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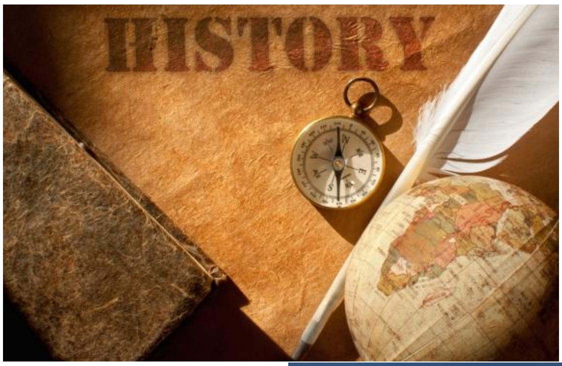

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Historical Sciences

SOCIAL POLICY OF STATE IN MODERN RUSSIA

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Abstract:

This article primarily addresses the issue of state social policy. Social policy plays a huge role in the domestic policy of any state, since problems arising in the social sphere are directly related to the development of the economic and political life of the country, and therefore are a kind of indicator of the development of society.

The study of social policy issues has long been in the spotlight. Social policy, being one of the most important components of state activity, should not only mitigate negative social phenomena, but also help the population adapt to new conditions, promote social support for reforms, implement positive changes in the economy, ensure social orientation of the population.

For modern Russia, this issue today is particularly relevant due to the need to form a new model of social policy. At present, first of all, it is necessary to find a solution regarding the role of the state in the new social policy, its functions and interaction with public institutions.

Keywords: social politics, social protection, social sector, prosperity, development, population, government.

I. INTRODUCTION

Social policy, being the most important sphere of interests of modern society and an important part of the modern state activity obviously needs a single definition. Nowadays a lot of opinions about the meaning of the concept and structure of social politics have been accumulated. This due to the fact that social policy is closely connected with the type and level of development of society, the prevailing mentality of the population, with the targets and tasks that society puts in front of him in its social development.

The prosperity of citizens directly depends on the social politics of the state. However, it is the human factor that influences it to the highest degree. This is due to the fact that social politics is associated with the mentality of the population, the targets that society sets itself. The concept of “social policy” is used to refer to the politics used by the government to ensure prosperity and social protection, ways to develop social prosperity and academic study of the subject. From the position of scientists, the term “social politics” is a politics of regulating the social sphere. The theoretical foundations of social policy were first developed in the second half of the 19th century. German scientists have made the greatest contribution to the development of this theoretical basis. They created a “coterie of social politics study” (“Verein hir Sozialpolitik”), which attracted the interest of researchers to the difficulties of settlement social processes from other capitalist countries.

Developed several models of social policy:

The first is the “Residual model of social policy” (residual). This model appeared in England in 1531 with the creation of laws on the poor in order to regulate the impoverishment of residents. According to the principle of the residual model, the state provides its population with only the most necessary services (it provides assistance to the needy from funds that have not been used by public funds). The main idea of this model is to train the population to dispense with state support.

The second is the “State-redistributive model of social politics” (meritocratic). It was appeared thanks to the activities of trade union organizations, ideas of social equality. It implies a social insurance system as the main component of the system of social protection of citizens. Social assistance is provided on the basis of individual situations. The source of funding in the state-redistributive model is social funds.

The third one is “The Model of Industrial and Economic Development”. In this model, social protection covers assistance, insurance, and health care. The basis is that social needs are satisfied only with the active work and discipline of the working part of society. The sources of funding for this are the insurance premiums of workers and entrepreneurs, while the state bears a third of all the costs of servicing pensioners.

II. METHODOLOGY

The methodology of social policy as a science is a culture of scientific thought. In the science of social policy there is a theoretical and methodological diversity. The essence of the methodology is how the research is conducted, how its results are put into practice. These special questions are posed and solved in the course of theoretical statements and developments and together with them. With a superficial perception of social policy, its scientific research is limited to certain informative characteristics, and often only to specific phenomenal forms.

In the study of social policy, social development, general scientific methods and specific methods are used, which are determined by the research of a specific science and academic discipline.

In this work, several methods were used to study the problems of the issue.

The historical method allowed us to analyze the stages of development of a phenomenon.

The method of comparative analysis revealed the similarities and differences between the phenomena in question in one area, industry, in order to establish common and specific characteristics for them, trends and indicators.

The method of structural analysis helped to study the individual structural components of the system. The use of the structural analysis method made it possible to analyze social sectors as separate structures of the social complex of the state. The theoretical and methodological basis for the study was the statistics and the works of Russian and foreign economists and scientists, such as Dobrenkov VI, Lavrienko IM, Sumtsova N.V. and etc.

III. DISCUSSION

The problems of social policy will be relevant for a long time nowadays, since the social state exists when there is a civil society in it that relies on the ideas of the rule of law. The social state is the main model of politics in European countries, a social guarantor, and a sign of high life goals and standards of society. The concept of a "social state" was first put forward in 1842 by German state historian and economist Lorenz von Stein. He believed that the main functions of the state - to promote the economic and social progress of all citizens, maintaining equality in rights for all classes of the population.

Subsequently, the theory of the social state that emerged in the 19th century was embodied in European countries as a result of the struggle of the working class defending its rights. Friedrich Naumann continued to develop the idea of a social state. He and his supporters set before the state the task of materially and morally improving the position of the lower classes by resorting to broad social reforms, and not only protect property and social order. This led to the formation of a liberal model of social politics. This model is subdivided into social democratic, corporate, self-liberal, "social economy", market and rudimentary. Consider some of them.

The social democratic model of the (Scandinavian) social policy is characteristic of Denmark, Sweden, and Finland. This model carries in itself the idea of unity of all strata of the population and all socio-economic groups. Social security comes at the expense of taxes (about a third of the state budget is spent). Social services are perceived as rights of citizens. The working population has additional benefits. Unemployment insurance is sold on a voluntary basis. The characteristic features of the social democratic model are: the quality and availability of social services, a high level of social security. The corporate model of social policy is in many respects close to the social democratic model. It was formed during the period of historical upheavals, when the state assumed all control functions. It received in France, Germany, Austria, and Italy. The essence of this model is that the state is the only public institution that does not have its own interests and is able to act between classes of society, depending on their interests. In the corporate model, the state supports the unemployed, creates employment programs, re-prepares and conducts vocational guidance for those who have lost their jobs, thereby significantly improving the quality of the workforce, and provides social guarantees.

The model of "social market economy" of social politics was implemented in Germany. The growing importance of market beginnings in the social sphere instead of extensive state intervention is the main idea of this model. The market nature of the provision of all social services predominates, which gives independence to the consumer of these services, creates competition with individual organizations and institutions in the social sphere. At the same time, the implementation of all social programs of the state required a large and inefficient bureaucracy, which has a low degree of responsibility for its activities.

The rudimentary social policy model has gained ground in southern Europe over the past couple of decades. The degree of social security in the countries of Southern Europe is rather low than the social protection of the population is mostly carried out by family and private charity. This model of social policy is usually called developing (transitional). Under the influence of socio-economic and structural changes, general social security systems are created or improved, containing in their structure social insurance and insurance in production.

Nowadays there are quite a large number of works focused on research in the social environment, mainly in the fields of economics, political science, and jurisprudence, which reflect various aspects of social policy. Our compatriots gained experience in conducting sociological research. These works were presented in the works of V.G. Grechikhin, V.I. Shalenko, A.N. Kolesnikov, P.S. Romanov and others. The results of these studies are already being applied in the development of strategies for managing the social sphere. However, such scientific developments, where the sociological aspects of social policy management and the protection of the population would be considered, are still insufficient.

IV. RESULTS

The relevance of the topic of social policy is confirmed by the Constitution of the Russian Federation. Article 7 of the Constitution of the Russian Federation says as follows:

1. The Russian Federation is a social State whose policy is aimed at creating conditions for a worthy life and the unhindered development of man.

2. In the Russian Federation the labor and health of people shall be protected, guaranteed minimum wages and salaries shall be established, state support ensured for the family, maternity, paternity and childhood, for disabled persons and the elderly, a system of social services developed, state pensions, allowances and other social security guarantees shall be established.

