

「罪と罰」における復活—ドストエフスキと聖書— Resurrection in 'Crime and Punishment'

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The masterpieces by Dostoevsky have been recently attracting attention and popularity in Japan. While few of major critiques and scholars could hitherto demonstrate deep analysis on his Christian thoughts, Shinichi Ashikawa, a freelance philosopher, publish a book to analyse this matter. This book, titled as 'Resurrection in "Crime and Punishment"' has a great significance to the degree that contemporary educators, particularly when they believe in Christianity, should learn many things from the work. This review will first introduce the major content of this book, and will give a short personal account of the reviewer, connecting the issues in the book with contemporary education.

Ashikawa devotes the first chapter as an introduction to a 'Winter Notes on Summer Impressions', before exploring about Crime and Punishment itself. It is pointed out that this work provides an important and essential basis of his works in the latter periods. In the summer of 1862, Dostoevsky went to Europe for the first time and published this 'Notes' next year. What Dostoevsky observed in Europe was the violent exploitation and competition under the capitalism. Ashikawa points out that Dostoevsky identified the spirit of self-sacrifice as the way out of the present violence. Then Ashikawa further claims that this spirit of self-sacrifice is the most important core part of Christian

thoughts of Dostoevsky and counter-conclusions towards self-absolutism in the Western world.

In the second chapter, Ashikawa focuses on the period of engagement by Raskolnikov and Natalia, prior to the murders committed by Raskolnikov. Despite very fragmentary and small information on the engagement with Natalia, Ashikawa persists for reconstructing the story on them, leading to unexpected picture of their lives and impacts on Raskolnikov. Ashikawa demonstrates five sources of data and describe her characteristics as humble and pure, to the degree that she dreamed of an abbey and repeated donations to the beggars. It is concluded that Raskolnikov spent two years, together with her, her mother and maid, all having purity and sincerity to create sound space for him, before the death of Natalia.

In the chapter 3, there is an exploration on how Raskolnikov moved from the sound world to the tragic planning of the murder. First, Ashikawa pays attention to good will and gentle heart of Raskolnikov: he puts so strong emphasis on Raskolnikov's love for the humanity and absolute 'Schillerian' idealism to strongly seek for immediate fulfillment of happiness of every single human being in the world. However, in reality, there were so many victimised people oppressed by the power. Raskolnikov chose the way to struggle with social

realities. Then, this choice led him to rejection against being oppressed by the power as an ordinary man, but to willingness to hold a power to rule this world.

The fourth chapter gives highlight to Sonya. Sonya devotes her life to the family in desperate poverty, by becoming a prostitute. Raskolnikov donates all his money to Sonya for her father's funeral, despite his own poverty. When Sonya visits his flat, she notices his genuine compassion. Yet, Raskolnikov keeps asking so severe questions to her, based on his realism. However, she gently, quietly but strongly rejects his nihilism, based on her trust in God. Yet, at this moment, Raskolnikov cannot understand Sonya and her belief. This shows modern people's dearth of sense of God. Here, Ashikawa points out that Dostoevsky attempts to demonstrate through Sonya, an alternative solution to the struggle against the modern violence: 'apparently weak', but strong in compassionate self-sacrifice.

In this chapter, Svidrigailov is focused. Svidrigailov is suspected of multiple acts of murder, and now pursues to win love of Dunya, the sister of Raskolnikov. The radical problem of Svidrigailov is that he has never sincerely confronted with his passion but resorts into deceiving and cheating. Dunya's refusal makes Svidrigailov deeply recognise about this nihilism. Then Ashikawa analyses that listening to the dialogue between Sonya and Raskolnikov has made him also deeply notice Sonya as a 'real gambler', seeking for uncertain God and His mercy, with her belief as her only bet. With these experience, Svidrigailov atones for his sins with his suicide, after failing his first serious 'gamble' to obtain her love.

Now the final chapter focuses on Raskolnikov, the protagonist of this novel. Ashikawa argues that in contrast with Svidrigailov, the notice by Raskolnikov would take far long time. Raskolnikov is originally with full of good will, and has developed 'Shillerian' idealism for humankind. Then, the relationship with Sonya should lead him to resurrection as a 'good

Samaritan'. However, this resurrection should be based on deep recognition on the necessity of self-sacrifice, shown by Jesus and Sonya: they annihilate themselves and devote themselves to others. Then, Raskolnikov should recognise that the secular power cannot influence any single person, but only the love and care of God can do. Schillerian heroic idealism also does not solve the problem but the way of Sonya's practice is to overcome all the problems by God's love and one day Raskolnikov is expected to join her.

Hitherto, the major content of the books has been reviewed, despite many omitted points due to the limitation in the defined length of the paper. As discussed, the setting of Crime and Punishment is vividly alive even nowadays. There is a huge risk of recent socio-economic reforms under Neo-liberalism humpering schools, with justifying expansion of poverty in foreign and Japanese societies. One of the biggest victims, here, are children. From this book, it is strongly suggested that gentleness, sincerity and dedication of Sonya is now necessary in schools. Real reform of schooling education should start with sincere prayer on and dedication in practice to the children, by all the educators, administrators and parents. This book will show strong encouragement and hope for educators in reflecting and reconstructing their practices.