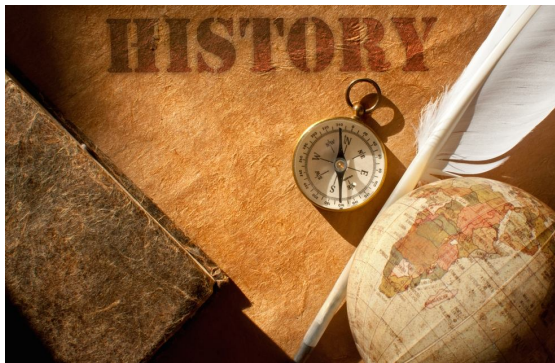


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CONTENT:

Research article:

1. Bakhtin, Viktor Viktorovich, Ashmarov, Igor Anatol'evich. Research Activities of the Voronezh Society of Naturalists.....3-9

Review article:

2. Ashmarov, Igor Anatolievich. The State-Legal Doctrine of M.T. Cicero.....10-18

Review article:

3. Ershov, Bogdan Anatolievich, Ashmarov, Igor Anatolievich. Interaction of the Orthodox Church and the State in Russia at the Present Stage.....19-24

Research article:

4. Samuel A. Bassey. Ambivalence Human Nature and Social Justice.....25-32

Research article:

5. Peter Bisong. Which way Africa: Multiparty or one Party System of Government? A Move to Fashion a Democracy that is Truly African.....33-38

Research article:

6. Samuel Akpan Bassey, Leonard Nwoye. Environmental Ethics: From Philosophy to Movement.....39-45

Research article:

7. Bozhko, Olga Vladimirovna, Zatcepin, Alexander Alexandrovich. The Development of the Capitalistic Relationships in Russia in the Beginning of the XX-th Century.....46-51

Review article:

8. Avdeev, Alexander Aleksandrovich. The use of Mobile Interaction Technologies for Teaching and Learning English in a non-language University.....52-57

Review article:

9. Grishchenko, Marina Aleksandrovna, Melikhova, Maria Andreevna. Civil War in the United States of America: Reasons and Features.....58-63

Research article:

10. Sukhareva, Mariya Gennadiyevna. Foreign Policy of the USSR in 1960-1970.....64-68

Review article:

11. Grinenko, Nikita Igorevich, Terehina, Ekaterina Alekseevna. The Russian Peasantry in the XIX century: Life and Household.....69-77

Research article:

12. Shabunin, Andrey Pavlovich. Results and Consequences of the First Russian Revolution in Russia.....78-85

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Historical Sciences

**RESEARCH ACTIVITIES OF THE
VORONEZH SOCIETY OF NATURALISTS**

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Abstract:

The article analyzes the activities of the Voronezh Society of Naturalists. In November 1918, members of the Yuryev Society of Naturalists at the University of Yuryev ("UOE") created the Voronezh Society of Naturalists, considering it a successor to the previous, founded in 1853. The revolutionary upheavals and events of the civil war adversely affected the functioning of science. The society suffered significant human losses — part of the teachers left the city including parts of the white armies, the others died of hunger. Replenishment of the numerical strength was due to local scientific and pedagogical personnel.

In the article, we characterize the organizational activities of the chairpersons of the society - prominent figures of science such as: B.I. Sreznevsky, N.N. Bogolyubov, B.M. Kozo-Polyansky, I.I. Barabash-Nikiforov and some others members. The main directions of scientific research carried out by the member of the Voronezh Society of Naturalists, are considered. The society made a significant contribution to the scientific, pedagogical and social life of the Central Black Earth region.

Keywords: Voronezh University, Yuriev University, Yuriev Society of Naturalists, scientific societies, naturalists.

I. INTRODUCTION

The history of scientific societies in Voronezh dates back to the beginning of the 20th century. Their members were not professional scientists, but lovers of science: officials, teachers and other representatives of the urban intelligentsia. The situation changed somewhat in 1912 with the creation of the first higher educational institution in the Central Chernozem - the Voronezh Agricultural Institute named after Emperor Peter I (VSHI) and the organization of the Society of Lovers of Natural Science and Agriculture. However, the outbreak of the First World War and the subsequent revolutionary upheavals significantly complicated the position of the Voronezh scientific associations.

In 1918, Yuryev University was evacuated to Voronezh, on the basis of which a decision was made to create the Voronezh University. The formation of a new university management system has begun. Simultaneously with the re-creation of educational activities, the restoration and the scientific began. The activity of the Society of Naturalists was resumed among other things at the University. In November 1918 members of the Society of Naturalists at the University of Yuryev ("UOE") created the Voronezh Society of Naturalists, considering it a receiver of the previous.

II. METHODOLOGY

The research is based on traditional historical methods.

The historical-system method was used in the study of the formation of the Voronezh Society of Naturalists, organizational structures, internal and external links, as well as changes in leadership, numbers, scientific preferences were analyzed.

The features of scientific research can be analyzed using the method of scientific objectivity and historicism, which allowed to reveal the difficulties and successes of the Voronezh Society of Naturalists.

The article uses a comparative-historical method that makes it possible to trace the development of the Voronezh Society of Naturalists in various historical periods, to show the features of functioning in the conditions of changing state policy. One can single out the synchronization method, which made it possible to trace the evolution of the BEE, to reveal the features of their work. The statistical method allowed to confirm the analysis of the number of members of the Voronezh Society of Naturalists based on the materials of the regional archives. The method of socio-psychological analysis was used to show the motivation of the members of the Voronezh Society of Naturalists, their moods. Involvement of the ego-document (the letter of N.N. Bogolyubov to V.I. Vernadsky) clearly demonstrates the emotions of scientific figures.

The use of different approaches and methods of scientific research allowed to create research on the scientific activity of the Voronezh Society of Naturalists.

III. RESULTS

The Society was headed by the last chairman of the Yuryev Society of Naturalists (UOE), a member of the society since June 17, 1899. Boris Izrailovich Sreznevsky. Along with him, the vice-president of the UOE, a member of the society from February 19, 1899 A.D. Bogoyavlensky and the secretary, member of the society since September 29, 1905, N.A. Samsonov, joined the presidium of the society.

Voronezh Society of Naturalists (BEE) continued the old numbering of meetings as a sign of continuity with the old society. Documents on the registration of the company were sent to the Main Directorate of Scientific and Museum Institutions of the People's Commissariat of Education of the RSFSR.

At first the members of the society were busy with a complicated arrangement in a new place. NN Bogolyubov wrote in a letter to V.I. Vernadsky that «in Voronezh teaching activities are greatly hampered here by the miserable and miserable situation. I lived two winters in a damp and cold room, which was almost unheated due to malfunctioning of the ovens. The temperature in winter was often from 4 ° to 6 °».

The society suffered significant human losses - part of the teachers left the city including parts of the white armies, others died of hunger and disease. In total, 14 out of 25 members of the UOE who arrived in Voronezh dropped out of the BOC during this period.

A big loss for the VOE was the re-evacuation of the UOE library in 40 thousand volumes. Along with it, a university library was sent to Estonia in the amount of about 500 thousand volumes, all cabinet libraries, scientific aids and collections, equipment items for clinics, institutes and laboratories.

The loss of members of the society was compensated at the expense of the local faculty of the VSKhI, the Voronezh Institute of Practice and various secondary schools. This trend is reflected in the leadership of society. On September 28, 1920, a new presidium was elected, which included Prof. KK St-Iler (chairman), professor of VSU and VSKhI A.A. Dobyash (deputy chairman), VGU employee E.V. Rylkova (secretary), Senior Assistant of the Department of Astronomy of the Voronezh State University VR Berg (Treasurer). The new government united both veteran scientists and young scientists, who are making the first steps in science.

The chairman of the Saint-Hilaire society will largely determine the activities of the BEE in the 1920s-1930s. Along with experimental laboratory studies in the field of histophysiology and comparative histology, Konstantin Karlovich resumed hydrobiological work on the study of freshwater organisms and fauna of the Kovdsky Gulf of the White Sea, begun by him at the University of Yuryev.

On February 11, 1923, a hydrological commission was organized in the VOE. The main task of the commission was the comprehensive study of the reservoirs of the Voronezh province. In the plan of the nearest work, various studies of the Voronezh River were included: in particular, topographic surveying and leveling of the river valley; study of the bottom relief and distribution of depths, geological structure of the coast; chemical and microscopic analysis of water; sanitary research of the river, etc. The plan was approved in the CenterVidohoNe and the hydrological department of the meliorative part of the People's Commissariat of Agriculture. At their suggestion, a cost estimate was drawn up, but no funds were received from Moscow.

The activity of KK St.-Hilaire as chairman of the BEE coincided with the adoption of a new law on public organizations. These regulatory acts have tightened the administrative control of the authorities over scientific societies.

In connection with the need to register the company, it was necessary to approve a new charter. On February 14, 1923, the organizational meeting of the All-Russia Union of Artists was held at the State University. The chairman of the meeting was Saint-Hilaire, secretary of Kozo-Polyanskiy. In the composition of the Presidium of the VOE there were changes: instead of Rylkova, Kozo-Polyansky became the secretary, Berga was replaced by SE Puchkovsky as treasurer.

In connection with the need for reorganization within 10 months, the work of the company was suspended. On November 10, 1923, the VOE was registered by the administrative department of the Voronezh Provincial Executive Committee and resumed its activities. A new board was elected, comprising St. Hilaire (chairman), Kozo-Polyansky, Bogolyubov, assistant professor of natural science at the Voronezh State University Petr Andreevich Grigorov (secretary and treasurer).

By January 1, 1925, there were 35 members in the WoE. Of these, 11 were former members of the UOE and 24 joined the WWII in Voronezh.

Members of the society conducted a permanent research work on the study of the geological structure, flora and fauna of the Voronezh province. Their results were presented in the form of scientific reports at the meetings of the All-Union Union of Soviet Socialist Republics.

The Hydrological Commission worked more energetically. If the BOE held 19 meetings between 1918 and 1925, the commission had 14 meetings for its two years of operation.

The members of the commission took part in the First Hydrological Congress, which took place in Leningrad in the spring of 1924. The Voronezh delegation consisted of seven people. At the congress the reports were delivered by S. V. Moiseev and A.V. Shipchinsky ("On the theory of thaws and spring melting of snows"). The congress adopted a decision on the formation on the basis of the commission of the Voronezh branch of the Russian Hydrological Institute. The latter also did not develop.

In 1925, the Scientific Research Institute of the VSU was established, whose director was Saint-Hilaire. This circumstance probably led to the election of a new chairman of the BOC, which Bogolyubov became. He took an active part in the activities of local lore organizations, involving in him and members of the WoE. He was engaged mainly in paleontological research. He was the organizer of geological expeditions in the Central Black Earth region. Among his merits is the beginning of the publication of the periodical edition of the VOE "Bulletin of the Society of Naturalists at the Voronezh State University," the editor-in-chief of which he became. Under his leadership came two volumes of the bulletin.

In December 1928, Bogolyubov died. The chairman of the society is Kozo-Polyansky. Having headed the VOE, he led the work with his enthusiasm. Under his leadership Voronezh botanists conducted intensive botanical and geographical studies of the Central Black Earth region. A major area of scientific research was the study of the reproductive organs of flowering plants in order to establish their evolutionary anatomy.

In 1932, Kozo-Polyansky was elected a corresponding member of the USSR Academy of Sciences. In 1933, Saint-Hilaire was re-elected as chairman of the BOC.

In 1937, Kozo-Polyansky created a botanical garden. At the initiative of St. Heler, two biological stations were established and started functioning (in Kovda on the White Sea and in the Zhiron forest in the Voronezh region). Several laboratories operated at the university, three museums (zoological, botanical and animal evolution). A fundamental herbarium was compiled, numbering more than 100,000 sheets.

In 1938, Voronezh arrived from Saratov, a prominent specialist in vertebrate biology, Ilya Ilyich Barabash-Nikiforov (1894-1980), who will become the founder and scientific leader of the Department of Zoology of Vertebrates and Zoological Station. In the summer of 1938 he became the head of the Murmansk expedition to acclimatize the sea otter on the coast of the Barents Sea and in the same year - the chairman of the BEE.

Studies of the flora and fauna of the Voronezh and neighboring regions, deployed on the initiative of the All-Russia Union of Artists, laid a solid foundation for scientific knowledge of the flora and fauna of the Central Chernozem region. Let's consider the basic scientific research of the members of the BEE. The main directions in the study of the flora of the Central Chernozem region were floristic and geobotanical (phytocenological). The center of research was the Department of Botany of the VSU. A biological faculty was established, the first dean of which was Kozo-Polyansky.

On his initiative and with his participation, in-depth study of the flora of the Chernozem region was started. The flora of the vicinities of Voronezh was especially thoroughly and thoroughly investigated. Floristic research, as a rule, intertwined with geobotanical. Both touched on both natural and artificial plant groups. Keller analyzed the steppes. Together with his colleagues, he organized a special description of the sections of the steppes preserved in the Central Chernozem Region, applied them to a map, and proposed their classification. The results of these studies were summarized in collective work.

Being an energetic follower of the relic theory, Kozo-Polyansky managed to attract the study of relics of his employees, students and local lore. Members of the WGE GE Grosset, NF Komarov, AV Dumansky, VI Lashchevskaya, KK Zazhurilo revealed new data in the geography and ecology of relics on the Central Russian Upland. Members of the VOE NS Kamyshev and SV Golitsyn discovered new areas of relic plants on limestone slopes at the junction of the Voronezh, Orel and Ryazan regions and new relicts of the Central Russian Upland. The All-Union Conference at the USSR Academy of Sciences in 1938 on the history of the flora and vegetation of the USSR confirmed the arguments of Voronezh botanists about the antiquity of rare plants on stony outcrops of the Central Russian Upland and the heterogeneity of their geological age.

It should be noted that the work of botanists - members of the BEE had not only local but also national importance. For example, the introduction of such concepts as "semi-desert", "steppe complex", "hostel", the method of ecological series, the ecological-geographical method in phytogeography, the technique for

describing the steppe, etc., is connected with the name of Keller. Ramensky proposed a new method for accounting for coverage plants in percentage, which entered into the practice of research of vegetation.

In recent years, the interest of the world scientific community in the works of Kozo-Polyansky has been outlined. In 2010, Harvard University (USA) published the English translation of his book "Symbiogenesis. A new principle of evolution". Foreign scientists were interested in the presentation of Kozo-Polyansky on the evolution of symbiotic systems (this term was used by Kozo-Polyansky in 1924).

Y. P. Shchelkanovtsev carried out a study of mosquitoes in the southeastern part of the RSFSR. Numerous works of the members of the BEE focused on the problems of studying the biological prerequisites for the health of the population. Zoologist Bukhalova and bacteriologist Romanov for several years studied the influence of pollutants (and, in particular, sewage) on the sanitary state of the river. Voronezh. Bukhalova studied the process of biological self-purification of the river and its influence on the state of the aquatic fauna.

Members of the BEE carried out many works of zoogeographic, systematic and ecological nature, research in the field of nature conservation, acclimatization of new useful animals, fur farming, hunting, pest control.

IV. DISCUSSION

Now in the historical science there is an interest in the study of public organizations, especially within the framework of the concepts of civil society. Various aspects of civil society are reflected in the numerous publications of A.S. Tumanovoy. However, most of her research is devoted to the late imperial period, but in some publications she touches on the Soviet period.

In particular, considering the relationship between the state and public organizations in the period 1920-1930-ies, she notes the emergence of a confrontational model of the relationship between civil society and the state, when the state opposed the functioning of voluntary associations and formed quasi-citizen forms of associations.

A serious study of public organizations is the monograph by Il'ina. Orlovsky researcher A. Saran explores the relationship of public organizations and authorities. Functioning of scientific societies in Siberia is engaged V.A. Danileiko.

The Petersburg researcher EF also deserves attention. Sinelnikova, which analyzes both the state and legal foundations of the activities of scientific societies, and the activities of specific scientific societies.

A.A. Fedotova conducts historical and biological studies of the activities of both individual botanists and scientific societies. Especially it should be highlighted her work "Bureau of Applied Botany during the First World War", in which there is information about botanists associated with the Voronezh province.

Thus, both historians and other scientists actively study the activities of scientific societies: biologists, geographers, physicists, etc. The Institute of the History of Natural Science carries out active scientific research and Technology named after S.I. Vavilov Russian Academy of Sciences, the results of which are reflected both in the annual conference materials, and in monographs.

In 2018, an article devoted to the history of biology and chemistry in the twentieth century was published. It was research in the field of historiography of the history of individual sciences, methodological foundations of historical and scientific works of well-known scientists, a science-research analysis of the development of various directions in the history of biology and chemistry, biographical information and memories of outstanding historians of natural science.

At the regional level, the theme of public organizations in the Soviet period has not yet become widespread. In the future, scientific research based on interdisciplinary research will make it possible to highlight the activities of both the Voronezh Society of Naturalists in general and its individual members.

V. CONCLUSION

In the light of the above, it can be stated that the Voronezh Society of Naturalists made a significant contribution to the scientific, pedagogical and social life of the Central Black Earth region.

With the society was associated the activities of outstanding domestic scientists Academician B. A. Keller, Academician of the Academy of Sciences of the Ukrainian SSR B. Sreznevsky, Corresponding Members of the Academy of Sciences of the USSR B. M. Kozo-Polyansky, A. V. Dumansky and many other scientists. The students and graduate students of Voronezh universities made their first scientific achievements in the Voronezh Society of Naturalists; many of them became leading scientists and organizers of various scientific centers of the country.

The activities of the Voronezh Society of Naturalists continued until 1976. This year, the decision of the Presidium of the Voronezh Society of Naturalists on December 24, the society ceased its activities. It should be noted, however, that the Voronezh branch of the Russian Botanical Society, created in February 1957 on the initiative of Kozo-Polyansky, partially caught up with his baton. It has become a new center for the organization and development of regional botanical research in accordance with modern trends in science.

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THE STATE-LEGAL DOCTRINE OF M.T. CICERO

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Abstract:

In the article, the state legal doctrine of Cicero is stated. He was an unusual politician and an outstanding speaker. His political analysis deserves a special attention to the study of research, to this day, engaged in the study of politics and political science. The legacy of Cicero is very rich and rich in its versatility. The study of the works of Cicero will help us to follow the path to the rule of law and genuine democratic statehood. Cicero is a true Socrates of political science. Political scientists of all universities in the world should study his theoretical legacy.

Keywords: The state-legal doctrine, political relations and the institution of the state, the best and the worse forms of the state in antiquity.

I. INTRODUCTION

The political thought of the ancient world was not limited to Ancient Greece. Significant achievements also characterize ancient Roman political thought. The most prominent political thinker of ancient Rome was Mark Tullius Cicero (106-43 BC). He left behind a vast intellectual heritage. However, in the most complete and systematized form, his political ideas are set forth in the works «On the State», «On the Laws».

Cicero, being an educated man, was very well acquainted with the political teachings of Plato, Aristotle and other thinkers of Ancient Greece. Perceiving many of their ideas, he adapted them to the political realities of Ancient Rome. Cicero understood the state as a common cause, the general condition of the whole people. He, like Plato, and Aristotle, in determining the forms of state government, considered mandatory not only an expression of the general interest of free members of the state, but also their coordinated interaction within the framework of existing laws.

Cicero, like the Greek thinkers Plato and Aristotle, noted the one-sidedness of the «pure» forms of state government. For him, it was equally unacceptable to rule in the form of tyranny, cliques of the rich and noble or the crowd. The best form of government, the gender thinker, is a mixed version of the known forms of government, which is a combination of the best qualities of these forms. The mixed form of government is

more stable. Cicero wrote in his work «On the State», stability is guaranteed by the implementation of «a uniform distribution of rights and powers so that the masters have sufficient power, the council suffices influence of the primitive people and sufficient freedom from the people». In modern language, this means that the theoretical research of Cicero contains a prototype of the theory of separation of powers, as one of the most important principles of the rule of law.

Significant merit of the ancient Roman thinker in substantiating the principle of necessity and binding compliance with treaties in international relations. He laid the foundations of the theory of international law.

Cicero, as a humanist, although not an opponent of the aggressive aspirations of his state, his claims to world domination, advocated the human treatment of prisoners and defeated.

The political doctrine of Cicero had a great influence on the thinkers of his time, the Renaissance and the subsequent historical era.

Mark Tullius Cicero (106-43 BC), unlike the Greek thinkers, was not a true philosopher. He belonged to the commercial and financial aristocracy. Cicero lived in the era of the last period of Rome, when the republic was already moving towards the sunset.

Cicero received an excellent education. He studied Greek philosophy in Greece itself. Education and unique oratorical abilities (he was considered the best orator of his time) helped Cicero make a brilliant political career. He was a quaestor, praetor, proconsul in a small Asia, consul. The ending of life is tragic: the triumvirate included him in the proscription lists (persons considered illegal). He managed to escape, but he was overtaken and killed. Cicero died on December 7, 43 BC at the year 64 of his vivid public life.

The main works of Cicero. His literary heritage is significant: 58 judicial and political speeches, 19 treatises on rhetoric, politics, philosophy, more than 800 letters. Political and legal issues are represented in the works «The State», «Laws», «On Obligations».

The theoretical and legal views of Cicero are under the noticeable influence of ancient Greek philosophers, primarily Plato and Aristotle. However, the creative use of the ideas of predecessors in the teachings of Cicero is combined with the development of a number of new and original provisions in the field of state and law.

II. METHODOLOGY

According to the accumulated world experience, various ways of building and developing of a statehood are refracted in specific models and forms of the state. The formation of this or that model is conditioned by the general typology of state entities, in which the mechanisms of law and democracy function.

The choice of the political form of the state is a historical matter and a conscious choice of members of society, which depends on the choice of priorities in national politics based on country characteristics, socio-economic development of a country and the degree of its participation in world politics and economy. Such a methodological approach to studying the political legacy of Cicero will allow us to assess not only its influence on the political thought of our time, but also to forecast promising directions for its further development.

III. RESULTS

1. Views of M.T. Cicero on political relations, the origin of the state and different forms of the state. Cicero, following Aristotle, upholds the idea of the natural divinely-natural origin of the state. The primary form of public association of people recognizes the family, from which the state is subsequently formed. The reasons for the emergence of the state were seen by Cicero in the aspiration of people to realize common interest and the need to protect their own property.

The essence and tasks of the state. The state («respublika») is a matter, the property of the people. However, the people are understood as «the union of many people, connected among themselves by consent in matters of law and common interests». Among the state's tasks is the preservation of the inviolability of the existing property relations, the maintenance of the proper order, the administration of the annexed territories and the maintenance of the functioning of moral and religious norms and values. Like ancient Greek philosophers, Cicero paid much attention to the analysis of various forms of the state, the reasons for their change, the search for the best form, etc.

The criterion for classifying forms into «correct» and «perverted» forms was the «character and will» of those who rule the state. Depending on the number of ruling Cicero distinguished three simple «correct» forms of government: the tsarist power, the power of the optimats (aristocracy) and the people's power (democracy), emphasizing that «by favour of our own we are attracted to kings, wisdom - optima, freedom - peoples «.

Each of these political forms has not only certain advantages, but also drawbacks. So, the tsar's power is fraught with the arbitrary rule of an autocratic ruler and easily degenerates into tyranny. The power of optics in its perverted form becomes the rule of the rich, turning into an oligarchy. The sovereignty of the people leads to «insanity and the production of the crowd» - ochlocracy. However, if we proceed from the definition of the state (business, the property of the people, interconnected by consent in matters of law and common interests), then these «perverted» forms are not states, because there is no agreement on issues of law.

The listed merits, according to Cicero, should be presented in a mixed form of the state, which he followed Aristotle and Polybius as the best. The Roman thinker was troubled by the question of how to maintain a balance between the majority and the minority and guarantee the dominance of the latter. In this, Plato's great influence was felt.

Separation of power. To prevent the degeneration and replacement of one simple form of state of another, according to Cicero, it is possible, provided the introduction of a mixed form of state. As a result, it turned out «something outstanding and royal that one part of the power was given to the authority of the first people, and some cases were submitted to the judgment and the will of the people».

Each of the simple forms complements each other: the monarchy, represented by the power of the consuls, is combined with the aristocracy in the form of a secant and democracy in the form of a people's congregation and the power of the tribunes. Their powers are equivalent.

Ancient Roman political thought continued the Greek tradition of justifying the most correct form of government, but already taking into account the new political and legal practice.