Recently, in Russian society there have been favorable changes that formed a certain basis for increasing its ability to modernize, positive changes and progression. Today there are a number of elements for the transition to a strong social policy, which consists in creating the necessary conditions for a more rational management.

At the same time, the formation of a socially oriented economy is complicated in our country. One of the reasons was repeatedly singled out by the Chairman of the Government of the Russian Federation, Dmitry Anatolyevich Medvedev, a bureaucratic management practice, sometimes acting to the detriment of social targets. The second reason can be identified significant technical lag leading industries, and therefore not met a number of the needs of the population. In addition, the presence of consumer mood in society, which must it, be taken into account during the formation of the social policy of the state.

According to the provisions of the National Security Concept of the Russian Federation, adopted in 2000, “the priority of economic factors in the social sphere is crucial for strengthening the state, for real state provision of social guarantees, for developing mechanisms of collective responsibility and democratic decision-making, social partnership. At the same time, it is important to conduct socially fair and cost-effective income distribution policies. ” In the National Security Strategy of the Russian Federation, which entered into force on May 12, 2009, socio-economic goals were followed.

According to scientists, the guarantee of political stability and civil consent is the main problem of modern social politics. This is realistic to achieve a balance between the financial profit of citizens and commodity reserves, the demand of citizens for the quantity of goods and services, the creation of a solid foundation for the development of education, culture, spirituality, and the improvement of public health.

In Russian sociology, the term “social politics” as a scientific concept appeared relatively recently. However, throughout the history of mankind, social policy variations have been developed by different types of societies and implemented by different states. The basis for this was people's ideas about morality, religious beliefs, and traditions. Thus, social policy existed before, but it was a consequence of the general development of mankind, rather than the specific activities of people and states. So, in the middle of the 19th century, there was a social legislation. A little later, the first enshrined social rights appeared: the right to work and its favorable conditions, the right to rest, the right to an adequate standard of living, the right to education. In the 20th century, the concept of the social state was implemented; state principles were based on the principles of social law.

On the "shoulders" of the social state falls:

1) The high level of wages for the able-bodied strata of the population. Only the labor of citizens contains the state and its population as a whole, since they are the main source of taxation.

2) A sufficient level of satisfaction by citizens of their needs.

3) Advanced education, health care and other social services.

4) Social justice.

5) Solving social conflicts.

6) Reliable social protection for disabled citizens.

A person in a social state has the right to demand the provision of social needs at a decent level. The state, in turn, meets social needs at a level that is possible by economic development, traditions, cultural and political values. Summarizing, the function of the state to meet the social needs of the population is defined as its social policy. The priority areas of social protection and provision of the necessary standard of living are: Indexation of incomes of the population: a set of measures to increase the real consumer content of the basic incomes of the population ("On indexation of incomes and savings of the population" in 1991). Also it provides minimum social guarantees for income, the most important - the cost of living. ("On the subsistence minimum in the Russian Federation"). Regulation of minimum standards and regulations: minimum regulatory expenditures of the consolidated budget for education, health care, housing, social services, etc.

The head of the problem is financial insecurity, therefore, at present, the benefits are being converted into targeted social benefits, saving them only for the poor (housing subsidy). Compulsory social insurance is intended to compensate for material losses caused by temporary or permanent termination of work due to age, illness, work injury (payment of pensions, sick pay, unemployment benefits, etc.). Social security - aimed at maintaining disabled members of society: the elderly, the disabled, children, people who have lost their breadwinner. This system also includes social services: nursing homes stay centers, prosthetics.

Social assistance: it is not permanent and is of a purely specific, individual character. The criterion of the right to this type of assistance is determined by the income below the subsistence minimum per family member. Today, the term "social policy" refers to the number of concepts used in official documents of state-building. However, in extensive scientific discussions, the content of this concept varies greatly among different scientists. Consequently, there is still no single scientific definition formulating the concept of "social policy". Over the history of human development, many different definitions, concepts and approaches to "social policy" have accumulated. This diversity has led to a diversity of points of view to the formation and implementation of social policies.

Social politics is divided into different subtypes of policy. The degree of development of social policy is determined by the development of economic, tax, domestic, foreign and other specific policies. From this it follows that social policy itself cannot exist separately from state policy. The main purpose of the social politics of the state is to improve the health of the population, to provide decent income and social support in specific adverse life situations and, in general, to create a favorable social atmosphere for society. Therefore, the importance of social policy determines its impact on technical, cultural and spiritual development, labor productivity, and the qualification of the workforce.

Initially, basic human needs were met by others public institutions: families, communities. And with the development of religion were started needing charitable institutions. But these institutions do not have the necessary mechanisms, levers and means that are necessary to meet the social needs of all segments of the population at a level that impedes social tension and contributes to stability in society.

By its activity, the state and public organizations form a social policy in the form of an impact on a society of managerial nature in order to ensure the development of an individual, society as a whole, social stability, reproductive function, and livelihoods. In a general sense, the direction of social policy is to establish a balance of social needs with the living conditions of the population, eliminating the state of need, which is generated by the inability to realize the needs of the individual independently. However, one should not allow total state intervention in the social sphere, since the numerous regulations of all social relations will lead to a regression of the social sphere. Therefore, when establishing a state social policy, it is necessary to take into account all its possibilities, and paying attention to specific areas, do not forget about others.

After analyzing the above, we can say that social policy as a scientific definition is a concept consisting of complexes, which characterizes the ideological ideas of the state and society about the directions of social development, on the one hand, and their specific activities for achieving social successes corresponding to these goals. In the concept of social protection of citizens, social policy has its own specifics, determined by the forms of implementation, targets and tasks. Ultimately, when social policy includes the interests of social groups and classes, creates stability in society, inspires optimism and gives people confidence, it can be humanistic, socially just and modern.

V. CONCLUSION

In conclusion of this work it can be concluded that the existing problems in the social policy of the state require an immediate solution. It is on the social welfare depends on the efficiency of production, the welfare of the state. First of all, a normal standard of living should be created for ordinary citizens (middle class). Social care of the state for its citizens requires large financial investments. At first glance, an invisible return on these investments will increase the well-being of not only the population, but also the state itself. The way in which the state conducts social programs can be judged on the standard of living of the poorest segments of society and how much this group occupies in the total population of the country. Therefore, the effective social policy of the state is one of the priorities of the transition to market relations and the exit of the Russian economy from the crisis.

Every year, the president and the heads of both chambers of the Federal Assembly of Russia address with the joint social message to the people of Russia, containing the main provisions of the social policy for the current year. These messages specify the provisions of the “Social Doctrine” and the “Social Strategy of the Russian Federation”, the implementation of which will streamline the relationship between social and economic decisions and actions of government at all levels of government, create an effective and flexible systems of social development priorities economic progress.

For the most fruitful activities in the formation, implementation and monitoring of the implementation of social policy, all branches and state authorities in the Russian Federation, local governments, public organizations and society as a whole, employers and the business community should participate as subjects. In turn, all categories and segments of the population, public and territorial organizations and groups, and also branches of the social sphere should become objects of social policy.

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HISTORICAL ASPECTS OF ECONOMIC ACTIVITY OF THE POPULATION IN RUSSIA IN THE XIX CENTURY

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Abstract:

The article deals with the economic activity of the main part of the Russian population in the first half of the XIX century. Special attention is paid to the life of peasants, their homes and customs.

Russian peasants were quite modest in household use. Also in the article it is spoken about food which in the conditions of natural, consumer character of country economy was result of production activity of the farmer.

The article describes the everyday and celebration clothes, which preserved the traditional, archaic features formed in ancient times. Attention is paid to the shoes worn by peasants. An impressive shift in the existence of Russian society was the state, almost most of which were in slavery, but at the beginning of this period they became free. However, the latest trends often did not displace the old ones, which, in turn, hindered the development of the country. All this helps us to more accurately imagine the life of the peasants of the XIX century.

Keywords: peasants, life of peasants, hut («izba»), outfits, food, crafts.

