

Title: Dostoevskii: Experiencing Ideology through Action
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Representations of religion, specifically Christianity, exist in *The Brothers Karamazov* not as an ideology, or some abstract belief, but as active experiences that are constructed and expressed within the confines of daily life. Dostoevskii, through the depiction of relationships, constructs a framework of action and conversation wherein Christian and atheistic ideologies are in constant dialogue. This essay positions its analysis around the theory that “The two crucial sections of *The Brothers Karamazov*, according to Dostoevskii, are Books V and VI, centering on the Grand Inquisitor and the Russian monk respectively” (Rosen 1971). Many theorists understand the text to construct an ideological debate over the existence of Christianity that is “one-sided, with the victory clearly won by the Grand Inquisitor” (Rosen 1971). This victory is given in spite of the fact that Dostoevskii referred to the grand inquisitor as “depict[ing] the most extreme blasphemy and the seeds of destructive ideas in our time among our youth” (Dostoevskii 1971). In accepting the theory that the two crucial sections of the text are the inquisitor and monk sections, it is not clear that removing them from the larger context of the text is possible. These two sections, important as they are, exist solely as pieces of a larger whole, and their meaning can only be gleaned through an analysis of the novel in its entirety. Therefore, the concept of belief as illustrated in the text culminates in action, interaction, connection, and relationship and can only be seen in the way these sections of the text relate to others, especially through individual characters.

Dostoevskii, Fyodor. *Letters and Reminiscences*. Freeport, New York: Books for Libraries Press, 1971.

Rosen, Nathan. “Style and Structure in *The Brothers Karamazov*: The Grand Inquisitor and the Russian Monk.” *Russian Literature Triquarterly* (1971): 1, 351-365.