In 509 BC in Rome, a republican form of government is approved. The most prominent representative of political thought of this period and the advocate of republican rule was the famous Roman speaker and politician - Mark Tullius Cicero. He defined the republic as a «matter», «the property of the people», emphasizing that the people themselves are an association of people connected by consent in matters of law and common interests. Turning to the problem of a properly organized state, he gives preference to a mixed state form, combining simultaneously the royal (monarchic), aristocratic and democratic elements. Idealizing reality, he saw an analogue of such rule in the Roman Republic, in particular in the distribution of power between the magisters and, above all, consuls responsible for general policy and commanders of the army (tsarist principle), the senate (aristocratic beginning), the people's congress and popular tribunes (a democratic beginning). In the ideas of Cicero on the legal union of the citizens of the republic and the legal regulation of state activities, on the distribution of powers among the republican institutions, their mutual balance lies the origins of the theory of the «rule of law».

Mark Tullius Cicero, the speaker, lawyer, statesman and thinker, was the ideologist of the Roman landed aristocracy in the republic. His life began and ended in a crucial for the state history of Rome in the last century of the Republic. This era can be attributed to the «fatal minutes» of history, its crucial stages.

At the same time, it is of fundamental importance that in the given period, Rome actually turned into a world power. Such a transformation would be impossible without profound changes in social relations, without a transition to their qualitatively new forms. In the Roman state, this transition was a change in the communal, polis system with republican ideals to the totalitarian regime of the empire. The main reason for

this transition was the contradiction between the political form of the Republic of I century BC and its social-class content. Within the narrow framework of the ancient polis, with its people's congress, the Senate, which showed the interests of a relatively small group of free populations, enormous and complex content was encroached. The wide Mediterranean market, new groups of provincial slaveholders, complex relations between citizens and non-citizens, free and slaves insistently demanded a new management system. The old population groups, whose interests were expressed by the Roman republic, - to the nobility and equestrians, came new - the lumpen proletariat and the military colonists. They were in no way connected with the old republic, and their existence, on the contrary, was closely connected with the military empire.

Change, accompanied by wars, some enriched and exalted, and others knocked out of the usual rut. The consequence of the expansion of Rome was devastation, the influx of slaves, money and trade speculation, civil unrest, political intrigue. All this disturbed not only the normal rhythm of economic life, but also shaken the state apparatus. Civil wars prepared the final triumph of monarchical order. They were accompanied by murders, confiscations of lands, the flight of slaves and the lack of personal security. Especially from this suffered the population of Italy.

The thirst for peace, the rejection of active political struggle contributed to the formation of a totalitarian imperial regime. However, in Rome, in the aristocratic environment, there were still many adherents of the republican form of government. They were convinced that it was necessary to return to the old order. Their outstanding representative was Mark Tullius Cicero.

Of course, these processes did not proceed in a peaceful atmosphere, but in a tense, sometimes deadly struggle. In addition, the life of Cicero is one of the best illustrations of this statement.

Cicero's state activity as consul fell on the period of the largest civil wars and the collapse of the republican political order, which he valued as the highest achievement of the state wisdom of the people. The new form of government that replaced the Republic - a semi-military, semi-bureaucratic monarchy, did not cause political sympathy for the aristocrat Cicero. Therefore, he was a participant in the political struggle against dictators, his contemporaries - Julius Caesar, Pompey and others. At the same time, this struggle was connected with Cicero's personal ambitions, his desire for power.

The success of this figure as an orator, lawyer and politician who rose not from the most noble, rich and influential family to the top of Roman society, is due primarily to his personal qualities, purposefulness and the objective reality that developed in the II-I centuries BC in the Roman state.

The emergence of Rome as a superpower was closely related to the intensive and productive development of law. Rome as a world centre perceived the legal systems of other nations. Recycling their original civil law, Roman lawyers, Cicero among them, used the methods of Greek rhetoric and tried to comprehend the main legal issues, based on the conclusions of Hellenistic philosophy. Having achieved success in this activity, as a speaker and a lawyer, Cicero rushed into politics, where he entered into a dangerous struggle for power.

Therefore, his personal destiny was not easy either. Cicero was expelled and returned to Rome by a special law, however, without fitting himself into a new alignment of political forces, he was executed on another wave of political struggle.

The Roman Republic fell silent with Cicero (the severed head and arms of Cicero were nailed to the very podium with which he had once spoken his brilliant speeches). This interesting, stormy, tragic fate and life impressions unconditionally affected the political and legal reasoning and the ideal of statehood, which follow from the works of the thinker.

Cicero is the author of several dozen tracts: published during his life of judicial and judicial-political speeches, treatises on philosophy, rhetoric, ethics and politics.

It should be noted that the philosophical works of Cicero were written in the late period of his activity. They refer to the time when the thinker was excluded from active political life. This happened twice: during the reign of the first triumvirate - the union of Pompey, Crassus and Caesar (60-59 BC) and the dictatorship of Caesar (48-44 BC).

Two small treatises devoted to questions of the state system, politics and law: «On the state» («De republica») and «On the laws» («De legibus»), which were written in the first of these forced breaks, namely

between 54 and 55 years BC. A number of political and legal problems are also considered in his other works, for example, in the work «On Obligations».

Cicero's theoretical views in the field of state and law were under the noticeable influence of ancient Greek thinkers, and above all Plato, Aristotle, Polybius and Stoics. Cicero as a patriot of Rome and a practical politician sought to unite and harmonize this «foreign» influence with the Roman traditions proper in the field of state legal practice, political and legal thought, with the original history of the Roman state and law, with the real situation and actual tasks of modern social and political reality.

In general, the creative use of the ideas of predecessors in political and legal doctrine of Cicero is combined with the development of a number of original and new provisions in the field of theory of state and law. Cicero in the form of Socratic dialogues, which echoed the Greek tradition, wrote the main political treatises. However, in his dialogues there is always a figure of a particularly significant interlocutor (he is given the name of the famous Roman politician and commander, the winner of Scipio's Carthaginians), whose judgments represent the judgments and ideals of Cicero himself. Dialogue is conducted during the Latin festivities in 129 BC. e., that is, in the very era when the Roman state, according to Cicero, flourished.

Political treatises of Cicero take a special place also because unlike Plato and Aristotle, many other historians and philosophers of antiquity. He was interested in practical politics and, accordingly, aimed to construct a state and legal ideal. Its deliberate and holistic state-legal doctrine is designed in such a way that it can and should be applied to state practice.

This is the special role of Cicero in the social philosophy of antiquity. Therefore, it is no coincidence that it is precisely with Cicero's reflections that the intellectual evolution of major state-legal and political-legal problems characterizing the teachings of the New Age begins and does not lose its significance in our days.

2. Views of M.T. Cicero on the state and politics. All the theories of the state in antiquity developed, in essence, in rather limited limits between two problems: about state forms and about the best of these forms. Their decision, crowning the development of political and philosophical views, was the doctrine of a mixed form of state structure.

The first person who set forth the doctrine of the mixed form of the state was Polybius. Continuing the thoughts of Plato and Aristotle about the correct (monarchy, aristocracy, democracy) and the corresponding wrong forms (the «tyranny», «oligarchy», «ochlocracy») of the state, he refused to evaluate any one of them.

According to Polybius, all these forms follow the natural aspirations of people, and being subordinate to their power relations gradually degenerate into one another. «Such is the cycle of the state hostel, this is the order of nature according to which the forms of government change, pass into each other and again return... Any state system, since it is simple and formed according to a single beginning, suffers instability, because it quickly degenerates into an irregular form, which is appropriate and accompanying by its very nature».

The ideal form of government, therefore, is the one in which: «All the advantages of the best (that is, correct) forms of government are united, so that not one of them is vaccinated beyond measure and through that is not distorted into a related form. So that they all they were restrained in the manifestation of properties by mutual opposition, and neither one would pull in their direction, would not outweigh the others, so that in this way the state would invariably remain in a state of uniform oscillation and equilibrium, like going against the wind of the ship».

Thus, Polybius's argument about the merits of a mixed form of government political thought owes to the design of a «system of checks and balances». Cicero, in turn, developed this concept in his teaching and made the idea of a mixed government as the best form of statehood.

For Cicero, the main cause of the cycle of forms lies deeper than for Polybius, which explained it as the instability of these forms. Cicero also saw the main cause of instability in the moral foundations of the state. The thinker therefore evaluates such a positively mixed device, since only one, from his point of view, is able to express the idea of justice.

In this he departs from Polybius's «biological schematism», especially in those cases when he speaks about the possibility for a politician to influence the change of state forms and even, to some extent, direct it.

In Polybius, the strength of the mixed state structure is correlated only with the natural time of its prosperity, whereas Cicero allows in principle the eternal existence of a state with a mixed device. Such a state can not be shaken or destroyed, unless it is not some fatal errors of its leaders.

If we compare the views of Cicero and Plato with the state, we can conclude that their approaches are fundamentally different in the general notions of the state. If the ideal state of Plato has the meaning of absolute norm, then the perfect state of Cicero is a construction suitable for Rome and even associated with a certain historical epoch. The state of Plato is an idea, and the state of Cicero is a historical reality. Since for Cicero his perfect state is by no means an abstract ideal norm, but a historical fact, then the mixed device was, in his opinion, embodied in the life in the history of Rome. This embodiment belongs to the thinker to the past, to the time of his ancestors. If we talk about the chronological framework of this period of prosperity, then obviously one should keep in mind a segment of Roman history from the end of the struggle between patricians and plebeians and before the movement of the brothers Gaius and Tiberius Gracchus.

The main political slogan of Cicero, his political credo, whose loyalty he retained throughout his life and political activity, was the slogan of «the consent of all classes», in which, like harmony in the field of music. «A state, with a sense of proportion composed by a combination of higher, middle and low estates harmoniously sounds due to the coordination of the dissimilarities themselves».

It should be noted that the slogan of «concord of estates» appeared in Cicero not immediately, but at a certain moment of his political activity. Initially, Cicero acted as a denunciator of the nobility. However, later, in 66 BC in his speeches there appears the idea of an alliance between senators and horsemen. In the future, this slogan becomes the leitmotif of almost all political speeches of Cicero. Especially he propagandizes him during his consulate, speaking about the need for unity of all «honest people».

The objective meaning and political strength of the slogan was that, under the conditions of modern Cicero, the Roman reality, under the tense struggle of political groups and their leaders. Finally, in the conditions of civil war, could sound like the slogan «supra-party» rising above private interests and quarrels, in the name of the interests of the «fatherland» as a whole. Of course, and this is quite well known, the concept of «fatherland» for Cicero is identified with the notion of «Senate Republic». Moreover, when he mourns «the death of the fatherland», he means the death of the traditional senate regime, which, however, did not at all reduce the political attractiveness of this slogan in the eyes of many contemporaries of Cicero.

Not without reason, in the crowd that filled the streets of Rome after the assassination of Caesar, calls for freedom were heard, and often the name of Cicero was heard. Although he did not belong to the conspirators who overthrew the «tyrant» - Caesar, his name at that time was a symbol of the republic, and not of one or the other «party». It was reminiscent of the welfare and interests of the «fatherland» as a whole.

When they say that Cicero was a supporter of the Senate or «Senate regime» this should not be understood in the sense that he expressed the interests of the degenerate Senate oligarchy, which occupied the most conservative, reactionary positions. In the understanding of Cicero, the Senate Republic is the system that existed during the era of prosperity, when the elements of «democracy» reasonably combined with the leading role of the senate. Therefore, we can conclude that Cicero acted as a representative of the moderately conservative, intellectual circles of Roman society.

Like most ancient authors, Cicero did not know and did not use the term and concepts of «state». In his works, the term and the term «republic» («respublica») is used.

Cicero «Republic» is not a special state structure or social institution that has torn itself away from most of the country's population.

Cicero «Republic» is itself a special state, a special quality of the community of the people, which it attains by obeying both the necessity of life and the internal, moral qualities. The state is the property of the people, and the people are not any combination of people gathered together in any way, but the union of many people, connected by their consent in matters of law and common interests.

The first reason for such a combination of people is not so much their weakness, as, so to say, the innate need to live together. For man is not inclined to an isolated existence and a solitary wandering, but is created in order that, with an abundance of everything necessary, one should not move away from oneself like himself «.

Thus, the origin of the state in the interpretation of Cicero is explained by natural premises, including the development of the human community from small, family, to larger ones. The state appears not only as an expression of the general interest of all its free members, which was also characteristic of the ancient Greek concepts, but at the same time as the coordinated legal communication of these members, as a certain legal entity, the «general legal order». Therefore, Cicero stands at the roots of the legalization of the concept of the state, which later had many adherents, right up to modern supporters of the idea of a «rule of law». Sharing the position of Aristotle, Cicero rejected widespread in his time of the notion of the contractual nature of the emergence of the state. The influence of Aristotle is also noticeable in Cicero's interpretation of the role of the family as the initial unit of society, from which the state gradually and naturally emerges. He noted the initial connection between the state and property and shared Stoic Paneti's position that the reason for the formation of the state is the protection of property. Violation of the inviolability of private and public property Cicero describes as a desecration and violation of justice and law.

One of the fundamental conditions for the formation of the state is consent in matters of law. The right, in turn, expresses the main social and ethical goal of the state - life based on justice: «If there were no seeds of justice for a person, there would not be other virtues or the state itself».

The role of law in the formation of the state is decisive for Cicero and underlies the construction of his legal doctrine.

In line with the traditions of ancient Greek thought, Cicero paid much attention to the analysis of various forms of state structure, the emergence of certain forms from others, the «cycle» of these forms, the search for the «best» form, etc. For Cicero, the main criterion of the «quality» of the state form is the promotion of freedom people, because «... only in such a state where the people's power is greatest, freedom can live; after all, more pleasant than she, there can be nothing; and she, if she is not equal for all, is no longer freedom «.

In the dialogue «State» Cicero in the person of Scipio identifies three basic forms of government, three simple forms of government: the tsarist power (monarchy), the power of the optimal (aristocracy) and the people's power (democracy). It should be noted that the treatment of aristocratic government in Cicero has changed: he considers any representative government, which differs from direct government of the people.

He does not consider any of these forms perfect: «When the supreme authority is in the hands of one person, we call this one the king, and also the state structure - the tsar's power. When it is in the hands of the elected, it is said that this civil community is governed by the will of the optimats. The people's community is such a community in which everything is in the hands of the people. And each of the three kinds of state - if only the connection that firstly firmly united people due to their common participation in the creation of the state - is true, is not perfect, and, in my opinion, not the best, but it is still tolerable, although one of them may be better than another. For the position of both the just and wise king, and the elected, that is, the primitive citizens, and even the people, nevertheless, unless unjust deeds or passions prevent it, - apparently, it can be quite solid «.

The main and main drawback is that each of these forms, taken separately, is unstable and easily degenerates into its corresponding distorted form: «Of these types of devices there is none, in which the state would not seek a steep and slippery path to that or other misfortune».

The tsar's power, fraught with the arbitrary rule of an autocratic ruler, easily degenerates into tyranny. The power of the optimats from the power of the best (by wisdom and prowess) turns into the rule of the clique of the rich and noble. Although such power continues to be called the rule of optimats. But in fact, Cicero observes, «there is no more ugly form of government than that in which the richest people are considered the best».

Accordingly, the sovereignty of the people, according to Cicero, leads to disastrous consequences, to the «madness and arbitrariness of the crowd» to its tyrannical power.

These ugly types of domination (the tyranny of the individual ruler or crowd, the domination of the clique) are no longer, according to Cicero, forms of the state, since in such cases the state itself, understood as a common cause and the property of the people, lacks common interests and is universally binding for all.

So there are cycles of successive state forms, from which only a certain fourth form of insurance is insured, which, as it were, is mixed out of three forms. However, the definition of this most stable form is not

given. Another participant in the dialogue Lelia asks Scipio to inform him which of the above simple forms he still considers to be the best. The question of Lelia gives Scipio an opportunity to present the views of supporters of each of the state forms. At last, Scipio expresses his own point of view: «I do not approve of any of the state devices alone, taken individually, and prefer to each of them, that, as it were, all of them taken together are fused. But if it were necessary to choose any one system in its pure form, then I would approve the tsarist power and put it first «Then Scipio, based on various examples, tries to convince Lelia of the correctness of this idea and only at the very end of the first book of the dialogue gives a detailed definition of the mixed state system. This device should unite elements of monarchy, aristocracy and democracy in such a way «that in the state there was something outstanding and royal that some part of the power was given and handed over to the authority of the first people, and some cases were given to the judgment and the will of the people».

The advantages of this mixed device should be considered, firstly, «great equality», and secondly, strength, because «there are no grounds for a coup or degeneration where everyone firmly occupies a proper place for him».

As a path to a mixed form of government, Cicero (following Polybius) interpreted the evolution of Roman statehood from the original royal power to the Senate Republic. At the same time, he saw the analogy of royal power in the authority of magistrates (and, above all, consuls), the authorities of optimats - in the powers of the senate, the people's power - in the authority of popular assemblies and people's tribunes. In this regard, Cicero admired the foresight and wisdom of the «ancestors» who created such a reasonable form of the state, and called for a firm adherence to their political covenants. Therefore, Cicero can be fully justified in the historical beginning of the political conservatism of world political thought.

Stressing the dangers of bankruptcy towards one or another principle of mixed statehood and advocating their mutual balance, he stressed the need for «a uniform distribution of rights, duties and powers - so that the magistrates have enough power, the council of the primacy people have sufficient influence and sufficient freedom people «. To restore the former prosperity of the state, Cicero, first, needs moral reform, which can only be carried out by some leading figure able to perform such a task due to his own civic and moral virtues. Partly, therefore, in the dialogue, he prefers the monarchical ideal of a statesman and political leader. At the same time, the thinker does not mean monarchy as such, but some form of «aristocratic leadership», which in the past of the Roman state (and «the state of ancestors» - the ideal for Cicero) was repeatedly embodied in personal leadership.

IV. CONCLUSION

Cicero requires a statesman to have his mind triumph over low-lying passions, demands such virtues as wisdom, justice, forbearance, eloquence. He must be well versed in the teachings of the state and possess the foundations of law, without the knowledge of which no one can be a public official.

This manifests the social content of government - the final criterion for all political institutions. And the realization of the idea of justice is for Cicero the main condition for the existence of the state irrespective of its form, that is, the condition for the existence of statehood.

Cicero's concept of mixed rule and, in general, his judgments about the state as a matter of people were clearly at variance with the then socio-political realities and the actual trends in the development of Roman statehood. As a theoretician and practical politician, in the midst of a struggle for power, Cicero could not help but see the tendency of the regrouping of forces and power, the outflow of real forces from former republican institutions and their concentration in the hands of individuals, especially those who relied on the army. This was eloquently evidenced by the examples of Sulla, Caesar, Octavian Augustus.

The concept of a mixed state was partially realized in the Roman Republic at a time when Cicero succeeded in uniting in single political bloc representatives of the estates of senators and equestrians against the conspiracy of Catalina in 63 BC.

Thus, the idea of justice directly connects the state and legal philosophy of Cicero: the state only then the state when its activity is fair, and that which corresponds to the «true law» is justified. Under the latter, Cicero understood, in fact, an abstract idea of the original «natural law» that subordinates any human

community and all the aspirations of people. Such, in general terms, is the political teaching of the Roman writer Cicero on the best state system. Cicero as the famous Roman thinker and public official argued that all persons without exception must be subject to the law. Cicero was a supporter of the rule of law, which in the era of the ancient world was almost impracticable.

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Historical Sciences

INTERACTION OF THE ORTHODOX CHURCH AND THE STATE IN RUSSIA AT THE PRESENT STAGE

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Abstract:

The article examines the relationship of church and secular authorities at the present stage in the Russian state. It is shown that, after decades of forced isolation, the Russian Orthodox Church is gradually beginning to take the most energetic part in the moral development of Russian society. Particular attention is paid to the doctrine of the Russian Church, which identifies important principles of spiritual regeneration, which will guide the Church in its relations with government institutions in the future.

The scientific problem resolved in the article reveals the need for a historical analysis of the relationship between the Church and society. This helps to determine the meaning and place of the Orthodox Church in the existing moral and social environment, as well as to determine the objective status of the state in the world system in accordance with the principles of the Orthodox faith.

Keywords: Church, State, Society, Nation, Faith, Moral Foundations of Public Policy, Globalization.

I. INTRODUCTION

In recent decades, we hear more and more voices about the "spiritual revival" in modern Russia. New temples are being created, the priests of the Orthodox Church are increasingly conducting propaganda on television of spiritual values. The history of Russia shows that our country was given the opportunity to use spiritual experience, and the Church (as an ideological institution) was a social structure that existed and continues to exist together with the state mechanism, thereby providing a certain social stability.

Today, the Church acquired a huge prestige that allowed it to become the bearer of the idea of patriotism in Russia, which spiritually united the Russian people.

This important role of the Church in the political conglomerate of the Russian state requires the support of our society to revive the spiritual and moral ideals of good and justice.

Currently, there are several options for the relationship between the Church and state structures. In Orthodoxy, the most familiar is the theory of "Symphony of the Church and secular authorities" when their relations are based on cooperation, where mutual assistance and responsibility are the prerogative of both.

State power in Russia has always supported a symphony of relations with the Church, especially in matters aimed at achieving goals that would meet the interests of society and the people. In addition, the Church receives from the state the full opportunity to preach and spiritual education to those who need it.

II. METHODOLOGY

The theoretical and methodological basis for the study was the problem of the attitude of the authorities, clergy and believers through a comprehensive study of the main aspects: namely, the reasons for the closure of churches, the social aspects of the activities of the clergy and believers in those years. Such comprehensive approaches presuppose the consideration of the problem in all its multifacetedness, which indicates an inseparable connection with the objective development of the Soviet state and the entire Russian Orthodox Church. In the process of research historical-genetic, historical-comparative and historical-statistical methods were used. Application of the first, includes a detailed description, the saturation of facts. The comparative method helped to reveal in the life and work of the Orthodox both general and specific features.

The work is completely based on the principles of historicism (consideration of the topic from the point of view of historical conditioning and development), objectivity (a comprehensive analysis of historical documents and an objective evaluation of the studied), unity and interrelation of the general and special (for example, almost all antireligious events planned by the central state power, found its expression in the region of interest). In the course of the research, a method of complex analysis of historical sources, a cause-effect analysis was applied; general scientific methods - induction and deduction.

III. DISCUSSION

In the domestic science a considerable amount of material is accumulated, which touches upon the problems of studying the various political aspects of Orthodox dogmatics. Nevertheless, there are no special studies devoted to the conceptual analysis of contemporary interpretations of the Orthodox teaching about the relationship between Church and state in the history of socio-political thought in Russian political science.

It is necessary to highlight a collection of articles edited by A. Velichko and M. Smolin "Orthodox statehood: 12 letters about the Empire." These authors in their study describe in detail the idea of the Empire, as well as various aspects of the symphonic connection between the Church and the state, the moral foundations of law, the issues of state and legal regulation in the light of the rights of Christianity, the problems of the inner church structure and ensuring its integrity. We can say that the authors introduce the reader into the classical interpretation of the phenomenon of "Orthodox statehood".

However, a significant drawback of this work is a one-sided approach to the study of this issue because of the personal religiosity of the authors. Opposite opinions and interpretations are either criticized or not given at all. Therefore, this work of authors can not be fully called scientific. Rather, it can be attributed to journalism. In addition to the above collection, it should be noted that Velichko and Smolin are authors of independent works, which to some extent affect the problem of forming a doctrine on building relations between the Church and the state.

This is especially true of the social concept of the Church, because this was the first experience of the modern Church in the complex expression of its socio-political positions.

In a short time a significant number of articles were published in which the authors expressed their opinion on the social concept, approved or criticized it. Round tables were organized in which the developers discuss this document.

Among the numerous works devoted to the analysis of relations between the Church and the state, it is worth mentioning the articles of O. Shvedov and V. Semenko, who, in our opinion, reflect the scatter of opinions prevailing in Orthodoxy regarding the adoption of the social life of the Russian Church. According to Shvedov, the adopted document should be coordinated with supporters of the Church in different positions. That is, the social concept is inherently akin to a constitution that unites citizens of the country, despite all the differences. At the same time, the author believes that the Council of Bishops of 2000, approving this concept, is developing liberal decisions of the Local Council of 1917-1918. As a confirmation of this thesis Semenko V.P. in his article expresses the opposite point of view.

In his view, the "Fundamentals of the Social Concept" witnessed the complete victory of a healthy conservative majority over liberal extremists in the Church. In addition, the author in the thesis of the non-priority of any state system sees not the development of liberal tendencies, but, on the contrary, the consolidation of the entry of church dogmas. First of all, the concept declares the principle of the metaphysical superiority of the Church as an institution established by God over any forms of earthly power and, above all, of the state.

A special place is occupied by the work of sociologist KN. Kostyuk, whose research interests lie in the study of social and political concepts of various Christian faiths. Kostyuk's analysis is based on the thesis of a social concept, which is a unique document for the entire Christian world, because neither Catholics nor Protestants have a single full-fledged social concept. Accordingly, in his works the author tries to formulate criteria for assessing the social concept of the Russian Church. In the article on the emergence of a social concept, Kostyuk presents the historical and theological grounds for this document, reveals the social and ecclesiastical context.