I. INTRODUCTION

The relevance of the study of the sphere of life of peasants, customs, traditions is justified by its scientific, practical and theoretical significance. Modern Russia, having ceased to be a peasant on a demographic basis, remained in her spirit.

When we study the history of Russia in the XIX-th century, we see all the primitiveness of the life of the peasants, their oppression, and the underdevelopment of rural peasant production. However, strong traditions, foundations, and community values, always characterized the Russian people, and especially the peasants and their way of life. Therefore, we, as a modern generation, need to remember this and try to preserve the features of the Russian people that have evolved throughout its history. This explains the relevance of this topic.

II. METHODOLOGY

The materials for writing the article were various extracts from books, encyclopaedias, a collection of information, materials from the state archive, as well as scientific publications from the modern periodicals.

In the process of the study, the historical-genetic method was used, the use of which includes a detailed description, the saturation of facts.

The methodological basis of historical and comparative research was made up by the principles of objectivity and historicism, which imply an unbiased approach to the analysis of the topic being studied. We also used general scientific methods in our work, namely: a logical method, a classification method, a factor analysis method.

III. DISCUSSION

Currently, there is a large amount of scientific material affecting the problem of studying the life of the peasants. Nevertheless, special studies devoted to the conceptual analysis of modern ideas about the life of the peasants are not given.

Ethnographer F. Polikarpov, investigating in the early twentieth century the life of the peasants of Nizhnedevitsky district of the Voronezh province, said: «The dandies appear, who put on «Gaspod» shirts - calico shirts from calico, light boots, cease to wear «gaman» on a belt. Even within a single county, ethnologists have identified a variety of clothing for rural residents. «In some places they wear «panovy» - black checkered skirts, in other» skirts «of red flowers, with wide trim at the hem - of ribbons and braid. Girls wear mostly sundresses. From outerwear in the southeast of Nizhnedevitsky district wear «zipunik», and in the northeast of district «shushpany». Everywhere shoes were sandals with «anuchi» and «footcloths». On holidays, Russian peasants wore heavy and wide savvy boots. Peasant shirts are cut carelessly - wide and long, the belt was tied up under the belly, clinging to it «haman».

The opinion of scientists according to the problems of the origin of peasant legal ideas and the factors that influenced their education, was divided. Certain scientists insisted on the originality of the genesis of popular relations in Russia. For example, F. Barykov, a specialist in the family life of peasants, believed that folk customs were formed unconventionally, under the influence of specific economic and material relations.

I. Tyutryumov believed that there was an uninterrupted relationship among the modern customs of the peasants and the customs of the Old Russian everyday life. According to his judgment, the specifics of the legal relations of the people are determined by the elementary laws of historical development, the peculiarity of the origin of official legislation, and, moreover, by the conditions for the existence of estates.

IV. RESULTS

In this article, we study the life of the main part of the inhabitants of Russia in the first half of the XIX century, which retained features characteristic of all peasants. Peasant's house («izba») is the traditional housing of Russian peasants, the construction of which was a significant step in their lives. Manor under the new building was given the decision of the village gathering. Peasants together with their neighbours harvested logs. Wood is the main building material.

Since ancient times, our ancestors used a rich set of plant and animal food. They cooked porridge and jelly from millet, peas, buckwheat and oats. They also consumed many vegetables, potatoes. The peasants ate meat only on Christmas and Easter, as it was a rather rare and expensive food product.

The modest village church did not surprise at all with its own size or structure, but it made the village the centre of the whole neighbourhood. Any peasant, when he was still a child, fell under its vaults during the period of christening and attended church many times during his life. When a person died, he was also brought to church before being buried. The church was practically the only public house in a rural district and surrounding area. The priest was practically the only literate person in the village. All parishioners came to him for confession, despite their personal relationships.

Russian peasants were quite modest in household use. Alien person, above all, was impressed by the abstinence of the interior decoration. Most often, «izba» consisted of a heated room and a canopy, which served as a room separating heat from the cold. In the household, the canopy was used as a utility room, where a piece of clothing, household items, and accessories for a harness were placed. In the summer, everyone loved to sleep there where was cold. And in the big hall there were organized gatherings of girls. A small door, consisting of only one leaf and made of two or three broad strips of solid wood, led into the house. The door was inserted into the door deck, made up of two thick oak planks with high threshold. Threshold made it difficult to enter the housing of cold air. The staircase, which stood in the entrance hall, led to the attic room under the roof of a peasant house.

This also left an extensive exit, carrying smoke from the stove up through the chimney to the roof. Opposite the canopy, a warm compartment was arranged, the «khatyn» - the shelter of the elderly, children and women from dust. The large huts included a special solemn room - an upper room («gornitsa»). The corner far from the door was completely occupied by the stove, in some cases making up the fourth part of a small hut. The furnace was formed from raw. The stove was decorated with clinkers, circles, crosses and flowers, painted with blue or ordinary ocher. The Russian stove until the middle of the 19th century was «blackened», in which case it did not have a chimney. The smog from the furnace in these houses went directly into the room and, spreading along the ceiling, stretched out to a window with a gate and went into a wood chimney, a «dymnik».

Furnaces were used to dry grain, clothes, shoes, hemp, horse harness, and, in addition, it was used as a rest area for the whole family. A small nook was near the stove on the other side. In it, as a rule, there was a calf.

A large number of representations, superstitions, customs and rituals are associated with the furnace. In a traditional dwelling, the stove was an indispensable constituent. If there was no stove in the house, then it was considered uninhabited, as it was the second most important «center of holiness» in the house after the «red corner».

The red corner, as well as the furnace, was considered to be a significant reference point of the internal space of the hut. His main decoration was the goddess with icons and a lamp. As a rule, in it, apart from the god of God, there was a table. All the important activities of home life were noted in this corner. At the table, there were both daily meals and ceremonial feasts.

From the holy corner along the entire side wall there was a bench, called the «lavka». Next to it in the direction of the stove departed short, called the «zalavok». There was preparing food. And there were buckets of water, some dishes.

The lower boundary of the residential place of the peasant house was the floor. The sanitary situation of village housing depended on its coverage. If the floor had a wood covering, it was much cleaner in the hut. In the huts with land floors there were covered with dry grass, it was a universal floor covering. On the land floor, toddlers and unhealthy family members fulfilled their own natural needs, from time to time the straw was replaced with a new one.

The ceiling was the upper boundary of the house. Its basis was a dense quadrangular bar, called the «matitsa», on which ceilings were laid. A variety of objects was hung up to the «matitsa», including the cradle.

In the Russian villages, there were no baths for washing the body. For this reason, the peasants bathed only in the summer season in ponds or rivers, of course, and in this case, underwear. Strangers, especially to expose their bodies, embarrassed them. On Saturdays, the peasants changed their laundry and washed their heads. On the cleanliness of the beds in the peasant houses, you can only talk relatively. As a rule, the bed was a «solomennik» - a bag filled with rye or spring grass. In some cases, it has not changed all year. Consequently, there was a lot of dust and dirt, and sometimes bugs were even there.

It must be emphasized that the prerequisite for the spread of many contagious diseases was the lack of personal hygiene. The main part of the researchers, as well as the past and present, are unanimous in the fact that infection with syphilis in the village was done directly because the rules of personal hygiene were not observed.

In rural life, there was no adequate food hygiene. The peasants dined in the village families from common dishes, there was almost no cutlery, and they drank from mugs according to the order. After eating, the peasants did not wash the dishes, but only rinsed them in cold water and put them in place, and in this way the dishes were washed no more than once or twice a year.

The main area of the Russian economy in the XIX century was considered agriculture. The degree of formation of the agricultural economy was characterized by the material well-being of almost all residents of Russia.

For the purposes of agricultural production created in individual territories, it was possible to use hired labour, use improved tools and machinery, fertilizers, and produce products to the market. These were farms that are being formed according to the farmers' path. The archaic concept of crop rotation dominated, called the three-field. Its essence was that in the first year, the region was sown with winter crops, in the second year - spring crops, and in the third year, the land remained uncultivated and was intended for pasture. Of the main agricultural crops, rye was in the first place, then - oats, grain, barley, buckwheat and millet appeared. Potatoes were not widespread.

