нашей литературе проблема трансформации элементов западноевропейского консерватизма и либерализма в системе ценностей русского консерватизма, повлиявшей на изменение его форм и направлений, а также выясняется сущность плюралистического характера его философского обоснования.

Термин «консерватизм» (от лат. *conservo* — охраняю, сохраняю) ввел в литературный обиход французский писатель Ф. Шатобриан, у которого он означал феодально-аристократическую реакцию на Великую французскую буржуазную революцию. В 1818 г. он стал издавать газету «Консерватор», излагавшую взгляды Э. Берка и Ж. де Местра. Консерватизм, как и либерализм и социализм, условно можно классифицировать по временным, типовым признакам (исторически-традиционный, традиционалистский, классический и современный) и формам (проявление его в различных странах, континентах). Исторически-традиционный тип консерватизма, включающий восточную и западную (европейскую) консервативную традиции, имеет древнее родословие.

Восточную историческую консервативную традицию до новой эры заложил Конфуций (VI–V вв. до н. э.). Его культовая морально-политическая философия включала в себя широкий идейный диапазон: а) принцип управления с помощью системы традиционных правил — «ли» (означающих веру в сверхъестественную силу неба и вечное неизменное господство правителя, «благородного мужа»); б) четкое разделение обязанностей в обществе (иерархия); приведение вещей в соответствие с нормами, установленными в прошлом (концепция «исправления имен»); в) культ этикета (знаменитые китайские церемонии и ритуалы); г) культ мудрости древних (знания, письменность, каноны); д) культ предков, уважение к старшим, крепость семейных уз; е) идеи гуманности

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