A vivid example of works for which criticism of a destructive nature is inherent is the analytical article of historian and publicist E. Kholmogorov. In his notes the author agrees with Kostyuk that certain provisions of the social concept of the Russian Church are typical for the fundamentalist thinking of believers and clergy. However, from this thesis, Kholmogorov makes more radical conclusions. The researcher comes to the conclusion that the change in theological views led to the declaration of atheistic views on the church.

Thus, the above examples once again point to the disunity of opinions within the Orthodox community, which in turn leads to the appearance in church journalism of a huge number of interpretations of any official document adopted by the church authorities.

IV. RESULTS

According to the official concept of the Church, approved in 2000, the Church cannot engage in tasks that are contrary to its direct purpose. Such tasks include, for example, the overcoming of sin through violence, the assumption of tasks that determine such motives as constraint and coercion.

At the same time, the Church is trying to draw attention to the requests of the secular authorities in addressing urgent issues of moral upbringing of the youth. However, as practice in different countries of the world shows, the state should not remain indifferent to this issue. The realization of these aspirations in the education of youth accompanies the Church throughout its history. At the same time, the Church was not involved in the political aspects of the struggle. The Russian Orthodox Church did not nominate a single representative from political parties, and this is a special mission of the Church.

The Council of Bishops adopted the church decree on the moral education of the youth in 1997. However, the issues of political life to a certain extent were to be solved without the participation of ordinary citizens.

The former Patriarch Alexis II expressed this as follows: "Every religion should be responsible for the family, society, for the nation, for the present and future of our country; therefore everyone should contribute to a constructive renovation of Russia." Orthodox parishioners on this basis often organize socio-political associations, whose activities function under the direct control of the Orthodox Church.

Important work is related to the legal issues of cooperation between the secular authorities and the Church in various fields. As a result, agreements were concluded on cooperation between individual government ministries and the Church.

Today, church-wide projects dedicated to major events in the church and public life are prepared. This, for example, is the 100th anniversary of the October Revolution. These projects will include scientific and social forces. At the present time, voices about the constant and professional interaction of the Church with state structures in the political and legal spheres are heard more clearly. In some dioceses, special law faculties have been established. The purpose of this work is to analyse regional rules and other laws, prepare reports on their development and improvement, especially in the fields of education, science and culture, and consider regional cooperation projects between the state and the Church.

Cooperation between church and secular authorities is of great importance in strengthening moral and public security.

In the 1990s, several conferences were held, at which issues of strengthening national security and relations between the Church and the Russian Armed Forces were discussed. Some military schools began to teach the course "Introduction to Orthodoxy." The general church council resumed its work.

All this made it possible to take the first steps to hold a national conference at the General Staff, which took place in 1994. The agreement on cooperation between the Ministry of Defence and the Church was signed. The Department for Cooperation with the Army and Law Enforcement Agencies formed the results of this conference in the Moscow diocese.

In the future such agreements were signed by the Church with the Ministry of Internal Affairs. The agreements determine the goals of overcoming the moral crisis, the consolidation of law and order, spiritual enlightenment, the realization of the religious rights of military, patriotic upbringing, the opening of new churches. With the support of the Ministry of the Interior, military-historical clubs and youth associations began to be created, which were usually named after Russian rulers Dmitry Donskoy, Alexander Nevsky, generals Georgy Zhukov and Alexander Suvorov and others.

Since the mid-1990s, the military, on the advice of priests, could serve in military garrisons, where the military built Orthodox churches and monasteries and conducted pastoral work. In the military garrison, located next to some large monasteries - Valaam, Trinity-Sergius Lavra, etc., in coordination with the clergy formed the spiritual schools in which seminarians studied.

Since 1992, educational Christmas readings have been held, which indicate a significant result of cooperation between the Church, society and authorities in the field of education. The value of Christmas readings is that they unite thousands of specialists from different disciplines and clerics from dozens of Russian regions. Today, the educational work of the Church takes place in various forms, especially in schools. Community "Radonezh" created the first such school in 1991. In addition, regional schools have been established.

However, despite the successes of the Orthodox Church in the sphere of internal religious work, various sects flourishing on the basis of local conflicts and moral disintegration of society continued to develop and spread. Therefore, today the Church should be ready to promote a new Russian national idea, which Russian President Vladimir Putin called patriotism. There is no doubt that today it is necessary to use the entire historical and cultural experience of our country, including the achievements of Soviet power, relying on the traditions and mentality of the Russian people. Orthodox faith in this respect should be one of the main components of the formation of national ideology in Russia.

Thus, church-state relations in the modern Russian state are based on the principle of relative independence of the Church and the state. The most important is cooperation in the social and cultural sphere.

To date, one of the aspects of preserving the spiritual worldview in the process of globalization is the missionary work of the Russian Church, which helps the weak and needy throughout the world. Missionary mission of the Church is to support interregional relations of Russia by strengthening inter-ethnic relations. The missionary ministry of the Church, in the opinion of the majority of Orthodox leaders, does not pretend to be a political aspect of the government, since the government provides substantial assistance. For example, with the support of the Ministry of Foreign Affairs of the Russian Federation, money is constantly allocated for the construction of new churches around the world. Patriarch Kirill repeatedly said this: "Revival and development of missionary congregations and new churches is a powerful stimulus that neutralizes various manifestations of sectarianism and extremist ideas throughout the world".

V. CONCLUSION

The Orthodox faith, based on historical and political experience, approves the idea of cooperation and symphony with state structures. The concept of the Orthodox Church clearly defines this step, in particular, says that the Church can enlist the support of state structures in those cases when it is necessary to solve the moral paradigm of the nation, but the right to vote remains for the authorities. If you look at the sociological research received by scientists, in the era of globalization, various differences may appear in the environment of the Church, which in principle can have an ambiguous impact on social and political activity.

Summing up, it can be noted that the duality of political reality is that it is capable of exerting a favorable influence on Orthodox dogmatism because the competition of spiritual truths and different religions contributes to the strengthening of the Orthodox faith, which in turn can bring innovation to the work of the clergy and the whole Church. The global processes of globalization have always had an ambiguous impact on the functioning of civil society institutions. But in general, these processes allow you to follow the dynamics of the formation of the spiritual Renaissance in modern Russia.

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Philosophical Sciences

AMBIVALENCE HUMAN NATURE AND SOCIAL JUSTICE

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Abstract:

Human nature is said to be ambivalent. We have clashing reactions, convictions, emotions towards something or somebody. We cherish and dislike, we acknowledge and dissect, we blow hot and cool at the same time and so on. We are comprised of inverse contradictory characteristics. This affect the way we relate with others and environment.

The problem of social justice can be seen to emanate from the above. It is due to this problem that government institutions was set up in place to checkmate this excesses. This paper is thusly an endeavor to scrutinize the problem of ambivalent human nature in the light of social justice. The paper contends that for us to ensure social justice, it is important that we rise beyond our ambivalent human nature. This can only be done if we attempt to 'know ourselves' as Socrates had advised and also 'allow the limitation of our being be the source of our joy'.

Keywords: Ambivalence, Human Nature, Social Justice.

I. INTRODUCTION

Our current society is assailed by a tremendous scope of issues – for example, homelessness, poverty, psychological oppression and terrorism. These social issues both reflect and add to more extensive social injustice we face; thusly, to build up a genuine comprehension of them, we should consider the reasons and condition of social injustices with which they are connected. This is because, one of the distinctive features of a man is the fact that he is a rational animal; he has the capabilities to make choices. Nevertheless, one of his basic problems is that he ends up in a quandary of clashing interests or desire (ambivalence human nature), which unquestionably could influence his activity. From the inner or psychological side, a man can likewise be comprehended as comprising of various parts. The interests a man encounters inside himself can push him towards accomplishing something he supposes is stupid and that he feels isn't right. This contention in the man's mind presumably parallels the physical clashes in his body (in his sexual organs, his heart, and in his brain), however this is a conjecture.

There can be clashes between psychological systems (in our case, between sexual needs, rational forecast, and assessing what is and isn't proper and right). What's more, there can be clashes inside a single

system. A straightforward case of could be a man ordering at an Italian eatery, who is a bit confused between spaghetti and pizza. A more profound and more major issue can emerge when a man has solid sentiments of affection; say for a father, and, at precisely the same, solid strong angry feelings. This ambivalence human nature inherent in man brought forth social contract, the birth of government and its institutions.

Such institutions could be financial, law, educational and so on which specifically is tend to impacts both individual and group conduct of the individuals from the general public. It is important at this point to attest that, despite this structure and institutions there are still problems of social injustice in the society, exhibited by both individuals and groups.

II. AMBIVALENCE HUMAN NATURE

That the term ambivalence is a classification of translation, as recommended by Lüscher (Lüscher, 2011: 191), it is implied in its etymology in spite of the fact that the starting points of the term are unclear. It is made out of the Latin prefix *ambi*, English word 'around', much the same as Latin *ambo*, (Keele and Jennife, 2008: 654), and Latin *valentia* and English version 'power', 'valence'. The term ambivalence connotes phrases such as "both sides" and "double capacity". The New Lexicon Webster's Dictionary of the English Language describes an ambivalent person as one "having conflicting feelings about something or one who is simultaneously attracted and repelled by something", A duality of contradicted feelings, states of mind, contemplations or inspirations, which a man all the while holds towards a man or question, is the centerpiece of the standard psychoanalytically formed meaning of ambivalence (Rowlands, 2009 :629). Considering the questionable prefix *ambi/ambo* prominence is accordingly given to the concurrent nearness of two contrary energies to the detriment of the implication of development, a dissemination and ease of (potentially more than two) contrary energies. This power of a clashing duality describes contemporary definitions, for example, the one recommended by Lüscher, as indicated by which we speak of ambivalence in a social science perspective when dilemmas and polarisation of feelings, thoughts, actions and, furthermore, contradictions in social relations and social structures, which are relevant for personal and societal development, are interpreted as in principle irresolvable. (Lüscher, 2011: 194)

From psychological perspective, a man can in like manner be grasped as including different parts. This word, was brought into psychology in 1911 by the Swiss specialist, Paul Eugen Bleuler (1857-1939) (Hoff, 2015: 700). Eugen Bleuler initially thought about ambivalence as a basic side effect of schizophrenia. Laplanche and Pontalis have contended that Bleuler's idea of ambivalence was impacted by the psychoanalytic utilization of the thought of bipolarity alluding to the conjunction of outrageous alternate extremes in demeanors and considerations, begat by the psychoanalyst Wilhelm Stekel. Sigmund Freud saved the word for clashes including adoration and detest. Carl Jung utilized the word to apply to pictures and also to senses, and his idea of ambivalence dovetails neatly with his thoughts of edifices and of remuneration (Carter, 2011: 442). The therapist Kurt Lewin (1890-1947) talked about approach-evasion circumstances in which a man (or creature) is pulled in to something but on the other hand is unnerved of moving toward it or is repulsed by it. An illustration that could be inquired about and measured would be a mouse that, for the reasons for a trial, we have starved and put in a labyrinth toward the finish of which is both sustenance and a feline. In our utilization of the word, Lewin is examining one illustration or kind of ambivalence. The interests and passion of human inside himself can push him towards accomplishing something he thinks is idiotic and that he feels isn't right. This contention in a man's mind presumably parallels the physical clashes in his body (in his mind, sexual organs and his heart) (Shanon, 2008: 700).

There can be clashes between mental frameworks (in our case, between sexual urges, critical decisions and assessing what is right or wrong). A straightforward case would be a man who wants to eat in an Italian eatery, who is longing for spaghetti and a craving for a pizza and in a dilemma on which to choose. In their jobs, psychologists and different specialists see many examples of individuals who are tormented by ambivalence. This frequently turns out in an inability to choose. Individuals regularly are torn between

various choices: They see both sides and measure contentions for and against each side, despite everything they can't choose; at long last they end up acting one way or the other or, maybe, they flip a coin or discuss with a psychic or take after the guidance of a companion or educator. On the other hand an ambivalent individual can move one way and afterward dither and move toward another path and afterward delay et cetera to the point where he or she gets to a point of paralysis. In these circumstances, individuals know about both sides of the contention, thus they can measure them.

The procedure is agonizing, yet it is out in the open inside the individual's awareness. However there are numerous circumstances where the individual himself (or herself) can't see one entire part of the contention despite the fact he or she is experiencing the situation. The problem of social injustice is linked to this ambivalent human nature. This is because we are torn between doing what's right and wrong. This could be because we are so overwhelmed by emotions that we can decipher which is best for us.

III. WILLIAM JAMES' THEORY OF EMOTION

William James' hypothesis of emotion has significantly affected philosophy and psychology in the course of the last 130 years. American psychologist William James (1884) and Danish Carl Lange (1887) autonomously proposed the most seasoned hypotheses of emotion at approximately similar time. Their two speculations were later joined into known as the James-Lange Theory of Emotion (James, 1994: 205). Both James and Lange proffer a similar point that emotions are consequences of physiological responses to outer occasions. James' examination gave more thoughtfulness regarding emotion as an outcome of a physiological change, while Lange's hypothesis underscored emotion as the exhibition of a physiological change. In any case, the two researchers displayed the possibility that emotion does not begin with cognizant experience of an effect. One would be unable to name a hypothesis of emotion, regardless of whether in the historical backdrop of logic or brain science that is more acclaimed than William James' (Rolls, 2000: 219).

The hypothesis challenges basic presuppositions about the requesting of an emotional episode. Rather than an emotion causing the substantial changes, James broadly declares that "the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur IS the emotion" (Adolphs, 2010: 549). Given this reversal of commonsense reasoning, James infers that we keep running from a threat not on the grounds that we are scared, but instead we are scared in light of the fact that we run. The James-Lange hypothesis of emotion expresses that emotion is proportionate to the scope of physiological excitement caused by outer occasions (Cannon, 1987,: 461). The two researchers proposed that for somebody to feel emotion, he/she should first experience real reactions, for example, expanded breath, expanded heart rate, or sweat-soaked hands. When this physiological reaction is perceived, at that point the individual can state that he/she feels the emotion. Individuals encounter circumstances and occasion that outcome in physiological responses, for example, strong pressure, heart rate increment, sweat, dryness of the mouth, and numerous others, which are made by the autonomic sensory system. The James Lange hypothesis of emotion proposes that emotions are a consequence of these physiological reactions, and not their cause (Barrett, 2006: 20).

Here's a James Lange hypothesis case: when somebody sees an enraged bull:

Common-Sense

Impression of the enraged bull → Feeling of dread → Physiological responses

James-Lange

Impression of the enraged bull → Physiological responses → Feeling of dread (Barrett, 2006: 20).

The impression of emotion-exciting jolts is trailed by particular physiological responses, for example, arrival of adrenaline and flight response. The cerebrum deciphers the particular physiological changes as the emotion, 'I'm frightened in light of the fact that my heart is racing and I am fleeing.' Hence, someone's emotional reaction relies upon how he/she translate those physical responses. A person who has master the

act of self control and aware of his/her conflicting nature can put his emotion under check to limit the problem caused by ambivalent human nature

IV. SOCIAL JUSTICE

The concept Social Justice is somewhat hard to define, this is because there are many definitions and many people differ on what it entails and how it should be administered. All through western philosophy, philosophers have differentiated on what constitute social justice. Cephalus an antiquated Greek philosopher set up the conventional speculation of social justice (Herrmann, 2007: 385). As proposed by him social justice involves in talking reality and paying one's commitment. Thrasymachus propounded a radical speculation of social justice. He describes social justice as 'Mighty is Right' (Barney, 2008: 44). In exchange words, he might be right, for while each man speaks for himself and tries to get what he can, the most grounded is sure to get what he needs.

Glaucon approached with his social contract hypothesis, contending we are moral since, it pays us or we must be (Barney, 2008: 44). Plato went ahead board having understudied all theories propounded by Cephalus, Thrasymachus and Glaucon, contained one fundamental part, which is that they all viewed social justice as something outside an accomplishment, so Plato rejected them. Plato exhibits that social justice does not depend on a possibility, custom. As demonstrated by Plato in his book *The Republic*, Justice is internal as it lives in the human soul. Plato strikes a connection between the human living being from one point of view and social living being on the other. Identifying with these three parts in human impulse there are three classes of the social request which are: Philosopher king – overseeing class with reason, who are met all requirements to administer, soldiers - a class of warriors and defenders of the state and finally craftsmans who are dealers and agents in the general public. Justice for Plato is a sort of specialization. It is just the will to satisfy the obligations of one's station and not to interfere with the obligations of another station (Bassey, 2014: 139). Generally, Aristotle assumes that everything has specific objective and man's specific objective is to accomplish authentic happiness. According to Aristotle, justice in individual is the concordance in the human soul, in the overall population, it relate and degree in the fulfillment and nature of individuals (Beever, 2004: 33).

Justice, to Aristotle as to Plato, is morals, all things considered. Justice infers that every person from a gathering should fulfill his moral responsibility towards the related people from his gathering. Justice in this political sense has two divisions: distributive justice and remedial justice. restorative justice is concerned with hardheaded business trades, similar to arrangement, contract et cetera., and diverse things like threatening vibe on property and life, respect and freedom". Thomas Hobbes (1588–1679) wrote *Leviathan*, a book which influenced John Locke and the Founding Fathers of the United States. His idea of a social contract between inhabitants whereby each agrees to surrender rights to the state is seen as one of the best considerations of the Enlightenment. In former times, the locals' success depended on the restraint or praiseworthy nature of the ruler (Hoekstra, 2003: 111).. David Hume who is a radical empiricist was careful about justice as an objective, add up to morals. In the third portion of his *Enquiry Concerning the Principles of Morals*, Hume battles that open utility is the sole wellspring of justice. Hume sees all qualities, including that of justice, as springing from our interests (Cohon, 2011: 595).

Immanuel Kant puts more essential emphasis on intentions and not just on points of view. John Stuart Mill a utilitarian additionally participates in the talk on of social justice (Jacobson, 2008: 159). In his piece of *Utilitarianism*, Mill battles that, regard for individuals rights is the likelihood that justice lays on utilitarian examinations (Driver, 2009: 14). A champion among the most convincing political philosophers of the twentieth century is John Rawls in his book titled: *A Theory of Justice*. For Rawls, justice is the "fundamental structure of society". The central structure is the fundamental subject of justice since its things are so huge and show from the earliest starting point. Rawls' speculation of justice is based on modification of two significant benchmarks of justice which would, guarantee an impartial and moral commendable society (Sen, 2015: 79). A key issue for Rawls is to indicate how such measures would be all around received, and here

the work skirts on general good issues. Robert Nozick in his book *Anarchy, State and Utopia*, is in a general sense stressed with the scattering of property, and fights that justice incorporates three musings: Justice in securing: how you initially acquire property rights over something that has not previously been controlled, Justice in return: how you get property rights over something that has been to you by someone else; Rectification of injustice: how to restore something to its honest to goodness proprietor, if there ought to be an event of injustice in either getting or trade (Gendler, 2003: 106).

Nozick's speculation of justice guarantees that whether a course is simply or not depends totally on how it happened. Justice, Nozick fights, is about with respect to people's (customary) rights, particularly, their rights to property and their rights to self-proprietorship. Nozick thinks property rights are imperative in light of the way that they get from 'self-proprietorship'. It is evident from the above different concept of social justice that man as a major role to play in administering social justice (Gewirtz, 2006: 69).

V. AMBIVALENCE HUMAN NATURE AND SOCIAL JUSTICE

Human interest in social groupings are multifarious hence the difficulty to identify one interest at a time. To a very large extent, we sometimes lack awareness of our multi-dimensional interest in a particular situation. Because of the ignorance of what we want at a particular time, which invariably affects our choice or decision-making, we are bound to have ambivalent interest; the consequence of which may be grave. The double-capacity effect of our actions (willful) presupposes ignorance, which precedes our actions. Most time we are beclouded by selfishness and the natural tendency of man to have everything for himself. This kind of tendencies influences our social actions and could lead to ruthlessness in both private and public life. This is the rational explanation for social injustice in our societies. Given the way that man isn't totally rational, for he can act rational on occasion: and given that it would be truly hard to stamp and keep up an exact limit amongst rationality and irrationality. The most ideal approach to clarify human activity 'objectively' is to comprehend this marvel of ambivalence. Understanding this wonder would imply that we should be at caution dependably, for one who is alert will know when the silly piece of him endeavors to oppress the discerning part, particularly as to taking activities which concerns him and which may have quick or later impact on others. Understanding the marvel of ambivalence would make or upgrade our ethical cognizance (Bauman, 1990: 145). The issue of morality couldn't altogether be separated from our origination of what rational explanation includes in so far as we are discussing human activities. Identified with this is that man is a rational animal. Being a rational animal implies that man normally can observe what is great conduct from what is terrible conduct. This, as maintain by Jacques Maritain believes that man is a discerning creature, since reason requires advancement through character, preparing, training and the collaboration of other men and in light of the fact that society is along these lines indispensable to the achievement of human dignity cognizance (Dagum, 1982: 100). Man often takes part in bad behaviour on account of interest which he may see as positive. In any case, this is just because of good shortcoming. If man somehow managed to take the attendant issues related with his ethical shortcoming genuinely at that point, he would dependably endeavor to be ethically upright. He would realize that similarly as the self-require the general public so does the general public needs the self.

This would constrain it on him to become conscious that accursed demonstrations like misappropriation, vandalization, disregard of human life, and other wrongdoings committed against himself and these would not foreshadow well for the social request. Along these lines, Socrates had asserted that man should "know thyself", maybe the significance is to reveal to us that we have to know well ourselves, that we should know our intellectual and rational soul to help direct our life right (Bowery, 2007: 82). The more we know our self, the more control we will have in our life. For us to know our self we must recognize and look at our emotions. Our feelings of anxiety – rejection, disappointment, achievement and change – regularly manage our activities and our activities impact everybody with whom we come in contact.

The examination of our emotions of fear will decrease the hold it have on us, enabling us to make visible, sensible additionally engaging decisions. It isn't a simple activity, when asked what the most troublesome thing was, Thales answered, "To know thyself." When we know about our self we would know about our restrictions, ambivalence human nature. This means we ought to acknowledge our confinements and conclusiveness as people, while trying endeavors to see these as conditions through which we can accomplish larger amount of legitimization. It is just when we pick up this larger amount of legitimization that our battle and enthusiasm for the general public could have true significance.

The request of this guideline is that we ought to enable the 'should allow the limitation of being to be the cause of joy'. In his "Redefining Ethnicity within the Complementary System of thought in African Philosophy", Professor Asouzu's clarifies 'limitation of being' to mean 'the ability to see and acknowledge all stakeholders in their relativity and deficiency and the assistance and administrations rendered to them as a major aspect of the delight proposed in one's own activity' (Asouzu, 2003: 450). Asouzu's thought here is a request for resilience and profound comprehension of the 'facticity' of the human circumstance as a flawed one. To advance a sincere relationship and interaction, we need to incorporate what we believe aren't right actions, carried out unexpectedly, with the positive actions, trusting that the positive actions would change the negative demonstrations and this will at that point prompt the joy of our being. It is germane to specify here that the real founding of human action is or ought to be connected with all world all world common good acknowledged both as a hypothetical or practical reality. Considering the foregoing, there is the ontological precondition of human interest, which can be utilized as a part of satisfactorily assessing the viable circumstances of regular day to day existence.

Any demonstration of individual intrigue is a separation from the bona fide establishment – the benefit of all and from the supernatural precondition, which is a logical inconsistency in itself. As needs be, Asouzu submits, "... any general public that demands the ordinance of self-enthusiasm as methods for individual and aggregate self-completion is just making a beeline for remains, turmoil or political agitation" (Asouzu, 2003: 43). To maintain a strategic distance from such a disorganized or revolutionary society, contention is progressed for a compromise of our enthusiasm with each in a way that makes them amicably corresponding in perspective of their definitive legitimizing establishment.

This agreeable complementarism yields the benefit of all proposed as the true establishment of all human intrigue and is symmetrically identified with the verifying establishment of all world inborn regular great.

VI. CONCLUSION

Our human nature is contradictory. We are all troubled with conflicting emotions about everything which includes life and death. At any certain time, we can experience positive and negative emotions, which tear us in different directions. This has serious effect on how we relate to other people and our environment. This has been the major reason for social justice and injustice in our society. How then can we cope with this? We should acknowledge the restrictions of human nature, both in ourselves and others, at the same time, we should also endeavor to retain control of our behaviors. This is what Socrates meant when he said 'Man know thyself'.

Ultimately, our lives are determined by our behavior, not our emotions. This work has been an attempt to show the inevitability of ambivalent of human existential situation as a measure to ensure social justice in our society.