The main share of market agricultural products provided peasant farms. The efficiency of peasant farms was rather low, often yielding twice the yields in landowner areas, where fertilizers, agricultural implements, etc. were used much more. Since the peasants had little money, the acquisition of modern tools was difficult. The peasants did not have the opportunity to pay for iron products and used, as before, a sack, a wooden plow and a harrow.

In the context of the natural, consumer nature of the peasant economy, food was the result of the production activity of the farmer. The peasant was fed his labour.

Purchased food in the village was a wonder. Since there was a lot of housework, the cook had almost no time to cook various pickles, so everyday food was monotonous, quick to prepare. Only on holidays, when the hostess had enough time, various dishes appeared on the table. A rural woman was conservative in ingredients and cooking. Peasants were primitive in food, so all recipes for its diversity were perceived as overkill.

The main food products were rye bread and dishes prepared on its basis: kvass, kutya, kulaga, kissel. To brew used horseradish, radish, hot peppers, seasonings. Millet, peas, buckwheat, oats cooked porridge and jelly. According to N. Brzhevsky, the food of the peasants did not satisfy the basic needs of the organism quantitatively and qualitatively. Chronic malnutrition - this was a common occurrence in a peasant family. Fish as food was more affordable.

The peasants had daily drinking water; in the summer period they made kvass. At the end of the XIX century. tea was not very common in the villages of the black earth region, they drank it only when they were sick, brewed in a clay pot in the oven. However, in the early twentieth century. from the village reported that the peasants loved this drink, began to drink on holidays and after the meal. The richest began to acquire samovars and tea utensils. For intelligent guests laid forks for dinner. The level of culture of life of the peasants depended on the degree of social development of the village.

In the second half of the XIX century, stable observance of food restrictions in the rural environment was observed. An integral part of the public consciousness was the idea of clean and unclean food. The cow, according to the peasants, was a pure animal, and a horse was unclean, unsuitable for food. In the peasant superstitions, there was a notion of unclean food: the fish swimming with the current was considered clean, and against the current — unclean.

This is how P. Fomin, a resident of the Bryansk district of the Oryol province, described the traditional order of eating in a peasant family: «When people sit down for lunch and dinner, everyone starts to pray to God at the owner's beginning, then sit down at the table. Forward to the owner, no one dish can start. Otherwise, it will hit with a spoon on the forehead, although it was also an adult. If the family was large, the children were put on shelves and fed there. After eating again, everyone gets up and prays to God. Meal in the peasant family was common, the exception was family members who performed urgent work or were away.

Typically, the order of food among the peasants was as follows: in the morning, when they woke up, everyone ate snacks in different ways: bread with water, baked potatoes, yesterday's leftover food. At nine or ten in the morning, we sat down at the table and had breakfast with a brew and potatoes. About twelve, but not later than two o'clock in the afternoon, everyone dined, ate bread and salt in afternoon tea. The peasants had dinner in the village at nine o'clock in the evening, and in winter even earlier. Field work required considerable physical effort and, as far as possible, the peasants sought to consume the most nutritious food.

The food of infants was milk. During the haymaking, the baby was left for the whole day under the supervision of older children. The lack of breast milk in the diet of babies made them vulnerable to digestive infections, most popular in the summer. A large number of infants under the age of one died due to diarrhea.

The class differences were more distinct in clothing. The bulk of the country's population was committed to the same standards in clothing. The clothes of the peasants mostly retained the classical, archaic features that had been formed in ancient times. Men's clothing was of the same type, but women's clothing was the most diverse.

The clothes of the men were shirts and ports, while the boys only had shirts. Women's shirts were sewn down to the heels. In order that the shirts did not interfere with the work, they were tied up at the waist with laces. Flax linen shirts were decorated with embroidery. In men's shirts, dummies and collars were embroidered with patterns, while in women's shirts, mainly hose. In the axillary part of the sleeves, as a rule, the patches of scarlet calico were stitched in, thereby playing the role of an amulet.

According to superstitions, the scarlet colour at the edges protected the body from the entrance of unclean forces. In everyday life, women constantly walked in linen or linen shirts, and married women and widows were obliged to wear a special type of skirt, called «paneva», over their shirts. They also wore an apron, with sleeves called «zaveski». The lower part of the «zaveski» is often embellished with embroidery or colour tape. The girls wove braids with ribbons and walked bareheaded. Women hid their hair under the cap.

Peasants wore daily shoes: bast shoes («lapti»), «onuchi», frills. They wove bast sandals from rye straw. The main clothing during the winter and autumn was «svita». In the winter, instead of a trench coat, the peasants wore a «zipun» of hard cloth, extended to the bottom. He had geometric patterns at the bottom and two belt buckles. Three major events were in the life of any person: birth, wedding and death. Thus, all entries in the church metric books were divided into three parts. In that period of time in a variety of families, babies were born almost every year. The appearance of the child was perceived as the will of the Lord God, speaking out against which it rarely occurred to anyone. More children — more labour in the family, therefore, more income. Based on these views, the birth of male children was preferable. You grow up a girl 3.you grow up, and she goes into a strange family. But it does not matter: the wives from other yards replaced the working hands of those daughters who were married. Therefore, the appearance of children has always been a holiday in the family, so it was covered by one of the main Christian sacraments - christening. Parents carried to baptize the baby with the godfather and mother. The priest, together with the godfather, read out a prayer, then immersed the child in a font, put on a cross. Returning home, they organized baptisms - a dinner for which all the relatives were going. The child was usually baptized on his birthday or the next three days. The name of the priest gave, mainly using the holy calendar. However, it was not necessary to give a name according to the calendar date. Godfathers were mostly residents from their ward. Russian peasants got married and got married only in their own community. If in the XVIII century, married in thirteen - fourteen years, then from half of the XIX century the official age for creating a family was eighteen for men, and for women - sixteen years. Early marriages among the peasants encouraged the landowner, as this contributed to an increase in the number of workers and, consequently, the profits of the landowners. In serf times, peasant girls were often married without their agreement. After the abolition of serfdom, they began to listen to the bride's opinion gradually, before marrying her. Strict rules were also applied to minor suitors. When someone was against marriage, father forced. In case the groom or bride «sat up», they were dishonoured.

Weddings, as a rule, were played in the fall or in the winter, when the main agricultural works ended. Often, due to the hard work of the peasants and their early demise, secondary marriages existed. The number of secondary marriages after epidemics grew rapidly.

Men served in the army. Folk proverbs and sayings reflected the difficulties of serving in the army. These sayings existed about recruits and their wives. «To the recruit - to the grave», «Merry grief - soldier's life», «The soldier is a grief («goremyka»), he is worse than a bast shoe», «The wife of a soldier («soldatka») is neither a widow nor a husband's wife», «The whole village is father for soldier's children».

The peasants served in the army for twenty-five years. Without documents officially confirming the death of her husband, who served in a military unit, the wife could not remarry. In this case, the entire service life of the soldiers lived in the family of her husband, being completely dependent on the head of the family. Already after the military reform in 1838, the period of service was reduced to four years. After this reform, men who had reached the age of twenty-one and were fit for service were required to serve in the military. Legislation provided for marital status benefits. Russian peasants were considered completely separate from the landowners and the nobility of the class, almost all considered their subordinates subhuman. Many peasants were, in fact, serfs.

Death overtook a man in any case, but in the cold winter period this was accomplished much more often. They buried the deceased in the church graveyard until the beginning of the XIX century. However, due to the threat of infection by various infections, a special instruction was signed - to arrange cemeteries outside settlements. People prepared for death in advance. Before death, they tried to call the priest for confession and communion. After death, the women washed and disguised the dead. Men made a coffin and dug a grave. When the body was carried out, the mourners began lamentations. All formalities, without exception, were limited to writing in a metric book, where a local priest indicated the cause of death according to the words of loved ones of the deceased. The coffin was carried to the temple on stretchers. The church guard rang the bell. Forty days after the funeral, they commemorated the dinner, which they brought to the priest for service. The well-known writer Maxim Gorky in his letter «On the Russian Peasantry» described their opinion about the city, that is, the civilization of Europe, in a letter. «And in conclusion, after a long, harsh criticism of urban «fun», the bearded man said, sighing: we ourselves did a revolution - it would be quiet on earth long ago and order would be...» Sometimes the attitude towards citizens is expressed in such a simple, but radical form: «All those educated must be cut off from the earth, and then it will be easy for us, fools, to live…». «Now we can with confidence say that at the price of the death of the intelligentsia and the working class, the Russian peasantry came to life», - Maxim Gorky noted.