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Historical Sciences

WHICH WAY AFRICA: MULTIPARTY OR ONE PARTY SYSTEM OF GOVERNMENT? A MOVE TO FASHION A DEMOCRACY THAT IS TRULY AFRICAN

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Abstract:

Africa is on pressure to democratize. A major part of it, is already practicing democracy. Other parts are considering a switch to democracy. But the big question has remained unanswered. Which sort of democracy is best fitted for Africa? Should it be one party system or multi-party system? Opinions of scholars are divided on this. This work using the philosophical methods of hermeneutics, criticisms and analysis shows the merits and demerits of each of these systems of government and concludes that none of them fits well the present socio-political and economic environment of Africa.

In the light of this, it recommends the no-party system of government as a veritable alternative to one party and multiparty systems. The no-party system overcomes the weaknesses of both the multiparty and one party systems and thus has a greater potential to lead Africa to its greatest quest - development. It holds the promise of making Africa independent not just in name but also in actuality.

Keywords: country, regime, conspiracy, population.

I. INTRODUCTION

The debate as to the best form of government for Africa, started as far back as the nationalistic period – during the struggle for independence and the early days of independence of most African countries. It appears today, that those in support of multiparty system are winning the debate as virtually all democratic African countries chose it. Even those countries like Tanzania and Guinea that started with one party system have reverted to multiparty system. Unfortunately, this choice of multiparty system of government has not translated to socio-political development in Africa. Instead Africa has become the den of political instability, home of electoral racketing, fraud, rigging, killings, maiming and hijacking. It has become a land where democracy exist merely in name and autocracy exists in actuality. The multiparty system seems to have deepened and institutionalized bribery and all forms of corruption in the continent. These signs show that multiparty system has actually not fared well in Africa.

One party system has not been given an equal opportunity like multiparty system to show what it is capable of. But the few countries like Tanzania, that practiced it for many years, have little or nothing to show as its merit. Tanzania reverted to multiparty system, showcasing the failure of one party system. One great disadvantage of one party system, is its inherent tendency to translate to autocracy, due to absence of external oppositions.

Due to the weaknesses of the two favoured systems of government, this work makes a move for a no-party system of government. This may not be popular in the West, but never the less will fit well to the historical, economic, social and political lives of Africa. A move for no-party system is therefore a move in the right direction. It is a move to fashion a democracy that is indeed African.

This work rests on the fact that there is no prototype democracy that all must struggle to conform to. Africa needs not transport hook, line and sinker the democracy practiced in the west; for her history, polity, and financial standing is dissimilar with that of the West. She must make effort to contrive a democracy that best suits her environment. In this work I offer for Africa, a brand of democracy that is unique and will fit well with her.

This work starts by showing the merits and demerits of one party and multiparty system of government, with the aim of making it bare, why they do not fit well in Africa. This sets the ground for the argument for a no-party system of government.

II. MERITS AND DEMERITS OF MULTIPARTY SYSTEM OF GOVERNMENT

Multiparty system which is a system that accommodates many political parties, who all stand a chance of winning in elections, has a sterling advantage of having opposition parties, that act like checks and balance to the ruling party. This will prevent the ruling party from becoming authoritarian and tyrannical. This is a good and positive point about multiparty system, but only remains positive, if the opposition are strong enough to influence decisions of the ruling party. In cases, where the ruling party has a great numeric and political strength, (like it was with the PDP of Nigeria, at its prime), the voices of the opposition will become too still to be heard. The numeric strength of PDP in its reigning days, was far greater than that of the opposition parties put together, meaning that it wielded supreme power and was therefore near unstoppable.

It is right to say therefore, that having opposition parties is only an advantage, if the oppositions are strong enough. In the case of Africa, oppositions are rarely strong enough to influence the activities of the ruling party. This is worsened by the fact that most prominent and influential people are quick to move to any party that assumes the mantle of leadership. It seems to me that the idea of opposition is still very strange to Africans. Kaunda believes so too. According to him, the "idea of an institutional opposition is foreign to the African tradition" because "in our original societies we operated by consensus" (Kaunda 1966:476). Nkrumah also vehemently supports: "in traditional African society, no sectional interest could be regarded as supreme, nor did legislative and executive power aid the interests of any particular group. The welfare of the people was supreme" (1970:68). Opposition is a strange thing in Africa and still influences the political life of the people till date - almost nobody wants to oppose. Rather all wants to be in the ruling party. In Nigeria, when PDP ruled almost everybody shifts to PDP, when APC took over the reins, almost all important people from PDP moved to APC. Those who remain in opposition parties are most times there, not because they want to oppose, but perhaps because they benefit from the federal allocation to the party. This shows that Africans are not capable of forming opposition parties. This is perhaps because "in Africa the things which divide contending groups tend to be of such fundamental significance that continuity of government could hardly be achieved through a change in the party in power" (Kaunda 1966:476). . This implies that African society does not need any institutionalized opposition parties. This is precisely because her "fundamental preference for consensus necessitates a model in which all are represented and membership is not denied to anyone. Such a system will be closer to the spirit and historical experience of Africans than one in which division is taken as a datum and persons are generally expected to line up behind one party or another" (Taiwo 2004:252). But if Africans are not good at opposition, why then do we practice multiparty system, in spite of its high cost?

Supporters of multiparty system will argue that aside from accommodating opposition parties, multiparty system also engenders a sense of caution in the ruling party. The argument is that, a ruling party knowing that, if it does not perform well, will lose power to the opposition party during elections, will strive to perform better at governance. No one will actually want to vote a poorly performing political party back to power, but in Africa where elections are mostly won not on merit or credibility of the candidates or parties, it becomes clear that this advantage of multiparty system is nothing but a pseudo-advantage – it only appears to but does not exist. In Nigeria, for instance, it is an open secret that the PDP government perpetrated itself in power, through rigging and other electoral irregularities. It was not its political performance that maintained it in power for over 15 years but its might. Since most political parties, especially in Nigeria do not depend on the votes of the masses, the argument that multiparty system provides a sense of caution to the ruling party is null and void. One argument that may be put forth in favour of multiparty system of government is that it could engender a greater political participation and increase political enlightenment of the people. By the intense campaigning and manifestoes, political parties could be said to be capable of making a greater number of people to get involved in politics and governance. Political participation is a great booster of democracy. Through the campaigns and politicking of the various parties, many people will be reached and brought into active political participation. By their campaigning efforts they also enlighten the citizenry politically – this is also a great booster of democracy. Thus, if multiparty system could improve political education and participation, it means it is a great enhancer of democracy. This is actually true in ideal situations, but in Africa where political parties spend more time in planning how to manipulate and rig election than in campaigning, it is not true. In Nigeria, it is an open secret that most people who win elections are those who campaign the least. All one needs is to belong to the right party and make money ready, for buying of votes and for other corrupt practices. Candidates do not win in Nigeria by campaigning, educating and selling themselves to the public, they win by fraudulently manipulating the ignorance and weaknesses of the people. Multiparty system of government seems to be floating in the African environment. The African environment evidently abhors multiparty system.

Aside from it being not in congruence with the socio-political lives of Africans, multiparty system also does not fit well with the economic environment of Africa. African countries are relatively poor and thus cannot fully support multiparty system. Multiparty system, since it depends largely on the government for sponsorship is expensive and drains the countries economically. The money invested in political parties could be used to better the lives of the masses. For being very expensive, it should not be a system for Africa.

Aside from its huge cost, multiparty system also breeds disunity. It is known that politics pitch fathers against sons, friends against friends, communities against communities, party against parties. Many lives have been lost in the process. Multiparty system is a threat to the fragile unity of African countries. Most of these African countries were forcefully glued together, making them unable to successfully blend. Multiparty system put much more weight on this frail unity and may one day tear it. Multiparty system is therefore, not the best form of government for African countries.

Multiparty system depersonalizes the political officials, who tend to pay more loyalty to their parties than to the people. It is the party who ensured that they won the elections, they stick more to the demands of the party than the masses. Wamala agrees with this. He writes: “with the rise of the party system, the party replaces the ‘people’. Thus the candidates proposed by a party no longer appear as individual men and women of flesh and blood. What you have are party members resplendent with party cards. With the massive help of the party machine, party members will try to win the people’s votes by appealing to their basest instincts and sentiments... finally, those who are elected are representatives, not really of the people but of the party, which has become a power in itself... their loyalty is to the party” (Wamala 2004: 440). Emphasis is more on the party than individuals in a multiparty system. A vote is cast for the party and not for an individual contesting the election. Parties in a multiparty system therefore overshadow individuals.

Another demerit of multiparty system is that it could lead to personal rule. Since only few people control a party at the top. Wamala in this regard writes: “as only a few members at the top wield power, even the parties that command the majority and therefore form the government are really ruled by a handful of persons at the top of the party. The powerful party bosses, as a matter of fact, personalize power, and

whoever wants favors will try to come under their wings. Thus, personal rule, after seeming to be eliminated, makes a return to the political arena of the modern state” (Wamala2004:441). Multiparty system therefore, could easily degenerate to personal rule - few people could actually decide for and rule the nation.

III. MERIT AND DEMERITS OF ONE PARTY SYSTEM

One party system is often said to foster unity. This is the kind of system advocated by notable African scholars like Kwame Nkrumah, Julius Nyerere, Sekou Toure, Kenneth Kaunda etc. It is their belief that this system will foster the communal spirit of Africa, where unity and harmony are enthroned. Multiparty systems divide and disunite, while one party keep the people one and from this oneness, officers are elected to represent the people. Nkrumah argues in connection to this that “a people’s parliamentary democracy with a one-party system is better able to express and satisfy the common aspirations of a nation as a whole, than a multiple-party parliamentary system, which is in fact only a ruse for perpetuating, and covers up, the inherent struggle between the ‘haves’ and the have-nots’. (1969:100-1). Nyerere concludes: “I am now going to suggest: that, where there is one party, and that party is identified with the nation as a whole, the foundations of democracy are firmer than they can ever be where you have two or more parties, each representing only a section of the community” (1987:478). One party system encourages unity and harmony and works against divisiveness and crisis.

Though, crisis will still exist in one party system, this crisis will not be as destructive as that of multiparty system. A fight between members of one house may not be as destructive as a fight between members of two houses. This is perhaps why adherents to this argument, believe that to foster communalism, a country ought to imbibe one party system.

One party system is cheaper to run than a multiparty system. The money needed to fund many parties could be used to fund many developmental projects. In one party system, it is only one party that needs funding and thus is less expensive. One party system will therefore, foster more, Africa’s development than multiparty system.

One party system sustains communalism, which a traditional value of Africa. It is acclaimed to be a distinctive mark of Africa – that which gives Africa its identity. To destroy it is to destroy African identity. This is perhaps why most nationalist favoured one party system of government - it is a system that best fits communalist states. The multi-party system by nature puts a divide amongst people. It puts a sword in families, kin and kith, and amongst friends. Multi-party system put fires in communities, whereby members of communities fight amongst themselves – it breeds division. This fire churned out by this party system kills communalism, and paves way for individualism to emerge. The presently dying communalism, has been a function of the impact of multi-party system. The more and stronger the parties, the more the division it will breed, and the more Africa will draw nearer individualism and farther from communalism. Though, one party system favours communalism, I do not however, think that communalism is what Africa needs now. Communalism as I argued in my paper titled “Between Communalism and Individualism: Which way Africa?” is a drawback to Africa’s development. Communalism stifles creativity, promotes laziness, demotivates and promotes tribalism, favoritism, and nepotism. All these are enemies of development and this is a key reason why Africa is struggling to develop. On the basis of this, I reject one party system of government as a system for Africa. Africa needs a system that will move it far from communalism – a system that will emancipate individuals and imbue them with the spirit to adventure, explore and exploit their environment. It is only then that Africa will begin to know development. Communalism may have been a mark of Africa, but this is not a legitimate reason to adhere to it. We do not need to hold onto values for historical reasons but for their practical usefulness. As far as I am concern, communalism does not promote development. If it does, then the colonizers would have met Africa more developed than them or at best at equal level of development. The fact that, at the point of colonization, Africa was far backward than their Western and American counterparts, is a clear pointer that communalism did not serve African developmental quest well. One party system for promoting communalism need to be avoided like a plague. One party system has one further

weakness. It has the tendency to become an instrument of one-man rule. Olufemi Taiwo emphasized this thus: needless to say, the danger of this type of party becoming the instrument of one-man rule and a threat to heterodoxy and individual freedom cannot be overemphasized. Indeed, the Parti Democratique du Guine did become such a party and it wreaked murderous havoc on ordinary Guineans and intellectuals alike” (2004:250). This sort of party is prone to excesses. It could also become autocratic, as the few on top of the ladder could lot it over others and perpetuate themselves in leadership. The risk of it becoming tyrannical is greater than in multiparty system, with opposition parties providing checks and balance.

IV. IN PRAISE OF NO PARTY SYSTEM OF GOVERNMENT

The no party system of government operates with little or no cost on the government. Considering the economic standing of Africa today, it is unwise to institute an expensive form of government, for it will only draw Africa backward. Africa is poor and needs a kind of democracy that is not expensive to run. The no party system of government is the cheapest form of government and that is what Africa should go for.

The no party system of my vision, is one without political parties. One where there is no electoral contest as such. It will follow the process followed in the selection of vice chancellors in universities. In universities vice chancellor position is open to staff of the university or other universities of a certain rank. The interested candidates will be voted into office by the members of the senate. The same is true of other principal officers like the registrar and the bursar.

I believe this process would fare well if transported to the national political system. Candidates for presidency should come from the highest ranking officials of federal staff and the highest ranking staff should be responsible for voting him/her into office. Candidates for governorship should come from the highest ranking officials of the state staff and similarly the highest ranking officials should vote him/her into office. The same is applicable to the local government chairman, he/she should come from the highest ranking staff of the local government and should be voted into office by members of his rank. Those who have distinguished themselves at these level of service could be qualified to contest for the highest position available to that level.

Positions in the Senate and House of Representatives need not be contested for. Membership of these should be by employment. Vacancies should be advertised and qualified candidates employed to fill the seats. Their salaries should be paid like other staff in the country. The president and leaders of the senate and House of Representatives could also come through selection based on the ranks of the senators and House of Representative members.

The no party system will minimize the violence that follows elections. The university vice chancellors, registrars and bursars election, to my observation have been the most peaceful and smooth. National, state and local government elections could also be made to be violent free and safe if made to follow the format adopted in the universities. This system is followed (though not exactly the same) for the election of Popes and has been very successful. Popes emerge only from the highest ranking priests of the church – the cardinals. Government functionaries should be made to come from the highest ranking officials of different level of government. Doing this will ensure that one with the highest level of experience will emerge as a president, governor, or chairman as the case may be. The issue of coming from nowhere into government, to begin to learn governing afresh, is not good for Africa. One who by virtue of working for long in government, would be better equipped to function well as president, governor or chairman. He/she will know better why government fail or succeed. This experience will move the country, state or local government forward. There is therefore, no gainsaying the fact that we need the most experienced people to run the government. And the most experienced could be got from the top ranking officials of each tiers of government.

The no party system also have the advantage of minimizing tribalism, ethnocentrism, factionalism, nepotism and godfatherism. This is so, because in this system, elections are not open for everybody and voting is not open for everybody. No matter how one wants his candidate to win an election, he/she can do little for the candidate, if the candidate is not among the top ranking officials as to make him/her eligible to

contest. Even if he/she is within the range, the person who wish to promote him/her may not even be in the category of those qualified to vote. Even if he is, he may not wield enough influence, for those at the highest level and are qualified to vote will be from diverse cultures and tribes. It will be difficult to maneuver them all. In order words, election in this process will be relatively credible, free and transparent.

I know many will criticize this system, for failing to accommodate everybody. For failing to be open to everybody and thus not democratic. It may not be open to everybody, but this does not stop it from being democratic. If the process of selection of vice chancellors and Popes could be termed democratic, then the system I propose is also democratic. There are different forms of democracy. We need not follow hook, line and sinker the one transported from the West. Africa must contrive its own – the one that best fits it. This system is in line with Africa's traditional political system. The selection of chiefs and leaders was not open to everybody. Only a certain class of people meet to select a king or a chief. Thus, the no party system as I propose is not foreign to Africa and thus will fit well into Africa political environment.

V. CONCLUSION

By my own ranking, the no party system of government is best for Africa. The multiparty system is the second best and the one party system is the worst form, as it will slow Africa's growth and development.

The advantages of no party system are clear. I therefore urge Africa to consider implementing it. It will not just make Africa less corrupt and violent, it will promote and enhance development from all spheres. Above all it will provide Africa with a unique identity. Africa does not need to continually walk in the shadow of the West, it could fashion out its own path and tread it.

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Philosophical Sciences

ENVIRONMENTAL ETHICS: FROM PHILOSOPHY TO MOVEMENT

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Abstract:

Environmental ethics is an area that investigates the subject of which ethical norms are suitable for governing human relations with the natural environment.

The association among humanity and her environment turn out to be an ethical dilemma amid the twentieth century, when accelerated economic and scientific development was conveyed by deep modifications in our global ecological systems. In response, environmental ethics calls for restrictions to this dichotomous association between man and nature.

This paper unites the existing literatures on environmental ethics, asking for a move from philosophical postulations to tangible action so as to save our world.

Keywords: legislation, environmental ethics, environmentalism.

I. INTRODUCTION

Prior to the introduction of major legislation concerning the environment, it had been a popularly accepted notion that our utilization of the earth would be subject to no limitations. Our manifold reason, pertaining to the growth of commercial industries, the purchase of lands for residency, the optimization of environmental settings for pedestrian requirements and the persistently swelling request for space upon which to drive had for many years after the start of the Industrial Age taken priority in our perception of sociological development. The overarching notion that the earth belonged to man to do with as he pleased was given little contest in the public forum, with large economic, political and cultural contingents generally conceding to the argument that this was the best avenue to serving the public interests.

Decades of industrialization, however, leading into the economic boom which followed World War II and saw America into its first great age of consumerism, began to take a legitimate toll on the natural landscape of the nation. Especially in the United States, which was so valued a land asset in its founding

due to the seemingly endless wealth of natural resources and species diversity, it had been perceived that such bounties were at our disposal in perpetuity.

With growing evidence that this perception was not only false but was bearing deeply destructive consequences for the species and land surrounding us, a new perspective began to emerge which would be the ideological grounding for the environmental, conservation and wildlife preservation movements. Namely, a thought referred to as environmental ethics would take root, first as an outcome of a few significant works of literature and afterward as a meaningful, multifaceted and harmonized political movement.

II. ENVIRONMENTAL ETHICS

Accordingly, we are guided by the definition offered in the text by Brennan & Lo (2002), which establishes that “environmental ethics is the discipline in philosophy that studies the moral relationship of human beings to, and also the value and moral status of, the environment and its nonhuman contents.” (Brennan & Lo, 1) In other words, prior to the inception of a popular environmental movement, the notion that we as a species have a responsibility to live in harmony with rather than in dominion over our surroundings would be broached in the philosophical context first. The advance of this idea in popular consciousness would ultimately produce a compelling and mainstream acceptance of the idea that we must shift our perspective as a species to one with more ecological sensibility.

Indeed, the most practical ways that this has come to affect us on a day to day basis can be seen in the way that products are packaged, the manner in which land is used and the way that our natural elements are protected from abuse. For instance, the ideals of the environmental ethics movement may be credited for forcing the adoption of emissions standards for factories and automobiles. This will in turn have reduced the number of pollutants in the air and the occurrence of resultant health maladies such as emphysema, bronchitis and certain types of cancer.

This capacity to effect practical change is the primary reason for the emergence of global effort movements such as those represented in Earth First and Greenpeace. Such groups have been dedicated through activism first and practical political orientation thereafter to help make the philosophical imperatives of environmental ethics a practical reality.

The notion of biocentric equality is an underlying impetus of the environmental movement known as Earth First! According to its website, the organization rejects the arrogance of any entity—corporate, environmental or governmental—which assumes a human superiority tantamount to negotiating control over nature. Founded in 1979, Earth First! explicitly rejects trivialization under the category of ‘organization,’ instead remarking upon itself as a movement, a priority and a family. Under this supposition, it purports itself a global group intent upon recognizing that nature is not a resource to be exploited by humanity, but a network of codependent systems and species of equal value.

Subscribing to the tenets of the Deep Ecology movement, Earth First! is accordingly sympathetic to and explicitly in favor of actions which, though perceived in the mainstream as radical, are actually directed at liberating the environment from the radical abuses of human institutions. In this regard, it is apparent that there is a direct correlation between the tenets of the modern Deep Ecology movement and the principles offered by early environmental icon, Henry David Thoreau. Several years prior to the publication of his landmark 1854 *Walden*, Thoreau would coin the term ‘civil disobedience,’ in an essay which determined that legally or socially subversive tactics may sometimes not only be acceptable but may be considered the only ethical redress to the institutionalized symptoms of a sick society. It is the explicitly stated design of Earth First! to engage the problems of our environmental abuses through direct action rather than what its leaders refer to as the indirect methods of structural compliance. Earth First! campaign search of biocentric goals on all fronts, attempting to interrelate with the court system, to systematize grass-roots campaigns in the face of precise threats and even to engage in non-legal forms of civil display.

The movement's ethical position is that there is no acceptable compromise with regard to the earth's health and that it is the responsibility of every single individual to take action. As Thoreau had argued, it may be considered unethical to stand by and witness the performance of grave injustices without taken preventative action. More moderate groups though, have experienced greater success in gaining some level of legitimacy on the global environmental scheme.

To this end, Greenpeace, probable the most identifiable name in the movement for environmental ethics activism was shaped in 1971. This was done upon the event of a nuclear test conducted in Alaska by the U.S. government. One of what would become a sizeable and easily recognizable fleet of ships, the Amchitka stood 'witness' to the abuses of our environment as a principle of individual responsibility. It was the view of those a party to this action that the organization's policy of witness against crimes perpetrated upon the environment could help it to expose and campaign for the reduction of such behaviors.

In accordance with the principles of Social Ecology, Greenpeace views the institutional violation of the environment as reflective of a shared indifference. It is thus that it promotes the ascendancy of individuals to both sustainable living practices and alignment with its goals of global climate-change prevention, ocean protection, wildlife defense and the elimination of nuclear power, among many other associated interests. Arguing that there is a direct relationship between the state of the environment and the inherent inequality in a number of human institutions, this organization brings to bear some of the ideas of Rachel Carson, whose 1962 watershed text, *Silent Spring*, as we will observe hereafter, pinpointed the consequences of corporate and governmental negligence.

III. DISCUSSION ON ENVIRONMENTAL ETHICS

References here above to Henry David Thoreau and Rachel Carson are crucial. Though separated by roughly a century, the works of these two writers may be seen as the philosophical basis to the environmental ethics ideology that would ultimately become a practical movement. The concept of environmental ethics would originally be established with the proliferation of Thoreau's ideas of simplification and ecological compatibility and thereafter, with the collision of Carson's ideas and the age of reform in America.

In 1962, marine biologist and environmental activist Rachel Carson published *Silent Spring*, a work that opened the first round of fire against the perception that man was the only species of importance on the Earth. A book rife with frightening contentions about the irreparable damage with which we have already lashed the earth, *Silent Spring* would be a sensible point of entry into the discourse over environmental preservation. As one of the first popular works of non-fiction to promote the idea that ecological decline will inevitably lead to a decline in the survivability of man, Carson's book touched off a public awareness of the need to apply new strategies to extending environmental conscientiousness.

Carson's book centers on the ill effects which the commonly accepted use of pesticides in agriculture were having on the health of environments which hosted all manner of life, among them humanity. Decrying the absence of regulation against the use of such dangerous chemicals, Carson's work points to some of the major environmental contingencies of our failure to prevent this poisoning of our ecology. She also uses this stark and frightening logic to connect a failure of the government to regulate environmental behaviors with an ethical failure to do the business of protecting the people.

To accomplish this, she uses startling imagery that keys into our capacity for moral outrage over environmental abuses and their implications. She represent a town where "mysterious maladies swept the flocks of chickens; the cattle and sheep sickened and died. Everywhere was a shadow of death. The farmers spoke of much illness among their families. In the town the doctors had become more and more puzzled by new kinds of sickness appearing among their patients." (Carson, 2) That the correlation between these collected symptoms and the use of pesticides in our predominantly agricultural towns had yet to be recognized at this point in history is important to consider. Though today it still receives troublingly little

acknowledgment, the exponential rise in the consumption of organic produce in recent years is indicative of a graduating cognizance of that which Carson's work brought to the forefront of ecological discourse. Here, she makes apparent the causality of her concern and, thus, illuminates the pattern of environmental abuse which is an immediate ethical trespass and an ultimate threat to man as much as it is to any other species which is targeted by such behavior, either with intent or by collateral happenstance.