V. CONCLUSION

Therefore, we saw the life of the peasants of the XIX century in Russia. Somewhat unusual for us are ideas about the life of our ancestors. Russian peasants were very unassuming in household items.

However, it should be noted that some traditions of our ancestors are preserved. Moreover, peasants in the 19th century were the driving force that provided their families with everything they needed. Even after the so-called liberation, their daily lives have not changed much. They still needed a place to work, and the earth to live, so the newfound freedom was more a formality than something tangible, material.

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Historical Sciences

LEGAL BASICS OF STATUS OF THE ORTHODOX CHURCH IN RUSSIA

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Abstract:

The article is devoted to the history of relations between the state and the Church. In the history of the Church there are many dramatic pages: rivalry and open confrontation, the desire of the Church authorities to subdue the state power and the struggle of the state for a way out of the influence and control of the Church. Special attention is paid to the relations of secular and Church authorities, which permeate the history of many States. These relations served as the basis for the development of various philosophical theories, changes in social ideas about the functions of religious ideology. In recent years, the influence of the Church and religious norms and values on the life of society in post-socialist States has increased markedly.

This is to some extent due to a significant change in living conditions and approach to religion as the most important unifying force and factor of spiritual and moral revival of Russia. It is shown that today in Russia there is a consolidation of religious denominations and freedom of religion is the highest value.

Keywords: Law, history, church, canon, society.

I. INTRODUCTION

A sharp increase in interest in religion is a very characteristic feature of the spiritual life of Russia in the last decade. It should be noted that in many countries of the world the approaching end of the Millennium is associated with apocalyptic prophecies about the "End of the world", and especially because of the deepening problems of ecological, demographic and other planetary nature, threatening all life on Earth. In Russia, the common concern about future catastrophes was combined with the specific negative phenomenon of a prolonged social crisis, which seemed to be predicted by religion.

Interest in religion in Russian society is growing for other reasons. This is natural and understandable for millions of citizens who have recently converted to faith in God, and yesterday were still far from religion and knew little about its history, dogmas and cults. But most believers are now in dire need of objective knowledge of religion after more than half a century of anti-religious propaganda.

II. METHODOLOGY

The methodological basis of the article is general scientific methods (analysis, synthesis, abstraction and concretization), as well as private scientific methods (formal legal, comparative historical, comparative legal, problem chronological), which made it possible to identify the patterns and characteristics of the legal status of the Russian Orthodox Church in Russia.

These research methods were applied with due regard for the principles of historicism, systemic nature and complexity.

III. DISCUSSION

The topic continues to be considered by Russian and foreign scientists. Article 14 of the Constitution States that " the Russian Federation is a secular state. No religion may be recognized as state or compulsory. Religious associations are separated from the state and equal before the law"- in fact, the Orthodox Church of the Moscow Patriarchate occupies a high position among religious communities. Documents on cooperation and mutual assistance with the ministries of education have been signed.

It follows that religious associations are not equal, but on the contrary. Their legal status is different, since the exercise of rights and obligations by religious associations depends directly on the social significance and influence of religious associations. But the largest religious organization in Russia is the Russian Orthodox Church, which accounts for about 60% of registered religious associations - 926 monasteries, 38 educational institutions, 136 brotherhoods and sisterhoods, 5 missions.

Even in the preamble of the Federal law "on freedom of conscience and religious associations" it is said: "the Federal Assembly of the Russian Federation, recognizing the special role of Orthodoxy in the history of Russia, in the formation and development of its spirituality and culture, re-specting Christianity, Islam, Buddhism, Judaism and other religions, which are an integral part of the histori-cal heritage of the peoples of Russia, adopts this Federal law."

But why the Orthodox Church in the first place, and other religions simply "respect"? Indeed, the preamble to the Constitution of the Russian Federation States that the people of the Russian Federation are multi-ethnic and therefore many religions are professed. The decree of the RSFSR" on the separation of Church from state and school from Church " of 1918 consolidated the right to profess any religion or not to profess any. We are imposed one religion that is contrary to the Constitution of the Russian Federation and the RSFSR resolution.

E. Shostrom in his book "anti-Carnegie, or manipulative man"argues that the modern man is a manipulator, regardless of his social status. Highlighting a special place in the Orthodox Church, we are simply manipulating. This is to ensure that the Russian Orthodox Church expands and slowly "evicts" all other religions. But legally or not, no one cares because this affects ordinary people who do not care about some specifications.

It can be assumed that if such a policy of the state continues, the Russian Orthodox Church will become not just recognized, but the state Church with the right to resolve issues that have nothing to do with religion.

Then Archpriest Vladislav Tsypin in his work: "the legal status of the ROC in the modern Russian state" he defined the status of The Russian Orthodox Church in accordance with the Constitution of the Russian Federation and the Federal law "on freedom of conscience and religious associations", and to choose those provisions that do not contradict the views of the Church. For example, having studied para-graph 2 of article 4 of the Law, the Archpriest noted that "the separation of religious associations from the state does not entail any restrictions on members of such associations in civil and political rights, including the right to participate in the management of state Affairs".

"The law prohibits the establishment of religious associations in state bodies, state institutions, local self-government bodies, military units, as well as in state and municipal organizations. From the point of view of basic constitutional human and civil rights, the inclusion of military units in the list is problematic, because, firstly, a significant part of the military personnel who are in military units on a voluntary basis and on conscription, and secondly, the sensitive nature of military units can prevent a soldier from participating in worship outside the unit.

This provision of the law is contrary to the article 2 of the Constitution, according to which" man, his rights and freedoms are the highest value", articles 28 and 17, containing the provision that "in the Russian Federation are recognized and guaranteed the rights and freedoms of man and citizen in accordance with universally recognized principles and norms of international law", since article 18 of the "universal Declaration of human rights", adopted by the UN General Assembly States: "Everyone has the right to freedom of thought, conscience and religion, this includes freedom to change one's religion or belief and freedom to manifest one's religion or belief, either alone or in community with others, in public or private, in teaching, worship and in the performance of religious and ritual orders."Thus, the freedom of conscience guaranteed by article 28 of the Constitution in the light of the 'universal Declaration' includes the prohibition to place a person in such conditions that he will be restricted in the right to participate in religious rites prescribed by the religion to which he belongs."

One can not disagree with all this, but it should be remembered that the Constitution of the Russian Federation also contains paragraph 3 of article 55, which States that "the rights and freedoms of man and citizen may be limited by Federal law to the extent necessary to protect the foundations of the constitutional system, morality, health, rights and legitimate interests of others, national defense and state security."

V. Tsypin also argues that the legislative experience of Germany in the field of establishing the legal status of religious communities, when the Catholic, Evangelical and some other Churches have the status of public corporations, and other religious communities from the state are completely separated and considered as private corporations, can be instructive for the Russian legislator.

In other words, some religious associations are not completely separate from the state and have significant privileges in comparison with other religious associations. That is why German scholars and theologians call the German model of Church-state relations a partial or "limping" division of Church and state.

But hegumen John sees a positive experience of creating Orthodox groups in public charitable societies. And such facts are not isolated. The creation of "Orthodox" children's groups, classes in secular educational institutions and military units of the army threatens to split society and state institutions on religious grounds. This is especially clear to representatives of other faiths.

Thus, The Chairman of the Council of Muftis of Russia believes that " it is impossible in a multinational state to divide the army into regiments by religion. If today creates the Christian shelves, so, in furound you will need to create the Muslim, Buddhist and Jewish shelves. If we have one Fatherland, we must defend it together."

It should be noted that Patriarch Alexy II of Moscow and all Russia in his letter to the diocesan bishops recommended that if attempts to persuade school principals and teachers to introduce teaching of the Foundations of the Orthodox faith are unsuccessful, such a course should be called the foundations of Orthodox culture.

But in some schools introduced teaching " Fundamentals of Orthodox culture. In these examples, the initiative to introduce the doctrine of Orthodox culture comes from both the authorities and the students themselves, which corresponds to the Law "on freedom of conscience and religious associations".

IV. RESULTS

The relationship between religion and politics is obvious. Religion has never been reduced only to faith in God and in the afterlife, to the performance of religious rites. It was social teachings that allowed monotheistic religions to seize the masses and thereby influence the distribution of forces in society. Reli-gion in its own way explains the real world and regulates not real, but imaginary relations between people. Without religious interpretation of purely earthly relations between people, religion would not be able to per-form complex social functions, including integrating, would lose its attractiveness, would cease to exist.

The very causes of the emergence of new religious movements, as a rule, were of a socio-political nature. Such movements appeared in response to the pressing needs of public life. In fact, each newly emerged religious sect X acts as a socio-political unit, and the system of its views is a new socio-political doctrine that appears in a religious form.

This is essentially the history of the emergence of Christianity, Islam, Buddhism, and other religions.The relationship between the church and the state is largely determined by the level of socio-economic development of the country, the historical traditions prevailing in society. Perhaps several models of such relationships.

In a democratic state, the equality of all religions and churches, freedom of conscience and religion are usually recognized at the constitutional level and in everyday practice. Under these conditions, the church is separated from the state, and the school is from the church, discrimination on religious grounds is prohibited, there are no privileges related to the confession of a particular religion, the church is the guardi-an of the cultural, historical and moral traditions of the people.

On this basis, it should be noted that The Russian Orthodox Church has a special legal status in the modern Russian state. It is clearly indicated in the preamble of the Federal law "on freedom of conscience and religious associations", "the Federal Assembly of the Russian Federation, rec-ognizing the special role of Orthodoxy in the history of Russia, in the formation and development of its spir-ituality and culture, respecting Christianity, Islam, Buddhism, Judaism and other religions that are an integral part of the historical heritage of the peoples of Russia, adopts this Federal law."

Also, the status of the ROC is determined by a number of provisions of the Basic law - the Constitution of the Russian Federation. Indirectly, the role of the Orthodox Church is already touched upon in the preamble of the Basic law, which expresses the idea that the "multinational people of the Russian Federation" adopts the Constitution, "honoring the memory of ancestors" and "reviv-ing the sovereign statehood of Russia", thereby declaring the continuity of the new Russia in relation to the Russia in which the Orthodox Church, as is known, enjoyed an exceptionally high status.

V. CONCLUSION

The history of the relationship between the Church and the state is not simple and full of clashes. The main feature of religion is belief in the supernatural, in miracle and worship of it. Religious followers are called believers. The unknowability of God and a number of dogmas, such as, for example, the “Holy Trinity”, are recognized. However, the deep mysteries of life are proclaimed unknowable.

The state proceeds from the recognition of the knowability of the world and all its phenomena. It is identified with knowledge based on reliable, true information about nature, society, man and his thinking. The state reduces all unknown, supernatural, miraculous to science-based. From this position, a miracle is a product of blind faith. Scientists often repeat the statement of D. Diderot: “The more they believe, the more miracles”.Religious faith is based on feeling, on intuition, scientific activity - on rationality, on the rules of logic: establishing reliable facts, searching for information, finding out the real, natural conditions and caus-es of the next riddle of nature.

Religious experience is acquired by prayers and other religious experiences.The differences and contradictions between religion and the state are even more sharp in the history of their relationship. Of course, they did not compete on the field of knowledge - religion does not study the world, it explains and develops it, relying on beliefs.

The clashes between the Church and the state were due to the fact that the discovery of the latter violated the picture of the world that had been formed from pre-scientific times on the basis of beliefs and “ho-ly books”. At present, the traditional religious force of society is traditional religions. A voice in defense of the family, moral values, and national interests of the country is heard by Orthodoxy. Maintaining stability in the Russian Federation is, in many respects, the merit of traditional religions. The goal of the state in rela-tions with religious organizations is not only lasting inter-religious peace and harmony, not only the preserva-tion of the historically established spiritual identity, national spiritual traditions.

The principle of separation of church and state does not mean that the state should refuse to take into account the positive heritage and experience of traditional religions, and even more so this principle does not imply that the state has no right to cooperate with them in solving social problems. The state, remaining secular, can cooperate with the Church. This is not contrary to the principle of mutual non-interference in each other’s affairs.

In those states where one of the religions is declared state, other religions may exist, but their status is more limited compared to the official church. For example, the Government Memorandum of 1918 in the territory of the British colonies allowed the activities of missionary organizations of the Catholic Church, with the status of "recognized societies", i.e. societies whose activities have been certified by the Westminster Archbishop. In Russia, Islam was a “tolerant” religion. The spiritual affairs of the Muslims were assigned to the Ministry of the Interior. Persons of non-Orthodox religion were officially called Gentiles. The transition from Orthodoxy to any other religion was allowed only in exceptional cases. According to the Criminal Code of 1903, “seduction” into the non-Christian faith was subject to criminal penalties of up to three years in pris-on. The transition to Orthodoxy, on the contrary, was not surrounded by any obstacles and was even wel-comed. In some countries, the formal equality of all churches has been established, which is a sign of a democratic society (Ireland, Argentina), since tolerance towards other religions is consolidated. However, this equality is not always respected in practice. In particular, in Italy the government and the Vatican signed a concordat, abolishing the position of the Catholic religion as the only state religion in Italy, the positions of Catholicism are nonetheless very strong.

The future of our country is largely determined and will be determined by its role and place in our life, the Church, which is the religion of the majority and the support of Russian statehood. Therefore, the status of the Russian Orthodox Church should not only be taken into account in the political and cultural life of the country, but also be fully reflected in federal laws.

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Historical Sciences

TO THE QUESTION OF THE STATE OF THE SOVIET PRE-WAR ECONOMY IN THE LATE 1930s – EARLY 1940s

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Abstract:

The article presents an overview of the book by E.A. Osokina, who describes in detail how the Soviet economy developed in the prewar years, during the years of industrialization in 1927-1941.

We have tried, to the best of our ability, to present the general content and some of the main thoughts of this remarkable theme. The basic idea is that the Great Patriotic War, which began in 1941, only exacerbated the deep socio-economic problems in the USSR. This are the problems associated with food and consumer goods (the so-called «consumer goods»), as well as access to the ordinary civilian population.

It turns out that the Soviet state and the government turned out to be unable to establish a full-fledged supply of food to the population in the usual peaceful years, including due to the lack of a market and for other reasons. But in the war years, the Soviet state and government turned out to be at a new administrative height, since at that time it was possible to use the administrative methods of central planning and distribution that were usual for it from above, and for this the market was not needed at all. Such an interesting historical phenomenon is described in the monograph by E.A. Osokina, the review of which is given in this article.

Keywords: Soviet Economy and Trade, Commodity Shortage, Card System of Distribution of Goods, Deficit Economy.

I. INTRODUCTION

In our article, we will try to identify and formulate the main ideas of the book, let us express what thoughts we agree with and why, and if possible we will try to develop these thoughts and give some or other interpretations of them.

First, we turn to the content, that is, the table of contents of the book by Elena Alexandrovna Osokina. The book is a doctoral monograph consisting of three main parts, which are preceded by a short story about the book itself, as well as sections traditional for historical science: the historiography of the issue and sources.

The main parts of the book (Osokina E.A. Behind the facade of «Stalin's abundance»: Distribution and market supply of the population during the years of industrialization. 1927-1941. - M .: Russian Political Encyclopaedia (ROSSPEN), 1999. - 271 p.) are built in a strictly defined by the author chronological sequence.

II. METHODOLOGY

The theoretical and methodological basis of the study was the problem of interaction and the attitude of the Soviet authorities and the civilian population.

In the process of research, historical-genetic, historical-comparative, and historical-statistical methods were used. The work includes a detailed description of historical events, a richness of historical facts. The comparative method made it possible to identify in the activity of the Soviet state both general and specific features.