Herein, she expounds upon the retribution which man will receive for his impractical coexistence with other species and habitats on earth. In simplified terms, she describes a cycle in which man ultimately poisons himself. Using pesticides to exterminate entire species of insect has had the effect of eliminating certain creatures from an ecological chain, therefore removing an important set of players in the interaction between predators and prey. With the toxification or disappearance of insects in the habitats discussed in *Silent Spring*, the bird population which relied upon these as a source of food also began to suffer. Given the adaptability of nature, insect populations commonly resurge with new genetic immunities to our pesticides. In the absence of the bird populations once controlling them, these insects are then capable of spreading disease and crop devastation without obstruction from natural ecological balance. And as it is described above and throughout the book, it is clear that these are ecological changes which directly correlate to man and his survival. This is sensible given his singular role in creating environmental blight and ecological imbalance.

Carson's work would also give rise to works of great importance by figures such as Lynn White, whose "The Historical Roots of Our Ecologic Crisis" would tighten the correlation between ecological decline and ethical misappropriation of man's self-appointed role as a custodian of the planet. Indeed, White (1974) most aggressively identifies man's moral disposition as a key catalyst for the destruction of the earth, demanding some more practical channeling of the various strands of ethical divergence reflected in our environmental policy. As White opine,

"with the population explosion, the carcinoma of planless urbanism, the now geological deposits of sewage and garbage, surely no creature other than man has ever managed to foul its nest in such short order. There are many calls to action, but specific proposals, however worthy as individual items, seem too partial, palliative, negative: ban the bomb, tear down the billboards, give the Hindus contraceptives and tell them to eat their sacred cows. The simplest solution to any suspect change is, of course, to stop it, or better yet, to revert to a romanticized past: make those ugly gasoline stations look like Anne Hathaway's cottage or (in the Far West) like ghost-town saloons." (White, 2)

This point of focus is a useful one for beginning to understand the orientation of such nations as the U.S. toward a global environmental movement. Indeed, for the U.S., ethicality scarcely enters into the discourse. Quite to the contrary, the United States appears to be inexorably and ruthlessly driven by the ambitions of its economy. The desire for massive levels of consumption and the conditioning of a lifestyle of excess have both delivered the U.S. to a place of ecological unsustainability. However, its government and industries have simultaneously proven unresponsive to these conditions. U.S. automakers lag behind those in other nations that have worked out of economic necessity to develop more fuel efficient alternatives to the gas-guzzlers which are so popular in America.

The economic effects of this chosen dependency are based on the danger of relying upon a finite source of fuel. To this point, Whitehall (2008) demonstrates a pattern which denotes the close correlation between an increasing oil scarcity and a set of clear economic challenges. His findings show that over just a period of a year, the cost per barrel rose from just fewer than 60 U.S. Dollars a barrel on the international market to upwards of 140 U.S. Dollars a barrel.

The increase is a demonstration of how unreliable oil is not just in terms of its lack of sustainability but in terms of its negative economic implications, which associate it to dangers of economic inflation. (Whitehall, 1) This signifies the ecological effects of America's poor orientation towards environmental ethics have undoubtedly identifiable economic cost as well.

On a global scale, the environmental movement is increasingly becoming less a fringe activist terrain and more a policy area of great importance for the industrialized nations of the world. There is increasingly a consensus on the dangers of global climate change; the threat to our health of pollutants in land, air and water; the implications to food scarcity to hungry populations; and the need to change energy harvesting and

consumption habits. Collectively, these environmental concerns are registering with ever-greater prominence in the nations of Western Europe, North America and in economically advanced parts of China. Quite certainly, in all of these contexts, there remain considerable challenges ahead in achieving projected future goals for meeting environmental improvements. However, these challenges pale in comparison to those which lay ahead of the developing nations of the world. Where environmentalism is concerned in particular, a clear challenge exists to the developing sphere, with many developing nations simultaneously demonstrating the greatest need for extreme environmental reform and yet fully lacking the resources or priority to address pressing environmental concerns.

IV. HOW IT HAS BECOME A MAJOR ISSUE

This presents our future outlook with its greatest area of complexity. As nations struggle simply to feed their populations and to address famine, disease and homelessness, environmentalism is a policy focus often perceived as luxury at best and as politically motivated at worst. Also impacted by the patterns of globalization which open the doors of developing nations to the activities of multinational corporations, many developing nations find that their environmental conditions are very much at the mercy of outsiders. As a result, as the debate raging around many developing countries on how to bring global restraint to environmental abuses continues, practices in many of these contexts continue to reflect a severity of neglect for reform. Indeed, all evidence suggests that in spite of the economic arguments against the implementation of environmental restrictions in developing nations, rationality denotes that soon all nations must face these issues.

According to our research, “environmentalism, although a good postmodern indicator, is more fundamental than a culture shift because it is based on serious global threats to life on this planet. Ideologies may surge and flow across the face of these realities, but environmental issues cannot be argued or deconstructed away.” (Peritore, 30). This is quite a pertinent point to the discussion, lending us the basic understanding that the permeation of environmental ethics into developing nations, though inclined by the processes of globalization, is not simply a vestige of foreign imposition. The establishment of more firm protections for land, air, water and, by extension, food sources, communities and homes, in the developing world is tantamount to the emergence of this sphere from untenable conditions of poverty and filth.

And yet, resistance exists in a variety of forms, even beyond the obviation that nations such as those in Africa, the Middle East or South Asia will frequently lack the stability or resource to maintain or enforce sound environmental policies. This is true for a number of cogent reasons relating to the cost of environmental enforcement and for a number of more conditional reasons relating to the desire of globalizing firms to operate in nations with decidedly lax environmental parameters. This morass of conditions denotes that “while we should not necessarily be sanguine about environmental protection in developing countries, we need not be pessimistic either.” (Warshawsky, 114)

This is to say that the international community is increasingly drawing to a consensus on the need to curb behaviors which have are causing trauma to the environment, with the leadership change from Bush to Obama in the United States promising significant new level of improvement in regulatory enforcement. In general, the pattern of the last two decades has moved the developing world toward higher levels of control over corporate polluting in particular, especially with the 1997 inception of The Kyoto Treaty. This set of environmental protocols “commits industrialised nations to reducing emissions of greenhouse gases, principally Carbon Dioxide, by around 5.2% below their 1990 levels over the next decade” (BBC News, 1).

In many ways, though this should be considered a model for improvement in the industrialized world, it has interceded with the forces of globalization to encourage corporate polluters to find contexts in which those activities will be enabled. Ultimately, the matter of this opportunity for exploitive profitability is a dominant force obstructing the development of stricter environmental regulations in the developing sphere.

V. SOURCES

The set of sources consulted for this subject drive together the topics of environmentalism and ecological ethics. The array of journal articles, complete texts and web sources consulted discuss these two topics both individually and in intercession with one another to formulate a thorough overview of environmentalism as a function of an ethical imperative.

This is most importantly noted in the text by Carson (1962), which is a template setting work in the field. Among the first to aggressively affiliate ethical trespass with the degradation of the environment, this would be both historically important to the discourse and central to the way that this account addresses environmental ethics. This is grounded even further in the literary milestone that was Thoreau's *Walden* (1854), which promoted perhaps for the first time in any notable context the ethical clarity which can be gained through a simplicity and naturalness of living.

The text by Peritore (1999) is valuable for applying the assumption that ethics and environmentalism must be inherently related, presenting the case that the way environmental abuses are perpetrated in the developing world represents a serious trespass of human ethical responsibility. By contrast, the article by Warshawsky (2003) shows some developing nations, in this case Costa Rica and Bolivia, working to achieve progressive templates for environmentalism in the developing world.

Such a dynamic segues well into an evaluation of such web-pages as the Earth First! Worldwide and Greenpeace International organizational sites. These present an overview of the environmental challenges and activities poised at addressing them as channeled through prominent activist groups. These sites are also driven by explicitly stated ethical imperatives to the protection and preservation of the earth.

Indeed, such activities are characterized by the Brennan & Lo (2002) text, which defines these activities as comporting to the specific principles of environmental ethics. This also serves as a working definition for our purposes, demonstrating the notion that environmental responsibility is tantamount to the preservation of human life, among the utmost of ethical imperatives. The compilation by Light & Rolston (2003) underscores this concise definition by providing an exhaustive list of many of the landmark discussions on the subject. This would include important texts by Aldo Leopold, Richard Sylvan and Peter Singer.

On an applied level, the text by Whitehall (2008) would discuss the over-consumption of fossil fuels and the connection of this pattern with environmental degradation. This denotes a concrete human behavior that may, in this discussion, be addressed according to an ethical lens. So too may this be applied to evaluation of the article published by BBC News (2003), which describes the Kyoto Treaty and its implications to global environmental responsibilities. With respect to our discussion, this would provide a useful construct for what should be expected of the ethically oriented environmental perspective.

VI. CONCLUSION

Economic Development single-handedly cannot prolong for long except the health of our surrounding environment is properly ensured. This is achievable only when human beings begin to understand their own potential and restrictions in terms of the immensity of God's creation and value the entire ecosystem at large for sustainable future.

Hence combination of environmental, social, ethical concepts and strong communal involvement along with community participation is the key to successful sustainable development program.

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Historical Sciences

THE DEVELOPMENT OF THE CAPITALISTIC RELATIONSHIPS IN RUSSIA IN THE BEGINNING OF THE XX-TH CENTURY

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Abstract:

This article examines the problems of capitalist relations in the Russian economy, the influence of capital on state structures, and the development of capitalism in Russia at the beginning of the 20th century. The problem of the development of capitalism in Russia is viewed from the standpoint of the concept of a revolutionary period. Concrete revolutions should be viewed as a manifestation of the processes of stagnation of the Russian economy.

Despite the noticeable development of certain heavy industries and the intensive construction of railways, Russia was inferior to some Western countries in terms of qualitative indicators of economic growth. In Russia, capitalism did not exist in the form of a system, but as a structure that did not have the potential for development. This must be taken into account when assessing the current state of the "capitalist" system in Russia and the prospects for its further development.

Keywords: capital, capitalism, capitalist relationships, crisis.

I. INTRODUCTION

The peculiarities of development gave a specific character to Russian capitalism. Today there is a debate about the level of maturity of capitalism in Russia right before the revolutionary events of 1917. There are different points of view. Currently, there is a concept that Russia is a country of the second echelon of capitalist development. Russia embarked on the path of capitalist development later than European countries, while maintaining feudal remnants and an autocratic state. The state, under the influence of, first of all, external factors, actively "imposes" capitalism, invading the economic life of the country.

This determined the features of capitalist evolution. The development of capitalism in Russia was characterized not only by a fast pace, tight deadlines, but also by other factors of the agrarian capitalist and industrial revolution.

II. METHODOLOGY

The article takes into account the most important provisions of the theory of modernization, especially concerning the demographic and social problems of the formation of the state as an industrial society.

The study used the method of analysis and processing of documentary data, which allowed to identify the general and special importance in the economy of the country for the reporting period. A comparative historical approach to the characteristics of the industry allowed us to determine the objective laws of development. Problem-chronological method allowed us to trace the dynamics of the studied economic phenomena. On the basis of the statistical method, quantitative and qualitative indicators of the formation of the urban and rural economy are analyzed.

One of the important research methods was the typological method. This method allowed us to combine industrial enterprises depending on the number of employees, production volumes, the level of mechanization of enterprises, to show the connection of the administrative resource of the territory with the level of industrial development.

The study used a variety of approaches, methods, conceptual tools and theoretical concepts related to history, primarily historical geography, demography, sociology and economics. The use of these methods made it possible to more deeply take into account the general and specific features of the socio-economic development of regions, the integrity of industry.

III. RESULTS

The industrial revolution, which began in the 1840s, was completed by the early 1880s in the XIXth century. It preceded both the bourgeois-democratic revolution and the agrarian-capitalist revolution. In the 1890s in the XIXth century Russia was experiencing a period of rapid industrial growth (industrialization of the country). Over the years, an industrial potential had been created in the country, sufficient to ensure military, political and, in its measure, economic security, but still insufficient to maintain a high standard of living of the population. New industries have emerged in the country — machine-building, coal, oil-extracting, and others. New industrial centers grew up — the southern coal-metallurgical and Baku refining.

One of the reasons for the industrial expansion was the forced «from above» government for the development of rail transport. Railways have played a large role in the development of the internal market, the development of new areas of the country, a single economic complex. Railway construction was one of the reasons for the transition in the number of cases to craft production without going through the manufacturing stage. The pace of construction of railways in Russia far exceeded the global.

Another characteristic feature of the development of capitalism was that native production at the entrance of a degree was based on foreign capital. Russia, with its inexhaustible reserves of raw materials and cheap labor, had extremely attracted the Western European bourgeoisie.

Russian industry differed in a high degree of concentration. This concerned both the organization of the production itself, the growth of its fixed capital, and the workforce. The concentration of workers in Russia to the beginning of the XXth century reached such proportions that no other country in the world could compete with it. In 1903, large enterprises with over 500 people (then there were 4% of such enterprises in the country) employed 48.7% of the workers in Russia. The concentration of production is reduced to a large

increase in monopoly unions. According to the degree of concentration of industrial production Russia to the beginning of the 20th century came in first place in Europe. This was largely due to the fact that Russian entrepreneurs could take advantage of the technical achievements of advanced European countries and their engineering personnel, which greatly facilitated the creation of large factories and plants.

The process of concentration of the world-encouraged government, which was interested in creating large enterprises capable of fulfilling ambitious, first of all, military orders. The owners of such enterprises received huge loans and subsidies from the government, used various tax advantages. One of the characteristic signs of post-reform Russia is the development of commercial structures. At this time there was a rapid process of creating joint stock companies, exchanges. However, in general, the industrial development of the country was irregular. Along with large-scale machine production, small crafts continued to play a significant role. The irregular development of the industry in the territory of the empire remained. In the European Russia, in the Baltic States, in the Ukraine, industry developed rapidly, at a slower pace, development was in the North Caucasus, Prikubanie, and in the south-eastern regions (Samara, Orenburg). And it almost did not develop in Kazakhstan, Siberia and the Far East.

Despite significant progress in the development of industry during this period, Russia continued to suffer from serious setbacks and lagged far behind the countries of Western Europe and the USA. Russia imported cast iron and steel, most of metal-consuming machinery and equipment (steam locomotives, wagons, steam boilers, etc.). Light industry came out on top in total industrial output, while the share of heavy industry was only 22%. Russia lagged behind technically, and consequently, in the labor productivity of the individual worker, and in the production of goods per capita.

In the post-reform period, the development of capitalism in agriculture is intensifying. World experience has demonstrated two main variants of this process. One is the path of slow adaptation of feudal structures to the capitalist model of production, the second is the creation of farms and free enterprise. In Russia, there were both options, but the pace of development of capitalism in agriculture was held back by numerous feudal remnants. Ownership of land in the peasant community was preserved. The conditions for the liberation of the peasants did not provide the necessary opportunities for the development of the peasant economy. In fact, the peasant could not sell his plot, 3/4 of the land was not in the private property of the peasants, but in the possession of the community, which to some extent protected the peasants from the landlords.

However, this slowed down the development of personal initiative and entrepreneurship among the peasantry. The Russian peasantry suffered from a shortage of land, which became even more acute at the beginning of the 20th century due to the growth of the rural population of 40 million people. For this reason, the peasants were forced to rent part of the land from the landlords, but they were paid not with money, but with agricultural products. The work undermined the peasant economy, caused a low productivity of labor in the landlord economy. To this should be attributed the legal and administrative isolation of the peasants, which caused dependence on the landlords. All this inhibited the formation of capitalist relations in the Russian countryside. However, capitalist relations penetrate the village. First, with the development of commodity production, many landowners turned to creating their large economy, using hired labor, improving equipment, fertilizers, and introducing improved crop rotations. However, most of the nobility could not adapt to new conditions, which continued to restrain the economy. In 1880, 15% was laid, and in 1895 - 40% of the noble lands.

Secondly, in post-reform Russia, the commodity-based, entrepreneurial nature of agriculture had increased significantly. This contributed to the territorial division of labor and the specialization of agriculture, stimulated trade in agricultural products. The steppe provinces of the South and the Volga region were finally defined as areas of grain production, mainly for export. The Northern, Baltic and Central provinces have become areas of cattle breeding and dairy farming. The North-western provinces specialized in the production of flax, hemp, and the cultivation of sugar beet was concentrated in the Ukraine and in the Central Black Earth zone.

Thirdly, the area of peasant private land ownership had increased. Prosperous peasants began to buy actively land after the creation of the Peasant Bank in 1882. During the years 1861-1882 they bought 6

million tithes of land. By the 90s of the 19th century wealthy peasants had 56.3% of horses, 50% of agricultural machines, and up to 36.7% of lands. Their role in supplying bread to the market had increased.

Russia supplied a significant part of bread to the world market. After the export of bread, wool, flax, oilseed, lard, and hemp were in the second place. In general, in the structure of export agricultural products accounted for 75%, industrial products - 25%. However, the export of agricultural products, and especially bread, occurs due to a decrease in stocks of bread in the country.

The agrarian system of Russia at the beginning of 20th century was a complex combination of semi-feudal, early capitalist and capitalist farms and forms of ownership. The agrarian-capitalist revolution was not completed and the remnants of serfdom, the main of which was landowner's land ownership, restrained the development of the peasantry in the class of bourgeois society. Russia in the beginning of the 20th century was an agro-industrial country.

New processes that began in the country, inevitably affected the structure of its population. In Russian society, the official division of the estate remained. In terms of estate status, the population of Russia was distributed in the following way: 71% were peasants, 10.7% were commoners, 6.8% were foreigners, and 2.3% were Cossacks (in the first half of the 19th century there were 9 Cossack troops, by the end of the 19th century – 13%), 1.5% - nobles, 0.5% - merchants and honored citizens, 0.5% - clergy, 0.8% - «other», mostly declassed.

With the completion of the industrial revolution in the 80s of the 19th century new classes are emerging in the social structure of society: the proletariat and the bourgeoisie. The process of their formation was influenced by the specific features of the development of capitalism. The source of the formation of the bourgeoisie was the merchants, partly bourgeois, the prosperous peasantry. By the beginning of the 20th century out of 125.6 million people in the country, the number of large commercial and industrial bourgeoisie was 1.5 million. However, the political role of the bourgeoisie in society was not large enough. In contrast to the Western, the Russian bourgeoisie, with all its economic power, was politically inert and law-abiding to absolutism. The Russian bourgeoisie was satisfied with the fact that their enterprises were provided with state orders, that they had the opportunity to receive sales markets, cheap raw materials, workers' hands and sufficient profits due to the colonial policy of tsarism. Tsarism, with its powerful repressive apparatus, defended the bourgeoisie from the rapidly growing revolutionary nature of the proletariat and the peasantry.

The number of working class in the post-reform period grew rapidly. By the beginning of the 20th century army hired labor increased by 3 times, reaching 14 million people. The source of the formation of the proletariat was the ruining peasantry. The number of hereditary workers had increased, and the personnel began to be created for the permanent workers living with their families in large industrial centers.

The most mature, literate were industrial workers, the number of which by the beginning of the 20th century was 2.8 million people. The proletariat was formed as an international class, closely associated with the peasantry. Cohesion, organization and the formation of the collective spirit of the proletariat contributed to its concentration in large enterprises.

It should be born in mind that, due to the peculiarities of development, the Russian proletariat was free from the church and other class interests. It must be added that the living and working conditions, the absence of labor legislation (it appeared only in 1897), as well as political and civil rights, made the existence of the Russian proletariat extremely difficult. In 1897, the working day was almost 12 hours, the pay of workers was lower than in the West, and the labor of women and children was paid 30-40% lower than men's.

Thus, it should be noted that the particularities of the capitalist evolution of the country led to the fact that the system of capitalist economy in Russia was created under conditions restricting the development of free competition in a historically short period of time. Developed forms of capitalism had little effect on agriculture. In the conditions of continuing preservation of the remnants of feudal society, the country's economy was of a mixed nature, which impeded the development of capitalism and caused sharp economic and social contradictions.

IV. CONCLUSION

The Russian economy of the early XXth century was characterized by a combination of a developed industrial and financial system with a backward agrarian system; the weakness of the bourgeoisie which had just begun to form in conditions of social inequality; high concentration of foreign capital with low native exports.

On the one hand, the Russian economy rapidly evolved and developed, on the other hand, autocracy, landowners, remnants of serfdom and social inequality slowed modernization processes. But, in any case, during this period the level of economic development of Russia had increased and its setback behind the leading capitalist powers had decreased significantly.

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PHOTOGRAPHIC APPLICATIONS



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Philosophical Linguistics

THE USE OF MOBILE INTERACTION TECHNOLOGIES FOR TEACHING AND LEARNING ENGLISH IN A NON-LANGUAGE UNIVERSITY

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Abstract:

The present article is focused on the use of modern mobile interactive technologies in teaching and learning English in non-language universities. It considers the features of using mobile applications at English classes, presents a list of mobile technologies, used in the process of study, and assesses their scientific, methodological and didactic potential. In our study, we substantiate the necessity for wider use of mobile applications for training various language skills and improving the trainees' command of English.

The paper contains the review of definitions, characterizing mobile language education and reflecting the viewpoints of prominent scholars on the problem of mobile learning. The main goals of mobile learning are outlined, along with the benefits of mobile applications as a tool of language education. The article also gives practical recommendations for students on how to employ mobile applications and programs in their practical study of English.

Keywords: Informatization, language education, mobile technologies, potential.

I. INTRODUCTION

The contemporary period of social development can be described as a period of the dominant influence of information technologies, affecting all spheres of human activity and forming the global information space. The informatization of modern Russian society creates prerequisites for informatization of education as a whole, and, in particular, for language education. The intensive introduction of the latest information, communication, scientific, methodological and didactic technologies in foreign language teaching is accompanied by creation of innovative forms of language education. According to Polat E.S., new pedagogical and other technologies that are currently used or only emerging in the minds of scientists and teachers are unthinkable without the widespread use of new information technologies [Polat, 2002:72].

One of the most perspective areas at the contemporary stage of informatization in language education is the use of mobile interactive technologies. Their widespread introduction contributes to enrichment of the learning process, as well as to acquisition of skills and abilities by students. Their formation and development on the basis of traditional teaching aids is quite a laborious task. In addition, the undeniable advantage of such technologies consists in the fact that their use helps to save classroom time in the context of a limited number of study hours allocated for learning foreign languages by students of non-linguistic specialities.

Learning via mobile phones or mobile learning provides students with the opportunity to study when they are in the bus, in the street or at work. In fact, they can learn where they want. The two main characteristics of mobile devices are portability and connectivity. With regard to communication, the design of the mobile system should be able to be in contact and communicate with the training website using the device's wireless network to access educational material everywhere, including short message service (SMS) and mobile e-mail. Portability allows students to move with a mobile device and obtain learning materials [Huang,C. and P.Sun:2010]. Klopfer and his colleagues single out the following properties of mobile devices:

- 1) Portability. Such devices can be used in different places due to their small size and weight (for example, by buying a mini earphone, you can get your hands free from a phone);
- 2) Social interactivity: data sharing and collaboration with other students can be carried out using mobile devices;
- 3) Context sensitivity. The data about mobile devices can be collected and related uniquely to the current location and time;
- 4) Connection. Mobile devices can be connected to other devices, data collection devices or a network by creating a common network;
- 5) Individuality. The activity of the platform can be customized for each student [Klopfer, E.; K. Squire, and H. Jenkins:2002].

The widespread influence of the market has increased the popularity of a mobile phone, and it satisfies the needs of teachers by providing tools and software for students in learning contexts. In addition, compared to other wireless devices, such as laptops, mobile phones are relatively inexpensive and have the functions of Internet browsers. With such low-cost devices that are accessible even to the poorest areas and have e-mail or SMS functionality, you can also transfer information from mobile phones between teachers and students without any difficulty.

It should be noted that the use of mobile technologies for solving problems in the field of language learning is not yet sufficient. Even in cases of universities, having a sufficient number of mobile user devices, the classes involving their use are often conducted not by professional linguists, but by teachers of computer science. This does not allow us to say that the capabilities of mobile devices are fully used in education.

II. METHODOLOGY

The article describes the modern mobile interactive technologies for teaching English in terms of their scientific, methodological and didactic potential. The methodological base of this research consists in the fact that a student is a subject of education and self-development. We used the comparative analysis and the method of survey to reveal the core features of mobile technologies, the scope of their application and the opportunities they offer.

III. DISCUSSION

At present, there are several definitions of mobile learning in foreign pedagogical literature, based on technological features and didactic possibilities, offered by these technologies. According to the project «MoLeNet», mobile learning is the use of convenient portable mobile devices and wireless, always available technologies to facilitate, support, optimize and intensify the processes of teaching and learning.