The work is fully based on the principles of historicism (consideration of the topic from the point of view of historical conditioning and development), objectivity (comprehensive analysis of historical documents and an objective assessment of the subject), unity and interrelation of the general and the particular.

In the course of the study, the method of complex analysis of historical sources, cause-and-effect analysis was applied. We also used general scientific methods - induction and deduction.

III. DISCUSSION

The topic of the article was investigated mainly by Soviet scientists, although some of the works were translated into English. The main parts of the book (*Osokina E.A.* Behind the facade of «Stalin's abundance»: Distribution and market supply of the population during the years of industrialization. 1927-1941. - M .: Russian Political Encyclopaedia (ROSSPEN), 1999. - 271 p.) are built in a strictly defined by the author chronological sequence. The first part of the work «The Destruction of the Market: 1927-1930» contains a story about a new economic policy, its curtailment and replacement with the all-Union card system. There is a story about the activities of collectivization and repression (sanctions) against private owners who could constitute «dangerous» competition to collective farms (collective farms).

The second part of the work «Market Unavoidability: 1931-35» describes the social hierarchy in the society of that time, or, as the author himself says, «in poverty», as well as coping strategies of the civilian population, which were not subject to the privileges and privileges of state officials or army. The author in this chapter also deals with the topic of industrialization of the national economy of the USSR, which formed the basis (industrial base) of the Soviet economy.

The third and last part of the work titled «Union of Distribution and Market: 1936-1941» presents a picture of Soviet trade, in which there were numerous flaws and shortcomings that sometimes monstrously changed the behaviour of all people working in the trade sector, or who have at least some either to her attitude. In fact, instead of full-fledged trade, the country received distribution mechanisms, queuing institutes and a bread rationing system. The introduction of norms for the sale of goods in one hand is also a curious socio-economic phenomenon (for example, table 11), etc., the norms for the sale of goods in open trade («kg» in one's hands). The traditional conclusion and an interesting appendix called «Russia and the world experience of state regulation of supply» completes this monograph, as well as some thematic tables and a list of bibliographies in both Russian and foreign (English) languages are given in the text of the book.

The topic itself and the problems of the pre-war and war economy of the USSR today attract the close attention of many specialists and experts, both military and civilian history, and the economy.

IV. RESULTS

The work we want to talk about here is the work of the authoritative in the field of history author, doctor of historical sciences, E.A. Osokina. It has a very original name «Behind the facade of «Stalin's abundance», which we cannot but say in our review. It turns out that everything seems to be in the country, and bread, and cereals, and butter, and meat, etc., but only all of this is for the elect, for the political and military elite of society and the state. The common people were, as the book says, far behind the facade of the socialist «Stalin's abundance», and did not have access to many products or had a very limited scale and quantity. It turned out some interesting socialism - socialism is not for everyone, but socialism for the elect.

The material of the book is strictly systematized, clearly verified, scientifically documented, not only literary. It also has the archival sources that has been attracted on a broad basis.

E.A. Osokina writes the following: "the purpose of this book is to show the socialist trade as it was in reality, behind the" decorative facade "of posters, advertisements, films and other propaganda that formed the myth of the well-being and even abundance that allegedly existed under Stalin among generations".

The author argues in his work that throughout the entire period of industrialization (1927-1941) the market and the private entrepreneur (whose goal is to make a profit and because of it survive in dire conditions of forced industrialization, collectivization, and repressions) did not disappear anywhere.

The market and the private entrepreneur existed, even if in a deformed state - in the form of a «black market», in the form of a «speculative market». It was the historical period of hard and centralized state distribution of goods.

It was the insane economic policy of the state, which provides only the process of forcing industrialization, gave rise (but did not exclude, as the Soviet leadership constantly proved to us) mimicry of private entrepreneurship.

Arguments of E.A. Osokina in support of her position is very weighty, since they flow from archival documents in the form of decisions of the highest party organs, decisions of the leadership of the union level, normative documents of the OGPU, Narkomtorg and Narkomsnab of the USSR, etc.

E.A. Osokina conducts a detailed analysis of letters from ordinary people (compiled by the OGPU / NKVD), correspondence between the Soviet authorities at various levels, Stalin's correspondence with Mikoyan, Molotov and other leaders of the party and the Soviet state.

As evidence of the author’s position, tables of norms of special supply of various social groups (intellectual elite, foreign workers and specialists, industrial workers, children and family members of these special groups), standards for the sale of goods in open trade are given. Scary figures showing acute poverty, hunger of the majority of Soviet people, and, especially, the difficult situation the peasantry found itself in (according to some data, between 1931 and 1933, between 7 and 10 million Soviet people died from starvation, whose victims were given to the «industrial monster»).

The scientific work performed by E.A. Osokina is unique because for the first time it contains the complete hierarchy of the catering system, stores, special distributors of goods, defines their tasks and functions in Soviet society. The author works very fully and authentically on the all-Union rationing system for bread and other essential products, its official mechanism and tasks, as well as their practical application.

The paper analyses the financial situation of all social strata of the population of the Soviet state - from the worker and the peasant to high representatives of the party elite, including I.V. Stalin and his family members. It is noteworthy that the material well-being of representatives of Soviet society is also investigated in comparison with the material situation of representatives of capitalist society (Western European countries, the USA). Thanks to this, the book manages to create a rather colourful portrait of the underground millionaire socialist trade, show how these people lived, who they were in reality, how they related to the party leadership of the country, and what opportunities they had at that time.

Monograph E.A. Osokina is of a scientific nature, it reveals errors in the economic policy of the Soviet state, revealing the reasons for the total famine and mass extinction of the Soviet people. As society develops, so to speak, in a spiral, the conclusions drawn by E.A. Osokina, it is useful to take into account when analyzing the post-Soviet economic situation in modern Russia, including even now. Therefore, the socio-economic analysis conducted by the author is very important and necessary for the development of analytical thinking of the current generation of people.

E.A. Osokina describes and analyses in detail the current socio-economic situation in the country with the supply of mass consumer goods to the population. Soviet trade, as it turns out, could not cope with the needs of the population. The population of the country was starving, there were numerous queues, and a shortage of goods was created. The free-trade system was replaced by the rationing system as its complete antipode. «The history of the Soviet food crises and the food cards accompanying them from 1936 to 1937 and 1939 to 1941 shows that the Soviet «free» trade was the sister of the card system of the first half of the 1930s».

Different relapses of the rationing system — with different norms, methods of distribution, and groups of supplies — did not leave socialist trade until the German attack. The Politburo officially introduced the cards only in July 1941, when the Great Patriotic War was already under way. Free trade and the goods distribution' card system represented different states of centralized rationing. In the first case, free trade is relatively calm. In the second case - the crisis.

In general, the whole essence of the pre-war trade of the 1930s was determined by the same economic reason (trade deficit) and general economic policy (the concentration of resources in the hands of the state and their redistribution in favour of heavy industry). With the weakening of the commodity deficit, centralized distribution was freed from the extremes of card supply, acquiring the appearance of free trade. However, the Soviet «free» trade easily gave recurrences of the card system when there was an exacerbation of the commodity deficit.

V. CONCLUSION

The research work carried out on this topic is of undoubted practical interest and is relevant. The work has traditional sections, namely: the introduction, the main part, consisting of three parts, and the conclusion in accordance with all known requirements.

The work is devoted mainly to socio-economic issues, mainly economic, but made from a historical point of view, that is, using the methodology of historical science and has a strong analytical character. The author tries to create an alternative concept of the history of the Soviet economy of the late 1920s and 1930s, as well as to give his own interpretation of the history of the economic development of the USSR, which deserves the most serious attention from researchers.

Strengths of the monograph. This work contains information about the basic views on understanding the concept of early Soviet history of the 1920s and 1930s, the needs of the Soviet people of that time, and how they were met. At the same time, it gives a new understanding of Soviet economic history, associated with an understanding of the needs of the average Soviet person as an «economic man.» In this scientific work, a serious attempt has been made to revise the history of the socio-economic development of the USSR and to generalize certain new ideas based on previously known postulates.