According to another definition, mobile education is the activity, regularly carried out by compact, portable, mobile devices and technologies, which enables the learners to become more productive by communicating, getting or creating information.

In general, most researchers conclude that the unique nature of mobile learning, compared to traditional and contemporary teaching methods, such as e-learning and mixed learning, lies in the fact that students are not linked to a specific time and place, always having access to the training material at any convenient time. As noted by J.Traxler, mobile devices and technological are increasingly changing the nature of learning (both formal and informal) and alters the ways that learning can be delivered. Learning that used to be delivered «just-in-case», can now be delivered «just-in-time», just enough and «just-for-me». Finding information rather than possessing it or knowing it becomes the defining characteristic of learning generally and of mobile learning especially, and this may take learning back into the community [J.Traxler, 2009, p. 14]. H.Jarvis points out that mobile devices allow for crossing of boundaries between formal learning inside the classroom and informal learning outside the classroom.

The main goals of mobile learning can be described as follows:

- convenient communication at any time and in any place, broadening the opportunities of collective work;
- the optimized use of mobile devices, available to students;
- compact storage of material, always at hand;
- the intensification of the learning process;
- the correlation between the level of educational progress, the present-day social demand and the trainees' interests;

Despite the fact that most educational institutions do not welcome the use of mobile devices in the classroom, the benefits of their application are obvious, that is:

- the improved access to education;
- the use of relatively cheap present-day technologies;
- the opportunity to learn in one's own pace in confidential conditions, which may not be available when using a school computer or equipment, belonging to other people;
- good support for popular ways of interaction, for instance, the mobile access to audio materials or social networks;
- meeting the specific educational needs;
- satisfying the needs, which are beyond the university curriculum through the access to extra resources via podcasts or free educational materials.
- the opportunity for students to immediately share impressions of the educational process;
- the best assessment and analysis of possible problems in training;
- the best psychological support for students at risk through social networks or with the help of a personal tutor.

IV. RESULTS

It should be noted that the proper work with an electronic dictionary requires the teacher's instruction and the development of students' skills in working with information, available on reference websites and applications. The teacher's recommendation in choosing one or another resource is also of great value.

First of all, it is important to teach students to work with such monolingual, intelligent dictionaries as «Merriam Webster Dictionary» and «Dictionary.com», which, besides the description of lexical meaning, contain examples of the use of lexical units, and, thus, allow to obtain information about words, phrases and idiomatic expressions within a context. Apart from transcription, these dictionaries contain audio recording of word pronunciation.

In the category of monolingual dictionaries, «The Free Dictionary by Farlex, Inc» is noteworthy. This application allows you to conduct a simultaneous search in a number of dictionaries and encyclopedias, as well as in specialized terminological dictionaries for various industries, for example, in explanatory dictionaries of legal terms as «Free Law Dictionary» and «Nolo's Plain English Law Dictionary».

Among the currently presented bilingual dictionaries, we can single out the translators' system «Multitran». However, when using bilingual dictionaries, the trainees are often far from being able to extract necessary information from a vocabulary entry. For instance, they select the most frequently used meaning, with no account of the others. The use of this application can be recommended for students of advanced level, because this dictionary contains a large number of word meanings which are not sufficiently systematized and will be redundant at the initial stage of education.

The mobile translators, such as «Language Translator» and «Google translate», help you to translate words, phrases and sentences using Google online translation service. It is important to explain to trainees that the translation, obtained by these means, is not always adequate.

Next, we would like to focus on applications that are designed to develop lexical skills of students and enrich their vocabulary. Many of these electronic applications are game-based and designed for self-learning of English.

The «MyWordBook» application is composed as an interactive notebook for English learners. The vocabulary of this application is presented as a set of interactive flash cards, arranged both in random order and in the form of thematic groups, corresponding to three levels of complication. Each flashcard is provided with a definition, an example of usage, taken from the dictionary «Cambridge University Press», a translation, fields for notes, an audio example and an image.

The English language application «with Words» is designed to enrich the vocabulary through fun lessons in a playful way. «With Words» helps to activate memorization of new words, practise their spelling and audial perception. A feature of this application is that each of the eight proposed modes are focused on developing specific skills in the use of lexical units. During the lesson, students are invited to perform several exercises of different types, for example, memory training cards, choosing the correct audio translation or participation in puzzling mini-games.

One of the latest technologies, having the opportunity of practical application in language learning, is so-called moblogging, i.e. the combination of a mobile phone and weblogging. Mobile blogging is defined as the use of a mobile phone or a personal computer for posting words and pictures on websites. The blogs themselves is a recent trend in language teaching. They provide opportunities for teamwork and creating your own language (i.e. journaling). Moblogs have the potential to broaden these opportunities, shifting temporal and spatial boundaries and adding authentic personal visual content.

The digital audio files (for example, MP3) provide genuine, high-quality sound in the compressed format. Portable media players, used for listening to them, are also quite compact. Among them, Ipod is the most well-known, and its latest version provides functional capability in video and sound transmission. The accessories of Ipod (e.g. microphones, speakers, etc.) are just as popular, as well as software, including language learning programmes. For example, iLingo is a downloadable language software for translation or an electronic phrase dictionary.

V. CONCLUSION

The projects under review indicate that mobile technologies have broad opportunities (e.g. the formation of necessary language and speech abilities and skills, standardized and formative testing, organization of independent work, etc.). With rational distribution of study time and thoughtful use at classes, these projects can contribute to increasing the students' motivation, the efficiency of the educational process and the academic performance.

Having analyzed foreign and domestic experience in the use of mobile technologies when teaching English at a university, we came to the conclusion that the global process of integration can be virtually represented in the form of two large groups:

- 1) mobile projects aimed at optimizing the monitoring and assessment system when learning a foreign language at high school;
- 2) mobile projects aimed at development of various types of speech activity.

The first group is characterized by reconsidering the control system with reference to requirements of the modern educational process. Much attention is paid to formatting and summative assessment. The methodology of using mobile technologies is based on the areas of alternative control, such as self-assessment, group assessment and mutual assessment. Among the main integrated mobile applications, we can distinguish mobile mail, training and non-educational applications as well as the systems of survey, evaluation and feedback.

The second group is characterized by emergence of methods of using mobile technologies for practising foreign language skills and abilities, which are applied in addition to traditional techniques.

Both groups possess a number of strong and weak points. Their advantages include the increase in academic motivation and performance, the independence from location and time, the immediate interaction between a teacher and students, the individual approach to trainees and the creative approach to task execution. Among the possible cons are the complicated access to the Internet, low speed of connection, small screen size of a mobile device and the cost of certain applications.

Speaking about the prospects of introducing mobile technologies in the process of learning English, we must stress that the main contemporary trends in education are accessibility, openness, interactivity, visualization and gamification. The integration of modern mobile and digital technologies fully contributes to realization of these trends.

In conclusion, it must be said that the use of mobile technologies in teaching and learning English at universities, complying with contemporary requirements of the Federal State Educational Standard, is a perspective trend. The knowledge of the experience of domestic and foreign colleagues represents one of the necessary conditions for successful integration, along with the need to organize investigative and methodological work. Thus, the promising directions for implementation of mobile learning at the university level can include the analysis of mobile services and applications, the study of their didactic properties and functions, and developing the methods of learning English, based on mobile technologies.

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Historical Sciences

CIVIL WAR IN THE UNITED STATES OF AMERICA: REASONS AND FEATURES

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Abstract:

The article is devoted to the analysis of the economic causes of the American Civil War. The subject of the research was an unusually complex set of relations between the North and the South. The article deals with the reasons for the development of separatism and its consequences. Since slavery in the southern states was not the only cause of the Civil War, other major economic reasons are explored.

The article deals with the economic benefits and disadvantages of slavery, the depression of 1861, changes in agricultural production and problems of social activity in the northern states. The focus is also on the financing of armies and the economic results of the war.

Keywords: Civil war, propaganda, USA, Confederate States of America, propaganda history, informational confrontation.

I. INTRODUCTION

The main cause of the Civil War (1861-1865) was the serious disagreement between different socio-economic systems that existed in one state — the bourgeois north and the slave-owning south. In 1860, Republican Abraham Lincoln became the president of the United States. His victory for the slaveholders of the south was a signal of danger and led to secession - the withdrawal of the southern states from the Union. South Carolina was the first to leave the United States at the end of December 1860, followed by the Mississippi, Florida, Alabama, Georgia, Louisiana, Texas in January 1861, and Virginia, Arkansas, Tennessee, North Carolina in April-May. These 11 states formed the Confederate States of America (Confederation), adopted their constitution and elected the former Mississippi senator Jefferson Davis as their president.

The capital of the Confederation was the city of Richmond (Virginia). The retired states occupied 40% of the entire US territory with a population of 9.1 million people, including over 3.6 million blacks. In the Union left 23 states. The population of the northern states exceeded 22 million people; almost all of the country's industry was located on its territory, 70% of railways, 81% of bank deposits.

II. METHODOLOGY

The article is based on a systematic approach. Its use in considering the problem allowed the author to investigate the relationship of general trends in relations between the North and the South of the United States.

The principles of historicism and complexity were also used.

Based on the principle of historicism, the author comprehensively assessed the facts and documents of the past, taking into account the peculiarities of the period under study. Following the principle of complexity, it was possible to obtain scientific knowledge about the general trends in the development of the conflict between the North and the South.

III. RESULTS

The civil war was the hardest shock for the United States: the country lost 623 thousand people killed, 471 thousand people were injured (with a population of 30 million people) and suffered huge financial losses estimated at over \$ 9 billion - more than three times the maximum value of all slaves in the country in the best years. This amount of losses was made up of \$ 4.1 billion in direct military spending by the national government during the war and post-war periods up to 1869, as well as direct and indirect losses of the Union and the Confederation in the amount of \$ 4.8 billion. In addition, a large number of injured and crippled injured during the conflict - pensions to participants of the Civil War, which continued to pay for many more decades, amounted to 8.2 billion dollars by 1951 [6, p. 508].

Although slavery was abolished, the end of the Civil War and the beginning of the reconstruction of the South could not fully solve the racial question in the United States. In 19 of 24 states, the black population was not allowed to take part in the elections. By 1900, all southern states had legalized in their new constitutions the infringement of civil rights and the segregation of blacks. This happened despite the fact that in 1865 the 13th Amendment to the US Constitution was passed, outlawing slavery, in 1868 the 14th Amendment, which recognized the citizens of the country of all born or naturalized in the USA, and finally 1870. The 15th amendment prohibiting the denial or restriction of the voting rights of US citizens on the basis of race [13, with. 53]. The economic situation of the former slaves did not become stable either. They were released without land and were forced to turn into agricultural workers. Their pay was extremely low - about \$ 0.5 a day. A new form of continuation of the previous relationship was the frequent non-payment of wages to former slaves for the work done. It was quite difficult for a Negro to acquire land or rent it, given the competition from better-off farmers, former landlords and land speculators. To the planters, the winners showed much greater generosity, returning to them after the war a significant part of the lands and property confiscated during the war, totaling \$ 2 billion [8, p. 467]. At the same time, these actions fully answered this, with success the main task of the Civil War was solved - preservation of the territorial integrity of the United States, overcoming separatism, ensuring free entry of capital both to the west and south of the country.

Thus, the main consequences of the Civil War were:

- the preservation of the United States as a single country, the weakening of separatist tendencies through the destruction of the economic structure of the southern states;
- the creation of favorable conditions for the rapid development of the capitalist industry of the northern states on the basis of the predatory exploitation of the resources of the South under the protection of the continued protectionist policies;
- creation of conditions for the rapid development of farming, which strengthened its position through the adoption of the Homestead Act; the elimination of plantation slavery practically did not have a significant impact on this process.

Summing up, it can be argued that the abolition of slavery was not the main cause of the American Civil War, the contradictions between the South and the North lay in the realm of fundamental differences in their understanding of their strategic economic interests and were clearly financial in nature. Under these conditions,

the abolition of slavery was most likely the reason for the pressure of the North on the southern states: the elimination of the slave-owning system by itself could not lead to the expansionist aspirations of the industrial circles of the northern states. In real history, during the war, the North won, and its economic system became widespread both in the southern states and subsequently in the territories attached to the country. Across the North began a noisy festival in honor of victory. All caution towards the defeated enemy was forgotten. On April 14, 5 days after Lee's surrender, a loyal son of the American people Lincoln was killed in a box during a ceremonial performance in Washington. He was killed by one actor, the employer of the slave owners of the South.

In the struggle for power that continued after the death of Abraham Lincoln, the big bourgeoisie, which established its dictatorship, won out.

After the northerners had withdrawn troops from the South, yesterday's slave owners stopped recognizing the authorities appointed by the Union government, and began to restore the slavery of blacks. There was a threat that the South would again secede from the Union.

Then Congress decided to re-occupy the South with the troops of the northerners, dividing the South into five districts, led by military generals of the civil war. The congress adopted amendments to the constitution, for which the blacks were granted the same civil and political rights as the whites. Now in the representative institutions of South Carolina there are 76 Negro delegates and 43 white, Louisiana - 49 blacks and 49 white. But in no state could Negroes occupy a leading position.

The bourgeoisie of the North used Negroes to complete the political defeat of the former slave owners, but they did not give the land to the blacks, but left it to yesterday's slave owners. The bourgeoisie of the North, seeing the strengthening of the revolutionary movement of the Negro masses, made a new deal with the former slave owners of the South. Little by little in the South, former slave owners restored the terrorist regime against the Negroes, staged a series of bloody Negro riots and returned to power. Negroes with arms resisted former slave owners, but were defeated.

By 1876, former slaveholders in alliance with the bourgeoisie dominated everywhere in the South. The negroes actually lost their political rights again and became subject to racial discrimination.

The capitulation of the remaining units of the Confederation army continued until the end of June. The last of the CSA generals capitulated Stand Ueiti with their Indian units. It happened on June 23rd.

Some confederate naval forces also continued to operate after the official surrender. The CSS cruiser Shenandoa, operating in the Pacific, caused significant damage to the northerly whaling fleets before the captain found out that the war was over. In the Atlantic, the French battleship CSS "Stonewall Jackson" built in France crossed the ocean and arrived in Havana just a few days after the war ended.

One of the consequences of the war was the death of President Lincoln. April 14, 1865 a supporter of southerners committed an assassination attempt on him; Lincoln was mortally wounded and, without regaining consciousness, died the next morning.

The prohibition of slavery was enshrined in the 13th Amendment to the US Constitution, which entered into force on December 18, 1865 (slavery in the rebel states was abolished as early as 1863 by presidential decree proclaiming emancipation).

Conditions were created in the country for the accelerated development of industrial and agricultural production, the development of western lands, and the strengthening of the domestic market. The war did not solve all the problems facing the country. Some of them found a solution during the Reconstruction of the South, which lasted until 1877. Others, including giving the black population equal rights with whites, remained unresolved for many decades.

The civil war remained the most bloody in US history (on all fronts of the Second World War, despite its worldwide scale and destructive weapons of the 20th century, Americans lost 200,000 people less) [18].

Losses of northerners amounted to almost 360 thousand people killed and dead from wounds and other causes, and more than 275 thousand wounded. The Confederates lost about 258 thousand.

Only US military spending reached \$ 3.5 billion. The war demonstrated new capabilities of military equipment and had an impact on the development of military art.

The last veteran of the American Civil War, Albert Henry Woolson, died in 1956 at the age of 106 years.

Now, according to the law, blacks were free, but their financial situation remained the same. And the legal status was also not equal to white. The end of the civil war marked the beginning of a period of segregation in the United States, the echoes of which continue to this day.



IV. DISCUSSION

So, in particular, in the textbook “The Economic History of Foreign Countries”, which is very widespread today, edited by T. M. Timoshina, virtually the totality of the causes of the Civil War, among which the real disintegration of the country obviously does not take the last place, is reduced to slavery, “The main knot of contradictions in solving the agrarian question,” and the problem of the slave-owning system as such [1, p. 352-354]. Accordingly, when describing the outcome of the Civil War, it is stated: “First of all, the victory of the North allowed to abolish slavery and begin to solve the Negro problem on a national scale” [1]. A similar approach can be observed in the textbook edited by G. B. Polyak and A. N. Markova. Thus, in particular, it states: “The simultaneous availability of a capitalist economy in the North and slavery in the South became the cause of the contradictions between these systems leading to the Civil War” [2, p. 425].

Meanwhile, the question of ensuring the integrity of a state consisting of formally independent states, as well as the fact that a situation has arisen in the US in which a number of states for financial reasons found it more advantageous to leave the Union.

K. Marx and F. Engels investigated the ratio of the economic, moral and military potentials of the warring parties and showed that the North was superior in all respects to its adversary, had a highly developed industry capable of providing the army and navy with perfect weapons and equipment at that time. According to the initial and minimum calculations of Engels, the North could easily and in a short time put under the gun half a million people, while the Southerners could arm no more than 250 thousand people. The North had a great moral and political advantage: from the very beginning of the war, the sympathy and support of the broad masses of the people were on the side of the Lincoln government.

Of great methodological significance are the statements of Marx that, in determining the prospects for a war, one cannot limit oneself to its purely military aspects. In a letter to Engels, who, due to a number of defeats

of northerners, began to doubt the possibility of their victory, Marx noted: "It seems to me that your view is a little too much determined by a purely military view of things." "... History will soon take another turn," wrote Marx to Engels on August 7, 1862. "The North will finally start waging war seriously and resort to revolutionary means, eliminating people from the border slave states from leadership. Even a regiment composed of blacks alone will have a striking effect on the southerners' nerves. "

Marx and Engels comprehensively described the political and military leaders of the southern and northern states, thoroughly analyzed the most important campaigns, battles, battles, giving a remarkable example of the scientific study of hostilities.

For a correct understanding of the nature of the civil war in the United States, the work of V.I. Lenin, in particular his Letter to the American Workers, in which Vladimir Ilyich highly appreciated the feat of the American people and in particular the working class in the struggle against slavery, is important.

Exploring the course of the civil war in the United States, one cannot ignore the statements of a number of Russian revolutionary democrats who are contemporaries of this war. He warmly sympathized with the struggle of the American people against slave-owners N. G. Chernyshevsky. He correctly identified the seemingly militant activity of the Southerners, showed that it was based on attendant moments, reliance on adventurism, treachery, threats, deception. "And by the way ... - he wrote, - because only on the most desperate arrogance and the possibility of success was founded: in the cotton states themselves, the secessionists would have been thrown into nothingness by the majority, if it were not in a hurry to forge iron while it was hot."

The works by N. Danilov, Episode from the North American War of 1861-1865, and N. Sukhotin, Raids and Search for Cavalry during the American War of 1861-1865, on the combat use of cavalry deserve attention. Particularly reveals the increased importance of mobile forces in the civil war N. Sukhotin. He explores the methods of planning and training cavalry raids on the disruption of enemy communications, on the destruction of communications, railways, and rear bases.

Questions of strategy and tactics during the civil war in the United States found coverage in the Soviet military theoretical literature. B. Shaposhnikov, later Marshal of the Soviet Union, in the capital work "The Cavalry" outlined some aspects of the combat use of cavalry in the struggle of the North and the South. The construction of river flotillas, their strategic and tactical use in the American war were thoroughly investigated by A. Sakovich and D. White.

The Frenchman V. Roussillon, who also took part in the war, studied the problems of the economic support of the war, the experience of using railways, the telegraph, and the problems of strategic leadership. English historian Charles Boyton dedicated his voluminous work to study the combat operations of the fleets during the years of the civil war.

On the most important events of the war, the principles of leadership it tells, for example, published an extensive document "Report of the Committee on the conduct of war." Analysis of the activities of the civil administration is given in the works "The United States Military Policy", "The American Military Policy, Its Development Since 1775". Great cognitive material about casualties during the civil war contains the study of R. Livermura "The number of troops and losses in the civil war in America." The growth dynamics of the armed forces, the material day of victories and defeats of the parties, the effectiveness of the combat use of various combat forces and assets also allow us to trace the work on the training of officers, the improvement of the command and control system of troops and fleet, etc.

Many bourgeois scientists and publicists of the USA, distorting the truth about the civil war, unfairly attribute all victories in the struggle of the North against the South only to the talent of military leaders, leaving the people in the background. In connection with the general intensification of militaristic propaganda in the USA, certain generals, admirals, and officers of the civil war period are especially widely celebrated in the United States.

V. CONCLUSION

As a result of the Civil War, at the cost of great losses, the unity of the United States was preserved and slavery was eliminated. The prohibition of slavery was enshrined in the 13th Amendment to the US Constitution, which entered into force on December 18, 1865. Conditions were created in the country for the accelerated

development of industrial and agricultural production, the development of western lands, and the strengthening of the domestic market. The war did not solve all the problems facing the country. Some of them found a solution in the course of the Reconstruction of the South, which lasted until 1877. Others, including the provision of equal rights to whites and blacks, remained unresolved for many decades.

If before the civil war, power in the United States belonged to slave owners, now the big bourgeoisie of the North was in power, making a deal with the former slave owners of the South. To the negroes of the southern states, the civil war did not bring real liberation. Plantation slavery, which hampered the development of the whole country, was abolished, the negro-slaves were freed, but they did not receive land and were forced to work on the fields of their former masters as farm laborers or tenants. The old bondage was replaced by a new, capitalist, connected to the remnants of slavery, the racial oppression of the Negroes remained. To this day, the discrimination of the Negroes, which disgraces the country, has survived in the USA - they are paid less for work than whites, they are not allowed to study with whites in the South, go along with whites on the same trams, buses, etc. In the southern states and today there are cases of brutal mob violence — reprisals against blacks fighting for political and domestic equality.

The fate of the Indian tribes remained tragic after the civil war. American troops drove a large tribe of Apaches in the gorge of the Rocky Mountains. There, the Indians defended themselves heroically against American troops for 11 years. The notorious for their cruelty against the Indians were the generals of the civil war — Grant and others.

The victory of the North strengthened the development of capitalism and the exploitation of the workers, but it was of great importance for the development of the labor movement. Now the workers could, first of all, fight not against the planters-slave-owners, but against their direct enemies, the bourgeoisie. During the civil war, the rapid creation of professional organizations took place, and at the end of the war the workers won the first laws on an 8-hour working day in some states.

To farmers, the civil war gave the homesteads law and destroyed the danger of the slave-owners taking over the western lands. The number of farmers has increased in the South, where the bourgeoisie bought up the land of former slave owners and put them on sale in small plots. At the same time, after the civil war, the stratification of farming is intensified: the kulaks stand out and the majority of farmers are ruined, joining the ranks of the farm laborers. Farmers experienced the worst disasters of capitalist exploitation. The laws on homesteads were widely used by the bourgeoisie, who bought small plots of land from many farmers or received huge lands for bribes under the guise of homesteads.

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Historical Sciences

FOREIGN POLICY OF THE USSR IN 1960-1970

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Abstract:

This article deals with the Soviet foreign policy 60-70 of the last century, which solved the main problem of that period - reducing the confrontation between East and West. The foreign policy of the USSR in those years was aimed at achieving three main goals: to strengthen its influence in the socialist community, to unite the world system of socialism, to prevent the fall of any country from it; to improve relations with the developed countries of the West, especially with the United States, Germany, France, to ensure peaceful coexistence with them; to expand its sphere of influence in the "third world", to intensify military-technical and economic cooperation with developing countries.

This article will show us the role of the events that took place in that period, and to determine the advantages and disadvantages of the policy, to analyze the influence of the ideology of communism on the formation of the foreign policy of the USSR

In the preparation of the article specific historical, formational and social methods of research were used, which allowed to reveal facts, phenomena and processes in the relationship and unity of the past, present and future.

Keywords: USSR, Foreign policy, ideology, cold war.

I. INTRODUCTION

The period of 1960-1970 is characterized by the active activities of the USSR on the world stage. In 1971, the 24th CPSU Congress adopted the Peace Program. The foreign policy of the USSR in those years was aimed at the implementation of this program. The main questions of the USSR's foreign policy in the 1960s were the provision of favorable conditions for solving the problems of communist construction. The efforts of the USSR were aimed at strengthening the unity of the socialist countries, expanding cooperation with developing countries, and developing peaceful coexistence of countries with a different social system.

But at the same time, the strategic task in foreign policy was still the "attraction" of countries to the socialist path and full cooperation with such countries, but with the leading role of the USSR.

The main principle of foreign policy was the principle of peaceful existence - the rejection of the use of force or the threat of force; non-interference in internal affairs; respect for sovereignty, territorial integrity and inviolability of borders; cooperation on the basis of equality and mutual benefit.

II. METHODOLOGY

The methodology of the article is based on the principles of historicism and scientific objectivity as necessary attributes of research. A departure from the axiological approach is a necessary condition for the analysis of state policy in the international arena. The analysis of the ideological factor and its influence on the formation of the foreign policy of the USSR takes place taking into account the specific historical realities of the late 1960s. We attach great importance to the subjective factor in the research of the role of ideology, special attention is paid to the personalities which formed international politics, the leaders of countries. We use the principle of comparative analysis, the priority of sources in this research.

Using the historical method, we have the opportunity to generalize the modern historical experience of the development of political systems. The analysis of various stages in the evolution of political processes reveals patterns in their development.

III. RESULTS

In article presents the results indicating that the foreign policy of the USSR in the 60-70s was quite controversial. There have been undoubted successes, but at the same time there have been serious mistakes. The Soviet government paid too much attention to ideological dogmas, not to real universal values. The signing of the Helsinki accords had a "pulling up" the situation with human rights in the Soviet Union and the countries of the Soviet bloc to the level of the democratic countries participating in the Helsinki accords. Much attention was paid to the relations of the CMEA countries in the scientific and cultural spheres. The strengthening of the military power of the countries of the socialist Commonwealth had great importance. Cooperative military exercises took par. There were prepared officer personnel for the socialist countries

But the relationships between the countries were far from equal. Any attempts of the socialist countries to carry out reforms on democratization of society were stopped by the USSR even in the cruelest way. The example of such «suppression» was the introduction of troops of 5 socialist countries in Czechoslovakia in 1968 and 10-year war in Afghanistan (1979 – 1989).

In February 1962 the United States imposed a complete economic blockade on Cuba, where Communist Fidel Castro had become a leader in 1959. From the first steps of the Cuban revolution, the USSR provided economic and military assistance to Cuba. By the spring of 1962, the Soviet and Cuban leaders had decided to secretly deployment of Soviet medium-range missiles with nuclear warheads in Cuba. The idea of placing missiles in Cuba belonged to N. S.Khrushchev. The aim was to save the "socialist" Cuba from the US attack. One of the goals of the USSR was also to try to reduce the US advantage in nuclear missile weapons. According to the us Secretary of defense R. McNamara, at that time the US surpassed the USSR in the number of strategic nuclear warheads by 17 times. The Soviet Union expected to create a nuclear fist in 160 km from the coast of the United States. That decision was justified by the fact that the US had similar missiles in Turkey, near the borders of the USSR. The Soviet Union was not going to bring the matter to a nuclear collision. For the Soviet leadership, it was important to show the United States that the strategic balance had changed and the USA should now communicate with the Soviet Union on equal terms. Only in this case, according to N. S.Khrushchev, it would be possible to start effective negotiations to limitation the nuclear missile race.

Opposition increased with each passing day and reached its peak by 27 - 28 October 1962, however, wisdom prevailed. A compromise was reached: the Soviet Union withdrew nuclear missiles from Cuba in

response to John Kennedy's promise to abandon the capture of Cuba and to eliminate the US bases in Turkey, as well as to officially abandon any attempts to change the regime of Castro by armed way. Already on October 28, Khrushchev in a message to Kennedy, "to reassure the American people," declare the dismantling of missiles, not calling them directly (the fact of placement of missiles was denied in the Soviet press up to the declared MS Gorbachev "glasnost"). In 1963, an agreement was signed to curb the arms race: the United States, the USSR and the United Kingdom stopped all nuclear tests except underground ones. The Cuban missile crisis led to the fall of the Soviet authority in the international arena. As a result of the missile crisis, the Soviet Union chose the way of increasing the number and quality of strategic nuclear weapons and finally abandoned the policy of limited liberalization. "Cuban humiliation" meant the beginning of the end of Khrushchev.

The "Cuban missile crisis", which put the world on the brink of nuclear war, ended with a triumph of political prudence, but raised the arms race to a new round. The USSR take action to normalize Soviet-American relations. Peace was strengthened by the conclusion in 1963 of The Treaty between the USSR, the USA and Great Britain on the prohibition of nuclear tests in the atmosphere, space and under water and the agreement on the non-proliferation of nuclear weapons in 1964.

In July-August 1975, the Final act of the meeting was signed, which was attended by the heads of 33 European States, as well as the United States and Canada. This act fixated and legalized the socio-economic and economic-military situation prevailing at that time in the world. There recognized the inviolability of borders, territorial integrity, etc.

The turn of the late 60's-early 70's of the XX century marked new realities in the international situation of the Soviet Union. The historical reality was the establishment of military-strategic equality (parity) between the USSR and the USA, the Warsaw Pact Organization and the North Atlantic Treaty Organization (NATO). This balance had objectively strengthened international peace, although extremely fragile. The number of nuclear weapons had exceeded all imaginable limits. The world was seen as a bipolar structure through the prism of the confrontation between the missile systems of the USSR and the USA. However, both countries declared that they would not be the first to use nuclear weapons.

In 1971, at the XXIV Congress of the CPSU Leonid Brezhnev spoke with peace Program, which was proclaimed as the official course of the USSR, it outlined the ways of cooperation with socialist and capitalist countries. In fact, the doctrine of the peaceful coexistence of two systems – socialist and capitalist-was proclaimed. However, a reservation was made that peaceful coexistence did not extend to ideology.

The Helsinki accords were signed by the leaders of 36 European States (all European countries except Albania). The Soviet Union also signed those agreements. In addition to European countries, they were signed by the United States and Canada. That agreement was very beneficial for the Soviet Union. There, in particular, it was said that the States that signed those agreements undertake not to encroach on each other's borders, to recognize the borders that exist. However, all positive moments at the meeting in Helsinki were crossed out in 1979 by the decision of the Soviet government to invade Afghanistan. As a result, the prestige of the USSR as a peace-loving state was undermined.

IV. CONCLUSION

In this article we have tried to trace the complex and ambiguous history of the USSR of that period. Throughout the history of the Soviet state, attempts were made to liberalize the "system", but all the reforms were incomplete. In society there was a progressive alienation of the people from the power. The changes in the country's economy were not supported by changes in the political and social spheres. The vast majority of resources were directed to the development of the military – industrial complex. In the field of foreign policy of the USSR made enormous costs of the war in Vietnam, Afghanistan, etc. The cold war took a lot of money: the United States set out to deplete the Soviet Union with a large-scale arms race. That period in the

history of the Soviet Union was protracted, excruciating in nature, and ended, in fact, exhausting itself, revealing the fact that the totalitarian system cannot be reformed.

By the mid-60s, finally formed three directions of foreign policy of the USSR:

- 1) Relations with the countries of socialism;
- 2) Relations with capitalist countries;
- 3) The spread of influence on the countries of the "third world".

Cooperation of social countries was most clearly manifested in the sphere of economic relations.

The CMEA had become the center for economic cooperation.

During those years, the contradictions of socialism rapidly increased, the command and administrative system completely exhausted itself, and economic policy was a futile attempt to overcome the slowdown in growth, to move to the intensification of production, to raise the productivity of social labor. All that eventually led to the collapse of socialism.

New important provisions on human rights also appear to be the most important. There were proclaimed: freedom of conscience; human rights to know and act on their rights; freedom to leave the country and to return to it; the right to a fair trial; and other democratic human rights.

The main merit of Khrushchev was that he was able to melt the ice of the "cold war", did not let the deadly fire of nuclear war. Although the disarmament talks in general, little had propelled the world forward, but it was an important step in limiting the nuclear arms race, which also had important ecological value. In Aug 1963 in Moscow, there was signed the Treaty banning nuclear weapon tests in the atmosphere, in outer space and under water.

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THE RUSSIAN PEASANTRY IN THE XIX CENTURY: LIFE AND HOUSEHOLD

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Abstract:

The article discusses the peculiarities of the life of peasants in the XIX century. During this period, the peasantry played a significant role in the life of Russian society. At the end of the XIX century, peasants accounted for more than 85 percent of the population of the Empire. The population of the peasants from the end of the XVII-th century to the beginning of the XX-th century increased significantly due to natural growth and the acquisition of new territories.

The XIX century in the history of the development of the Russian peasantry is a time of great changes and hopes for a bright future. The peasants ceased to be serfs. In addition, the peasants received the rights of "free rural residents", that is, full civil legal capacity in all that corresponded to their specific class rights and obligations, in particular, to acquire land.

Keywords: peasantry, state, culture, life, household.

I. INTRODUCTION

By the end of the 17th century, serfdom was finally formed in Russia. Serfdom was introduced on the initiative of state power based for the following reasons:

- For the country's defense,
- For ensuring needs of the nobility.

So, serfdom was the form of dependence of people on their landowners. The power of the landowners was spreading to the person, freedom, labor and property of their peasants.

They were obliged to serve the state duties. The peasants had to pay taxes and sometimes they had performed a military debt. The landowners' peasants lived in the fiefdoms and estates.

The peasants could be subjected to corporal punishment. Their situation was unenviable. Since the end of the 16th century, they had no right to move on to another landowner. And in 1649, the unlimited search of fugitive peasants was introduced. The landlord was entitled to sell any of his peasants as ordinary goods. Unwanted peasants were exiled to Siberia. In 1859, their number reached about 23 million people. As a result, they were powerless in everything, and they had only duties before their landlords.

In Russia until 1861 there were several categories of peasants: state, serf, specific (udel'nyye) peasants.

The landlord's peasants, in turn, were divided into several categories:

a) Landless. They did not have allotted land for any of the reasons. They existed until 1861.

b) Domestic (dvorovyie) - they lived at the house of their landowners and they were their servants.

c) Gornozavodskie. They mostly lived in Siberia and the Urals. They emerged with the development of the mining industry in Russia at the turn of the 17th and 18th centuries. They were required to live and work in factories.

d) Possessional peasants. They appeared in 1721. They were worked to manufactories. They were obliged to work on the factory to which they were assigned. They could not be used in agricultural work. They gradually replaced by hired people. In 1861-63, they ceased to exist.

Specific (udel'nyye) peasants were another class of the population of Russian Empire. Appeared in 1797 and were essentially former palace peasants. They lived on lands belonging to the imperial family. They enjoyed more freedom than the landlords' peasants. The obrok was their main form of duty. Volosts were created for their self-government for the first time in Russia. Volosts were created on the basis of their villages. Peasants selected an elder (starshina) and a court of justice (volostnoy sud). After 1861, this system spread to all peasants. The number of specific peasants for 1857 amounted to 838 thousand male souls. In 1863, the provisions of the 1861 reform were extended to udel'nyye peasants.

State peasants were formed under Peter the Great in the early 18th century. They were peasants of the Northern Pomor'ye, Siberia, and non-Russian peoples of the Volga (Povolzhye) and Ural regions. They lived on state lands, used allotments allocated to them. They were in state administration and were considered personally free people. They were obliged to pay for the needs of the Zemstvo, poll taxes and serve the duties. Their position was much better than the rest. From the beginning of the 19th century, they were allowed to do entrepreneurship, open factories and own unpopulated lands (without serfs). They accounted for about 45 percent of the total number of peasants in the middle of the 19th century.

II. METHODOLOGY

The main aims of this research are theoretical analysis of life and household of Russian peasantry in the 19th century. As well as their traditions and holidays, ways of life, the influence of the Orthodox Church, their aspirations and ideals.

The subject of the study is the peasantry of Russian Empire.

The theoretical and methodological basis for the study was the statistics and the works of Russian and foreign historians and scientists such as Gromyko M. M., Pavlovskaya A.V., Engelhardt, A.N., Lieven D. and others.

III. ROLE OF PEASANTS IN RUSSIAN SOCIETY

The attitude of landowners to serfs and courtyards was different, depending on the development and social status of the nobility. In small manor estates, of course, relations with the serfs were simpler, more humane. Greater simplicity of manners, greater patriarchy made the difference in the surrounding conditions of the serfs and the gentleman less noticeable. In the eyes of the serfs, the landlord is a dear father, although strict, in anger he will not spare anyone, but at the same time he is a kind, good person who is always ready to help the peasant's needs and will not offend anyone for the truth. In the life of the landowner often attended by a faithful servant, known for his devotion, which grew up and grew old in the estate of his owner, enjoyed his favor. Such a faithful servant was assigned to perform more or less important things.

The more differences in social status among of landlords, the more alienation and the less attention was paid to the servants and the courtyards surrounding them. It only external decency was maintained, if only the landowner himself did not encounter any major disorder. Then the reprisal was short: the guilty one was exiled to the village or given to the army; the girl was cut off a scythe, sent to the village to go after the cows, married to the most unsightly peasant. The rich landlords did not enter the household themselves, so as not to disturb themselves, but entrusted all to the manager. If the landowner rarely visited the estate, but lived in the capital, the manager, not forgetting himself, ripped off the peasants and sent money to the capital. And the presence of the landowner in the village did not deter the manager from abuses. Large landlords did not intervene in the household; they didn't care if the domestic servants were fed or hungry, how she was behaving. In a word, the serfs were not people for a landowner, but slaves who performed implicitly will. Therefore, in the eyes of the manager, some order was maintained, for that, in fact, utter licentiousness of morals, drunkenness, and depravity prevailed.

The landowner certainly possessed the fate of his peasants. He could sell, relocate his serfs, give their in recruits, etc. The law required the free consent of serfs. Also the peasant did not dare to marry without the permission of his landowner.

Serfdom did not respond to the new capitalist demands of Russia by the mid-19th century. The development of all kinds of industries led to an increase in the number of people involved in entrepreneurship. It required working hands and enterprising minds, but not slaves. Time itself demanded the abolition of this archaism. Only the majority of landowners and aristocrats opposed this idea. And therefore, the monarchy for a long time could not take this step, since each tsar was afraid of a palace coup by the highest classes of society due to the restriction of their rights.

And only in 1861, Emperor Alexander II issued Manifesto on the abolition of serfdom. He gave hope for a more prosperous free life for the peasants. The 1861 Emancipation Manifesto proclaimed the emancipation of the serfs on private estates and of the domestic (household) serfs. By this edict more than 23 million people received their liberty. Serfs gained the full rights of free citizens, including rights to marry without having to gain consent, to own property and to own a business. The Manifesto prescribed that peasants would be able to buy the land from the landlords. Household serfs were the least affected: they gained only their freedom and no land.

But unfortunately it was an incomplete freedom. But the tsar could not go on a big conflict with the aristocracy and therefore redemption payments were introduced. Peasant communities were formed. Obshchina (communities) began to regulate ways of life of peasants. Free exit from the obshchina was forbidden. In the future, these factors will play a negative role in the life of the country. After all, this agrarian question will be one of the main reasons for the upcoming revolutions of 1905 and 1917. But that's another story.

The obshchina (rural community) was a special and important unit of administrative self-government in the Russian Empire. Several rural communities made up the volost. The main activity of the community was determined by two factors: tradition and common sense. Hence the inevitable divergence in the functioning of each particular community depending on the regional living conditions, its size, composition, and so on.

Community gathering (obshchinnyy skhod) was the main way to solve those or other problems that arose in rural society. The decision of the meeting was unqualified and binding on all members of the

community. At the obshchinnyy skhod gathered representatives of all farms, houses. Usually these were men — heads of families, but not everywhere. In some communities, women have also played their part.

The main man was the headman (starosta). Starosta was a representative of the executive branch. They chose the starosta of one of the most respected people in their volost. Starosta had to performed many official duties, so they were chosen with certain reluctance.

The range of issues regulated by the rural community was wide and varied. The first and most important question is land. It was precisely this that in due time caused the most controversy and criticism of the community. All the land cultivated by the peasants was in the possession of the community. In the personal hereditary possession of the peasants were only yard plots. The arable land was shared by the community among the peasants of the congregation. The principle of justice in the form in which it was understood by the peasants was put. All the arable land, which was in general redistribution, the world divided into equal areas. The rural community could have different lands - worse and better, near the village and beyond the river. Each received their stripes in different places, so that everyone got a piece of good and bad, and distant, and near land. On the one hand, it was fair. Everyone had the same conditions and opportunities for work. This is what satisfied the peasants. On the other hand, a situation often arose when each owner had a narrow strip of land in various places and was forced to spend a lot of time just on the transition from one site to another, while productivity naturally fell.

In addition, each family received their own allotment depending on its size. Principles in rural communities were different: in most cases, the section was conducted by "souls", that is, the land was relied on by males, in some cases by workers, that is, capable family members, somewhere by all family members. From time to time, usually every 10–20 years, they were redistributed as needed. The need for redistribution was due to the fact that the composition of the family was changing, which means that it was necessary to take from someone, give more to someone. For the peasants, this was the embodiment of the idea of justice, for the opponents of the obshchina - by equalization, which did not allow strong owners to get ahead.

Of course, this kind of redistribution has always been painful, caused a lot of controversy and quarrels. However, despite all the difficulties and imperfections of such a system, it satisfied the peasant and worked until it came into conflict with the new economic and political development of Russia.

Volost set the dates and procedures for various agricultural activities. So, everyone started to plow on one fixed day, which was often timed to coincide with some church holiday. They proceeded from experience, weather conditions, a specific situation, most often followed the tradition accepted by centuries. Thanks to this, experience was handed down from generation to generation, a sense of collective responsibility appeared, and balanced decisions were taken.

The volost had partly judicial functions. Thefts, fights, land issues, almost all crimes, except criminal ones (in this case, the intervention of the authorities was required), were dismantled, and the punishment was established and carried out by the peasants themselves. At the same time, the village had its own unwritten laws, conditioned by tradition and often contrary to state legislation.

On a scale of such a large country as Russia, with scattered villages, which were sometimes long and difficult to get to from the uezd town, the community system of trials and punishment was certainly important. It maintained order, even though it was often based on the peasant perception of the law itself, and created certain stability in the state.

The obshchina also dealt with administrative matters. Among them were the most important recruitment and collection of taxes. Here the principle of collective responsibility (krugovaya poruka), which was convenient for both the peasant, and the state, and the landlord (if the peasants were serfs) acted. Not every individual peasant was responsible for paying taxes and sending recruits to his superiors, but the whole rural community was collectively responsible. This greatly simplified the solution of the problem and suited everyone. The peasant felt some social security: in the event of unforeseen circumstances, the community was forced to cover its debts (subject to a subsequent return of debt). The state or landlord received his taxes, without delving into how they were collected.

A question that is important for community members was about who was allowed to live in the volost, who could be let go away. The community did not allow just to leave, without the consent of its members. After all, if someone left the community, then taxes and various works fell on the shoulders of those who

remained. Therefore, the issue was resolved in detail, most often the one who left was taking on monetary obligations, that is, he had to pay the community a certain amount for his "freedom".

Thus, the volost became not just an economic organism aimed at solving certain economic and political tasks, but also fulfilled an important educational function. The community in Russia exercised a kind of moral control, which was extremely important for a peasant country of that size. It taught to respect each other and formed collectivism.

But there were opponents of the obshchina. The rural community was the essence of a new serfdom. After all, it did not allow strong owners to develop in full force, but supported weak ones. A strong member of the community could not choose the timing of the work, harvesting and the use of any new technical means of tillage. It prevented the development of capitalism in Russia. In turn, weak members of the obshchina could only hold on with mutual help from other members of the community. Another thing is that in the form as it was, with all its strengths and weaknesses, it suited the peasantry and corresponded to his ideas about life.

IV. LIFE AND CHARACTERISTIC FEATURES OF THE LIFESTYLE OF THE PEASANTS

The main employment of the Russian peasantry throughout the century has been agriculture and breeding. Also, the peasants were engaged in various types of trades and crafts. Especially in those regions of the country where, for one reason or another, agricultural activities were hampered, and the population could not provide themselves with bread.

After the reform of 1861, each household had mainly 6.5-7.5 desetins of land. Farming consisted of crops of rye, wheat, oats, millet, sunflower, and so on. The land was plowed with a horse. It can be concluded that the horse was a valuable unit in every household. The horse could afford only the wealthy peasants. The grain was sown by hand, and harvested with a sickle or scythe.

A large part of the household was a cattle breeding. It was necessary primarily for their own consumption. The rural community bred working cattle (horses, oxen), as well as cows, pigs and sheep. A significant role was played by the poultry. They diluted chickens, ducks, geese and turkeys.

The crafts were mainly represented mainly in small-scale manual production of finished products for everyday life from raw materials using simple technical means. There were crafts for their own needs and for sale. The products were sold primarily in the local market in a nearby settlement or city. Sometimes the goods were sold to merchants, with a view to resale.

The crafts consisted in various occupations of the peasants depending on the territory of their residence: the development and extraction of natural resources (forestry, hunting, fishing and beekeeping).

There was also the definition of "otkhozhnyy promysel". It meant the temporary departure of peasants from their farms to work: in cities, other agricultural areas, in industry, abroad, etc.

In various sources, characterizing the craft occupation of the peasants, the authors use the terms "vnutrikrayevoy" and "vnekrayevoy" otkhod. By "vnutrikrayevoy otkhod" is meant work in which the peasants were engaged not far from their villages, while "vnekrayevoy otkhod" always meant activities far beyond the borders of the native province, when the peasants left the house for half a year, and often for a period of 1 to 3 or more years.

All "vnutrikrayevoy" crafts were small, artisanal. In artisanal workshops, most often, members of one family could work, passing the secrets of mastery from father to son. There are also examples of the existence of artels. More or less large industrialists were divided between themselves and, as a rule, had no direct relations with consumers. In spite of the fact that during this period there were already loan and savings and loan funds, their capital was insignificant. Lack of working capital often did not allow craftsmen to spend any money on improving production.

“Vnekrayevyye othod” gave farmers a much greater income outside their native province. It always non-agricultural in nature. This means that part of the peasants lived for a long time in the cities, in fact, already being industrial workers, who were connected with the village only by paying taxes and fulfilling obligations, some of which were taken over by their families remaining in the village. From the earliest years, many peasant children fell into the cities for “training”, becoming artisans in the future; others linked their lives with trade.

Some migrant workers, having saved money and returning to their homeland, became the owners of various workshops opened by them, which contributed to the development of intra-edge industries. The pledge of well-being of the peasant economy to a large extent was in the desire to work and the persistence of its members.

Thus, the pledge of well-being of the peasant economy to a large extent was in the desire to work and the perseverance of its members.

The influence of Church. An indispensable feature of a person who meets the moral ideal of the overwhelming majority of the peasants was faith. She was judged by careful visits to the church, by observance of fasting and rituals, by going to church services, but especially by the degree of fulfillment of moral standards in general. Not only the elders in the family ensured that the youth did not miss particularly important services, but the whole community watched this.

They visited the church more often in the winter and autumn, when the peasants were freer from chores. In the summer went a little. If the temple was far away, then the visits were interrupted at the time of snow drifts and mudslides. Of the villages most remote from the church, connected with the village, bad roads went or went there only for the biggest holidays - Easter, Trinity, Christmas, and also to the temple ones (an event or saint's celebration, to which the church of this parish is dedicated).

The sermons that were pronounced in rural churches every Sunday, and on holidays after matins and during the liturgy, had a significant moral influence. By the time of the sermon, everyone moved closer to the lectern in order to hear well. There was complete silence. After the service, they interpreted among themselves the preaching.

The peasants attached great importance to daily prayers. Under the big holidays at night they prayed almost until dawn. There were also such observations: they pray fervently, but deviate from the canons because of ignorance. Of course, the peasants were not theologically educated people, but home prayer, like visiting the church, organically entered into their spiritual and moral life. Not less importance was attached to the observance of posts, the terms of which were known in the village to everyone, young and old.

The family and the community served as an organizing principle in many phenomena of the spiritual life of the peasants. The family not only raised children and led a joint household, being the primary and main production team. She was the bearer of deep traditions, connecting a person with the world around him, the keeper of collective experience. The family - was the most important unit of society. The family united, as a rule, representatives of two generations - parents and their children. Such a family usually represented a large group. Often there were 7-9 children in the family. If among the children there were more than half of the boys, then such families were not considered distressed. On the contrary, they were quite “strong”, as there were many workers in them.

The dwellings of the majority of the Russian peasants' family in the 19th century retained the features of past times. In both the village and most cities, wood remained the main building material. Depending on the wealth of the owners of the house were decorated with carvings, had drainpipes, shutters, etc. Peasants in the quality and every day, and output clothing wore shirts and pants. In winter they wore sheepskin coats and sheepskin coats, long sheepskin belts, belted with bright cushions. The caps were mostly felted wool.

At the head of the peasant family stood one person - a bolshak. His position as head in moral, economic and even administrative terms was recognized by all members of the family, the community and even the authorities. From such heads of each family, and consequently, from the economic court, there was a gathering of the community.

Bolshak, as a rule, became the right of seniority. The oldest man in the family could transfer his rights to another family member. It was generally accepted that the bolshak would manage the entire economy,

and be responsible for the welfare of the family. He solved the issues of buying and selling, care for work, distribution of work in the family. The rational head of the household usually consulted on substantial matters with the whole family or one of the elders.

The owner treats his household strictly, imperatively, and often takes an overbearing tone. Of course, much depended on the nature of the chapter and the general spirit that developed in the family. In the evening, the bolshak distributed work the next day, and his orders were subject to rigorous execution. There was a long-term practice of distribution of economic affairs in a Russian family by sex and age. But in each locality had its own characteristics.

During sowing, men worked in the field. The eldest son was plowing, the father sowed. Married women at this time planted vegetables, and the girls were weaving. After the spring sowing was over and before the haymaking began, the men prepared the fields for winter crops, while the women and girls went to the forest for bark — they harvested for sale. At the same time, the girls got the money they got for new clothes, and for women - for common family needs. During the harvest and hay making, all united. After the harvest, men usually brought bread from the fields, and women were engaged in harvesting vegetables. The care of the girls, as a rule, was cleaning flax. During threshing, the whole family got up at two in the morning and by 10 in the morning was finishing work on the threshing floor. The rest of the day, the men used to amend the hedge, or the blank of smolya, or go hunting. Women spun flax and tended the cattle. Yarn and care for cattle remained female work and winter. Cooking was their concern all year round. In winter, men drove tar, harvested firewood, carried logs from the forest, repaired sledges, carts and harness, wove baskets, and hunted. Children and adolescents helped both.

The traditional scheme of distribution of work required, of course, daily concrete decisions depending on the season, the weather, the real possibilities of the family, etc. The Bolshak dealt with this. The life of each family made many amendments to the general tradition. In particular, temporary care for male wages led to the fact that many men's work had to be done by women.

So, the bolshak is the head of the family, the older man, but if he doesn't have a good business, he loses this right: the family itself or the community shifts it. The peasant social consciousness recognized the hereditary chapter - but only as long as he was fit for this role. The peasant commitment to preserving the inviolable rights of the "court", the family as a whole, to owning the whole economy was condemned by some authors in pre-revolutionary journals, and modern historians sometimes interpret this as a feudal relic, backwardness, hindering capitalist development. But if you take a closer look at the peasant life and think about the problems of the village in the light of the path traveled later, it turns out that in this peasant position there was a lot of reasonable, ensuring the stability of the "yard" as the primary and main economic unit. From this perspective, the mythical "backwardness" turns into valuable social experience that takes into account national, natural, and other features

V. CONCLUSION

From the time of the liberation of the serfs in 1861, the main problem of the Russian peasantry until 1907 was a technical backwardness, low agricultural productivity and general land tenure.

The problems of repayment were finally resolved only in 1906-07 (by writing them off). Thus, by the end of the 19th century, the process of the formation of peasant proprietors, although considerably advanced, had not yet been finally completed. At the same time, Russia lagged behind the developed countries of the West by about 50 years.

The big problem of the population was crop failure. This led entire provinces to mass starvation. This problem was caused by natural disasters and underdevelopment of railway mobility. Indeed, because of this, the government could not quickly transfer grain stocks to the other end of the country in the worst years.

But these problems began to be solved in the reign of Nicholas II. In addition, the peasants had high hopes for the redistribution of land, in case of its expropriation from the landowners. But it was a profound

delusion, because at the end of the XIX century, landowners owned about 10-15 percent of the land, and then only in the European part of Russia. These senseless hopes were fueled by opposition parties and forces that sought to organize a revolution in Russia or significant changes in its government. Unfortunately, in the future this will lead to a catastrophe.

Perhaps the most important conclusion that follows from the foregoing does not apply to the culture of the old village, but to us, to modernity. It is time to abandon the arrogant elite approach to the peasant, to people who then and now allegedly grew to nothing. This is the approach of a self-confident "intellectual", for whom a person "not in our own circle" in principle cannot be a complex and interesting person. Criticizing the recent past, it is important to remember that many misfortunes occurred due to the reckless destruction of traditional culture, the rejection of a more ancient past. It is necessary to look at it objectively, without bias.

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Historical Sciences

RESULTS AND CONSEQUENCES OF THE FIRST RUSSIAN REVOLUTION IN RUSSIA

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Abstract:

In article discusses the causes and consequences of the first Russian revolution of 1905-1907. The Russian revolution of 1905 played an important role in the transformation of the political system. For several years before 1905, and especially after the humiliating Russian-Japanese war (1904-1905), various social groups showed their displeasure with the Russian social and political system.

Their protests ranged from liberal rhetoric to strikes and included student unrest and terrorist killings. A general strike paralyzed the country after «Bloody Sunday». «Bloody Sunday» opens two years of revolution and fights with the government for civil liberties, justice and democracy.

Keywords: Revolution, monarchy, old regime, struggle, liberty, democracy.

I. INTRODUCTION

The French revolution that happened at the turn of the 18th and 19th centuries swept away and overthrew the foundations of feudalism. Liberty, equality and fraternity were the cherished ideals of the revolution. And they long disturbed the best minds of the epoch. François-René de Chateaubriand was a great French writer, politician and historian. In the middle of the 19th century Chateaubriand wrote: “Everything that happened to us is not an abyss. I feel our century is only the beginning of the path to the abyss. Ecumenical cataclysms are being prepared. Whole nations will rise by our example. The feeling of great future blood does not leave me”.

This ecumenical cataclysm predicted Chateaubriand, occurred at the beginning of the 20th century in Russia. And it will keep behind an indelible mark in the history of Russia. But the revolution of 1917 was preceded by the revolution of 1905. From point of view of history the first revolution is a success. Because it has fulfilled the main task madly frightened Russian society and warned the monarchy. The revolution clearly showed in what chaos it plunges the country. But the history later showed that her lessons then were not learned by the government. This led to the greatest tragedy in the history of Russia in 1917.

Russian Empire continued a reformist path for several years after the emancipation of the serfs. Law codes were standardized and punishments lightened. Local governments were established in the regions.

The military system was reformed and became an important force for the state. But the state had not a national representative body existed. And unfortunately, after Alexander II's assassination by anarchists in 1881, the government reversed its course on reformist tendencies.

Ironically, on that ill-fated day when the terrorist attack happened, the Sovereign informed the Minister of Internal Affairs, Count Loris-Melikov about his decision to submit the draft Constitution to the discussion of the Council of Ministers. Two hours later, Alexander II was assassinated.

Then at that turn, on the Catherine Canal, where the carriage of Alexander II exploded, Russian history will turn. And in my opinion, this direction was wrong.

The new emperor Alexander III came to the throne in 1891. He was like as a mighty Russian bogatyr, who was powered over everything, and it was hard not to obey for him. The tsar was an ideal of the Russian autocrat. By the advice of Konstantin Petrovich Pobedonostsev, who was a tutor of Alexander III, the tsar immediately dismissed Loris-Melikov. And his project was rejected. In Russia, the government started the implementation of conservative counter-reforms. The reign was remembered for taking anti-terrorism measures that restricted civil rights and freedom of the press.

In 1894, the Tsar Alexander III died after a sudden illness. He left his heir a huge empire, with its unresolved, but only temporarily frozen troubles.

II. METHODOLOGY

The main objectives of this study are a theoretical analysis of domestic politics and the life of the country before and after the revolution of 1905-07. In this work, we studied in detail the main reasons that inevitably led to the revolution, as well as the consequences of this event on the life of the country.

The methods of historical research should be understood as ways of studying historical patterns through their specific manifestations - historical facts, methods of extracting new knowledge from facts. The main historical methods of scientific research often include four methods: historical-genetic, historical-comparative, historical-typological and historical-systemic.

In this work, used the historical-comparative and historical-systemic methods.

The objective basis of the historical and comparative method for its use is that socio-historical development is a repetitive, internally determined, regular process. Many events that took place at different times and on different scales are similar in many respects, differ in many ways from each other. Therefore, comparing them, it is possible to explain the content of the considered facts and phenomena.

Under current conditions, when historical research is increasingly characterized by a holistic coverage of history, the historical-systemic method, that is, the method by which the unity of events and phenomena in socio-historical development is studied, is increasingly used.

Also in the work were used chronological and structural – functional methods. The value of the structural – functional method consists in decomposing the object under study into its constituent parts and revealing the internal connection, conditionality, the relationship between them. The essence of the chronological method is that events are presented strictly in a temporary (chronological) order.

The theoretical and methodological basis of the study was the statistical data and works of Russian and foreign historians and scholars, such as Pipes R., Lieven D., Platonov S.F., Flerovsky I., and others.

III. DISCUSSION: CAUSES AND CONSEQUENCES. TIMELINE OF REVOLUTION

His son Nicholas II assumes the throne. As with his father, the new emperor conducts by the K.P. Pobedonostsev. In 17, January of 1895 was announced the inviolability of autocracy. Nicholas II spoke about the meaninglessness of dreams about management. Management is his job. It is a work of the autocrat. But Nicholas was not his father - a real Russian bogatyr. Alexander could threaten and require. But not Nicky, as his family called him. At that time, he was just a young man, too timid for such a work. Nevertheless, this meant one thing: all the expectations of the Russian people for the establishment of a democratic state were crushed in an instant. And immediately it went into society: he wants everything to be the same. But it can hardly for him.

Then there was the coronation and mystically significant catastrophe at Khodynka Field. Half a million people gathered on this field, on the occasion of the coronation. Gifts were prepared for citizens. It was for memory of the event. But the government of Moscow did not inspect this place of celebration; they did not foresee the future tragedy. Under Alexander, it could hardly was possible. But when Nicholas reigned decided that now you can. After all, the tsar was completely different. And with the connivance of the Moscow governor and Grand Duke Sergei Alexandrovich, the pits were not filled up. This led to the tragedy. When the gifts were distributed, a crush began and almost 2,000 died. That's how this reign began.

Nicholas never punished Grand Duke Sergei Alexandrovich, because he was his uncle and husband of Empress Alexandra Feodorovna's sister, his wife. Under Alexander III this could not be. After all, he even forbade all relatives and come close to the threshold of his cabinet. But with Nicholas II, it became possible. And now everything has become possible for his relatives. It was a huge problem. Nicholas was very kind, but he did not have the suitable character. The one who entered his cabinet the last won the decision. He did not have an iron will of the autocrat that was typical of his father.

In the beginning of the 20th century society still believed in the peaceful evolution of Russian Empire toward liberal institutions and prosperity. But people understood that the tsar was weak. And soon re-rattled explosions terrorist' bombs. Many influential dignitaries of the empire were killed, such as Dmitry Sipyagin, Vyacheslav von Plehve (they were in different times Ministers of the Interior), Nicholas Bobrikov (he was the Governor-General of Finland), Grand Duke Sergei Alexandrovich (he was tsar's uncle and the Governor-General of Moscow) and Viktor Sakharov (he was the Minister of War).

There were no great people in the palace near the emperor. Although this restless time required it. And there was a paradox. After all, Russia at that time was full of the smartest people of the epoch. But at the court all sorts of crooks and adventurers began to appear, because Alexandra Feodorovna was enthralled by mysticism. And that was how the life of a huge country went on. Slowly but surely began the agony of the regime.

In 1904 began Russian-Japan War. His closest dignitaries drew the emperor into the war. The war, designed to unite the Emperor with his people and challenged of the patriotic forces, should have ended quickly. The war was supposed to strengthen influence of Russia in Manchuria, Korea and position on the Liaodong Peninsula. After all, the government believed that our army is strong and invincible in comparison with the Japanese. They just forgot one thing: in the event of the loss and defeat of our troops, the tsar would have been guilty. The cause was an absolute monarchy. Otherwise, it is necessary to change the state structure. It cannot be otherwise.

In January 1904, the war began with Japan. Unfortunately, some failures pursued the Russian army. There were shameful defeats in Port Arthur, and under Mukden and Tsushima. There were several reasons for the defeat. This is the remoteness of the military theater from the center of the empire and technical absences from the Japanese army. The Russian generals were also not up to par. The military capabilities of Russia in 1905 did not exhaust themselves, but the morale in the army fell. The government was seen to be incompetent in controlling the armed forces. Military failures contributed to the fall of the prestige of the monarchy and the beginning of the coming revolution. One of the biggest causes of the revolution was the Russo – Japanese war of 1904-1905.

In the years leading up to 1905, in the country there were also economic difficulties. The economic crisis of 1900-1903 and the protracted economic depression were the cause of future revolution. The industrial recession, the breakdown of monetary circulation, the poor harvest and the huge public debt, which has grown since the Russo-Turkish war, led to the exacerbation of the need to reform the activities and authorities. The termination of the period of essential importance of the natural economy, the intensive form of the progress of industrial methods for the XIX century required radical innovations in administration and law.

Industrial workers across Russia were in unenviable position, their working conditions were poor, and their pay was minimal; most working worked 16 hour days. These unacceptable problems were thought to be able to be solved by a march not a revolution, the extreme. Illegal strikes took place across Russia including the first major one in St Petersburg in 1896 and a miners' strike in 1900 which made conditions worse.

As workers were centralized in factories, this also allowed more radical ideas to come forward. The Russians had heard about Western ideals, including democracy and humanitarianism, and how revolutions forced governments of another states to listen to these ideas. Russia was split into several parties, including Monarchists, Capitalists, Constitutional Democrats, Socialist Revolutionaries, and Social Democrats. The social unrest of the working class and the political unrest created by the numerous parties led to the Revolution of 1905.

Russia was a multi-ethnic empire. Non-Russian cultures were tolerated in the empire but were not necessarily respected it. European civilization was valued more over Asian culture, and Christianity was on the whole considered more progressive than other religions.

Besides the imposition of a uniform Russian culture throughout the empire, the government's pursuit an idea of Russification, especially during the second half of the nineteenth century, had political motives. The government thought that the borders would be defended better if the borderland regions were more "Russian" in character. The culmination of cultural heterogeneity was caused the rise of nationalist movements against the Russian government.

The peasants accounted for more than 70 percent of the country's population in the beginning of the 20th century. The government enacted laws to enable them to buy land from nobility and pay redemption payments over many decades. Individual peasants not did own the land, known as «allotment land», but by the community of peasants; individual peasants had rights to strips of land that were assigned to them under the open field system. Unfortunately, a peasant could not sell or mortgage his land, so in practice he could not renounce his rights to his land and thus he would be required to pay his share of redemption dues to the village commune. The peasants were not given enough land to provide for their needs. Their earnings were often so small that they could neither buy the food they needed nor keep up the payment of taxes and redemption dues they owed the government for their land allotments. By 1903 their total arrears in payments of taxes and dues was 118 million rubles. The situation became worse.

Under Father Gapon's charismatic leadership, thousands of Petersburg workers were organized into neighborhood associations centered around local club-houses, tearooms and libraries that for the first time provided them with venues of social, cultural and eventually political interaction. Gapon himself was influenced and assisted by a small but dedicated group of workers and intelligently who, having passed through the school of Social Democracy and found it wanting, remained nonetheless dedicated to the workers' cause as they understood it. As the months went by, it began to dawn on the St Petersburg officials who had begun by supporting Gapon financially that instead of the calming, loyal, religious influence they had hoped for, they had created a sort of Frankenstein monster, literally. But it was a movement that was rapidly escaping their control. More and more Gapon's «Assembly of Factory Workers» («Sobranie russkikh fabrichno-zavodskikh rabochikh») was being transmogrified into a giant labor union, with pretensions to represent the interests of Petersburg workers against their employers. Hence when three of its members were fired from the giant (c. 12,000 workers) Putilov engineering works in late December, precipitating an illegal strike at a plant on which the government heavily relied for its shipbuilding and armaments production, Gapon (after some hesitation) assumed the role of what today might be called 'worker-priest', encouraging the spread of the strike to many other factories and organizing a citywide protest demonstration. On 9 January 1905, thanks to nervous troops and a government that simply did not get the picture, unarmed

workers and their families who attempted to march, militantly but without violence, on the Winter Palace were repeatedly fired upon, with over a hundred demonstrators killed and many more injured. The day has gone down in history as Russia's notorious 'Bloody Sunday', the opening salvo of the revolution of 1905.

Though it was led by a presumably apolitical priest, it would be a mistake to think of the workers' demonstration of 9 January as lacking in political content. The petition to the tsar that was carried by many of the demonstrators was replete not only with the class-centered particularistic demands of industrial labor (including, however, 'economic' demands with strong political connotations such as the eight-hour day and the right to form trade unions), it also contained the demand for a Constituent Assembly elected on the basis of a four-tailed suffrage as well as such basic rights as freedom of speech, assembly and religion. At the same time, the petition included demands – the elimination of redemption payments, for example – that spoke to the interests of the peasantry, the socio-legal group («soslovie») to which most workers still belonged and with which many still had genuine economic, familial and personal links.

So the two periods of revolution starting with 'Bloody Sunday' and subsequent civil unrest and ending with the Coup of June 1907.

All across Russia, different sections of the people moved into active protest. The peasants and workers joined with the middle classes, intelligentsia and minority national groups against the oppression of the monarchy. Each group had different aims, however, and the two forces which played the leading part in the revolution were the workers and peasants, who raised economic and political demands while the better-off middle-classes sought mostly the latter.

The unrest was spread as the year progressed, reaching peaks in early summer and autumn before climaxing in October. There were naval mutinies at Sevastopol, Vladivostok and Kronstadt, peaking in June, with the mutiny aboard the Battleship Potemkin. Strikes took place all over the country and the universities closed down when the whole student body complained about the lack of civil liberties by staging a walkout. Lawyers, doctor, engineers, and other middle-class workers established the Union of Unions and demanded a constituent assembly.

In the countryside, there were land-seizures by the peasantry (including the looting the larger estates) and a nation-wide Peasant Union was created. In the towns, the workers' act of resistance was the strike. There was a general strike in St. Petersburg immediately after Bloody Sunday. Over 400,000 workers were involved by the end of January. The strikes spread across the country. In the process new forms of working class self-organization were created. These were councils made up of workers delegates, the famous "soviets".

While the soviets were created by workers to solve their immediate problems (for example winning the strike, the eight-hour day, working conditions) their role changed. They quickly evolved into an organ of the general and political representation of workers, raising political demands. Needless to say, their potential as a base for political agitation were immediately recognized by revolutionaries, and although they were not involved in the early stages both the Bolsheviks and Mensheviks attempted to gain influence in them.

The first soviet (which is Russian for council) was established in Ivanovo-Voznesensk during the 1905 Textile Strike. It began as a strike committee but developed into an elected body of the town's workers. Over the next few months Soviets of Workers Deputies were established in around 60 different towns. On October 13th, the more famous St. Petersburg Soviet of Workers' Deputies was created out of the 'Great October Strike' on the initiative of the printers' strike committee in order to better coordinate the strike.

It was Russia's first political general strike, lasting from September to October 30th. Although strikes had been common in Russia in the years leading up to 1905, this powerful weapon of direct action effectively paralyzed the whole country. The October strike started in St. Petersburg and quickly spread to Moscow and soon the railwaymen strike paralyzed the whole Russian railway network.

The magnitude of the strike finally convinced Nicholas to act. On the advice of Sergey Yulyevich Witte, he issued the October Manifesto (17 October 30, 1905), which promised a constitution and the establishment of an elected legislature (Duma), also freedom of the press, assembly and association. Nicholas II also made Witte president of the new Council of Ministers (i.e., prime minister).

These concessions did not meet the radical opposition's demands for an assembly or a republic. The revolutionaries refused to yield; even the liberals declined to participate in Witte's government. But some

moderates were satisfied, and many workers, interpreting the October Manifesto as a victory, returned to their jobs.

It was enough to break the opposition's coalition and to weaken the St. Petersburg soviet. At the end of November the government arrested the soviet's chairman, the Menshevik G.S. Khrustalev-Nosar, and on December 3 occupied its building and arrested Leon Trotsky and others. But in Moscow a new general strike was called; barricades were erected, and there was fighting in the streets before the revolution was put down. By the beginning of 1906 the government had regained control of the Trans-Siberian Railroad and of the army, and the revolution was essentially over.

The uprising failed to replace the autocracy with a democratic republic or even to convoke a constituent assembly, and most of the revolutionary leaders were placed under arrest. It did, however, force the imperial regime to institute extensive reforms, the most important of which were the Fundamental Laws (1906), which functioned as a constitution, and the creation of the Duma, which fostered the development of legal political activity and political parties.

The revolution failed to remove Nicholas from power and soon unfortunately he quickly ceased renege on his promises. In 3 June of 1907 was the Coup. The tsar disbanded the Second Duma due to disagreements. And he changed the right to vote. It let to him made the parliament become more loyal to the monarchy. It created a fundamental shift in the makeup of future Dumas in the Russian Empire: whereas previous laws had given peasants and other lower-class people a larger proportion of electors to the Duma, the new law transferred this to the propertied classes, in an effort to avoid election of the large number of liberal and revolutionary deputies who had dominated the First and Second Dumas. Although it largely succeeded in this objective, it ultimately failed to preserve the Imperial system, which ceased to exist during the Russian Revolution of 1917. Thus the revolution was over.

The monarchy was not overthrown, but the revolutionary masses achieved significant results. The manifesto on October 17, 1905, crowned the success of the unrest. First of all, Russia has become a constitutional dualistic monarchy. This is the main achievement of the revolution. The power of the tsar now was not unlimited as before. Then in Russia there is a long-awaited parliament - the State Duma. By law, without the consent of the Duma, not a single legislative act could come into force. But the tsar had the right of veto. But the monarch had no right to change the law.

On the agrarian question, the revolution brought relief to the countryside. The peasants stopped paying redemption payments. They also got the right to leave the community. The peasants became more independent in their actions. Some of them were able to leave the village, going to work in the city, and join the working class of the proletariat. The semi-feudal methods of exploiting the peasants have been reduced. The class restrictions of peasants were reduced. The long-awaited agrarian reform of Stolypin began, which will mark the reign of Nicholas II.

The proletariat received (at least legally) the right to form trade unions, conduct economic strikes, their wages increased, the working day was reduced.

In the Manifesto of October 17, 1905, some civil liberties, freedom of assembly and union, freedom of conscience, and personal integrity were announced. Preliminary censorship was abolished. It was the beginning of a general electoral system.

The main issues of the revolution were not resolved as the broad masses demanded. The social system and state structure were not changed radically. Classes and groups that ruled earlier remained in power

IV. CONCLUSION

Economic recession early in the 1900s was followed by losing in a war with Japan (1904–05). It led to revolution in 1905, as worker strikes and peasant rioting spread through the country. And will be that Bloody Sunday. Then Nicholas II did not know about a situation in Saint-Petersburg, and he left the capital and went in Tsarskoye Selo. He would not even dare to think that the demonstrating workers would be shot. This was done by the Grand Duke Vladimir Alexandrovich. It was his decision. But it was not important. After all, it was an autocracy. Anyway Nicholas II was guilty, because was an autocrat monarch. Such was the law, such was a system. And the revolution took place in the most terrible conditions. The army was at the front, and there were giant strikes in the country that paralyzes the life of the empire.

Nicholas II responded with a number of concessions. For example: redemption payments were eased on peasants, and enterprising peasants gained new rights to acquire land, creating a successful though widely resented kulak class in the countryside. Rural unrest eased as a result. On the political front a national parliament, or the Duma, was established. But the Duma soon became a mere rubber stamp, unable to take any significant initiative. Repressions returned and with it substantial popular unrest, including growing illegal trade unions.

The first Russian revolution, with all its obviousness, demonstrated that the former form of government was practically outdated, and the development of democratic institutions was a vital necessity influenced by the development of capitalism and as a result of the growth of the revolutionary movement.

The first Russian revolution, despite its defeat, was of paramount importance for the political maturity of the working class, the strengthening of opposition parties, the formation of an alliance of the working class and peasants.

The revolution was bourgeois-democratic in nature; it was the movement of the broad masses of the people who fought, among other things, for the establishment of a democratic order. But the main problems of the revolution were not solved as the masses demanded. The social system and state structure have not changed dramatically.

Monarchy did not make the turn to compromise, and in the judgment of some historians renewed revolution loomed even aside from the outbreak of war in 1914. Unfortunately, almost on the second day, the supreme government began to try to take away the victories of the revolution. After all, they thought that the parliament, the Constitution and the tsar were incompatible. After all, the oaths of loyalty by the tsar to the Russian autocracy have been violated.

Our great historian Vasily Osipovich Klyuchevsky once wrote: "Alexei Nikolaevich will not reign. The Dynasty will not live to her political death. It will die out earlier. Russia will face new chaos and new distemper. Klyuchevsky predicated it because he understood one main thing – the government did not misunderstand this lesson and results of this revolt. The government were doing similarly like on the reign of Alex-ander III. Eventually his prediction will come true in the future. The monarchy remained in power until Febru-ary 1917 when a similar wave of mass protests finally victory over old regime. And Nicholas II was abdicated from the throne. So thousand-year history of the monarchy in Russia was ended.

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