The work is made on the current historical theme. In addition, it presents not only the author's views, but also the views of various thinkers on the understanding of human needs and mainly reveals the problems concerning the topic of scientific work. The author makes a human need for an objective or intersubjective plane, which is the scientific novelty of the work under review. Until now, as far as we know, the needs of people have always been considered only in the subjective plane as a purely subjective desire of an individual.

The work is clearly structured. It contains the correct methodology, and it is synthetic. The large number of serious and reputable sources that has been used in it, which is very representative, causes deep satisfaction.

In this form, the material submitted for review has the «format» of serious scientific work. The text of the work has the necessary and one can even say a very large number of in-text footnotes, that is, the scientific apparatus laid in such cases, and provides statistical material supporting the theses of the work.

In the reviewed work there is a demonstrative visibility, there are tables, charts, pictures, diagrams, etc. The monograph is well structured, understandably written, has sound conclusions, provides discussion and historiography of the issues presented in the work.

Weaknesses of the monograph. The weaknesses of this scientific work include a small use of any mathematical apparatus and mathematical methods in this economic work, and they could well be, given the current level of development of information and computer technology (ICT) in modern science. However, in general, this does not reduce the value of the submitted scientific material and its suitability for publication in the open press in the media.

According to the reviewer, this work fully reflects the original author's approach to understanding the problems presented in it, has an original and independent scientific character. This, by the way, is very well seen already from the table of contents of the work, where each subtitle and the title of a paragraph briefly contain a certain author's idea.

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History of Law

LEGAL FRAMEWORK OF LOCAL SELF-GOVERNMENT IN RUSSIA

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Abstract:

The article deals with the features of the development of local self-government system in the territory of the subjects of the Russian Federation. The analysis of activity of local governments is carried out, terms of powers of this local government are designated, the normative legal acts regulating activity of these bodies are analyzed. It is known that local self-government is the object of research of many social Sciences, which together can analyze all sides, facets and features of local self-government, i.e. comprehend it as an object of scientific knowledge.

The subject of research in this article is municipal law as a branch of legislation, local self-government as a public authority, the system and structure of its organization, the competence of local self-government, the problems of municipal property management. The main purpose of this study is to substantiate local self-government as a form of organization of public power in various types of settlements, which by its constitutional nature is identical to the state-organized public.

Keywords: local governments, the Constitution of the Russian Federation, local Finance, the Charter of the municipality.

I. INTRODUCTION

The Russian Federation is a democratic Federal legal state with a Republican form of government. Local self - government-is "the organization of local government, involving the independent decision of the population of local issues." Real and effective local self-government is possible only in the presence of certain prerequisites and conditions, which together constitute the basis of local self-government. One of the most important foundations is the legal basis of local self-government.

The organization of activities of local self-government bodies in the constituent entities of the Russian Federation is based on the principles enshrined in the Supreme legislative document-the Constitution of the Russian Federation and Federal legislation.

According to the current legislation, the duties of public authorities of the Russian Federation, providing for the obligation to create all necessary conditions for the development of local self-government, as well as these bodies are obliged to provide him with the necessary assistance in the implementation and implementation of their functions and powers.

Local self-government is exercised on the territory of the constituent entities of the Russian Federation in urban and rural settlements, urban districts and municipal districts.

The economic basis of local self-government is municipal property, local Finance, state-owned property and transferred to the management of local self-government bodies, as well as other property that serves to meet the needs of the population of the municipality. The financial base of local government consists of the local budget, credit and other financial resources.

For the purpose of introduction and implementation of process of external municipal financial control by the legislation of the Russian Federation for representative body of municipality the right to create control and accounting bodies of the relevant municipality.

II. METHODOLOGY

The methodological basis of the article served the method of materialistic dialectics. This universal method of scientific knowledge is manifested in the approach to the phenomenon under study as an objectively existing institution of public authority, requiring a comprehensive and complete study of all its manifestations in this social reality, continuity and a specific historical approach to the Institute under study, these methods are adjacent: analysis and synthesis, analogies and comparisons, logical conclusions, which are, in fact, conclusions and proposals for a legal solution to the problem under study.

The main objectives of this study is to study the legal basis of local self - government in Russia and the subject of the study-social relations related to the definition of the legal basis of local self-government. Local self - government in the Russian Federation has a relatively short period of its existence, but it is already very intensively studied in various aspects of its manifestation-political, economic, legal, etc. These studies are usually conducted with a historical analysis of the theoretical problems of local self-government in General, and in Russia in particular.

III. MAIN STAGES AND FUNCTIONS OF LOCAL SELF-GOVERMENT

Main stages connected with the organization and activity of the created control and accounting body of municipality are fixed according to the Federal law of February 7, 2011. 6-FZ "on the General principles of the organization and activities of the control and accounting bodies of the Russian Federation and municipalities", in addition to this Federal law, the procedure for the activities of this body is also defined and fixed in the budget legislation of the Russian Federation, other Federal laws and other regulatory legal acts of the Russian Federation, municipal regulatory legal acts. Representative bodies of local self-government have the right to set local taxes and fees in accordance with Federal legislation. Subjects of local self - government are determined by Federal laws.

The functions of local authorities in the constituent entities of the Russian Federation within its competence is independent from bodies of state power of constituent entities. State bodies are not entitled to consider within their competence the issues referred to the competence of local self-government bodies. Besides, public authorities of subjects of the Russian Federation have no legislative right to interfere with local government in the course of independent implementation of the powers.

Local governments may be vested with separate state powers, but only if this is expressly provided for by the laws of the relevant constituent entity of the Russian Federation and the material and financial means necessary for their implementation are simultaneously transferred.

Today, the so-called two-level system of municipal government in rural areas and one-level system in the city is being formed and operates in Russia. All territory of the subject of the Russian Federation has differences within the corresponding settlements. At the legislative level, it is fixed that settlements as such are divided into rural and urban, this provision reinforces the fact that the organization of local self-government is characterized by administrative and territorial nature.

However, today there is quite a large variety in the choice of the possibility of organizing municipalities. For example, not the last role is given to the opinion of the population in the decision-making process on the fate of their resettlement.

The legal basis of local self-government is a system of normative legal acts providing effective regulation of the organization and activities of local self-government in the Russian Federation. The legal basis of local self-government in the Russian Federation is European Charter of local self-government; Constitution of the Russian Federation.

Federal laws, acts of the President and the Government of the Russian Federation; constitutions, charters, laws of subjects of the Russian Federation; charters and other regulatory legal acts of municipalities governing the organization and activities of local self-government.

Unfortunately, the action of the Federal bodies of state power cannot be fully implemented without the development of the legal system of governance and self-government at the local level, because Russian society consists of a huge number of local communities, and local self-government in the system of government is the level of public power, which in turn has independence in solving internal problems.

We must not forget that the modern legal system of local self-government in Russia is quite complex. Local self-government requires further development and improvement.

The complete separation of state power and local self-government in the Russian Federation at the constitutional level was formalized under the constitutional reform on April 21, 1992.

In accordance with the Decrees of the President of the Russian Federation of 9 October 1993. "On the reform of representative bodies of power and local self-government in the Russian Federation" and dated 26 October 1993. "On the reform of local self-government in the Russian Federation", where their activities were terminated, and their functions were transferred to the relevant administrations, as they could not cope with their duties, which led to distrust and hopes for local self-government.

The legal basis of modern local self-government in Russia was laid down by the Constitution of the Russian Federation, adopted on December 12, 1993. Self-government was one of the foundations of the constitutional system of Russia.

After adoption in 1995. The Federal law "on General principles of local self-government in the Russian Federation" began the revival of local self-government in Russia.

Local self-government is one of the most important elements of the state structure of Russia, provided by the Constitution of the Russian Federation, adopted in 1993. First of all, these provisions include constitutional norms that establish:

1. the possibility of granting local self-government bodies separate state powers, subject to the transfer of material and financial means necessary for the exercise of the transferred powers
2. the exercise of local self-government in accordance with historical and other local traditions (art. 131);
3. organizational isolation of local self-government from the system of public authorities (article 12);
4. independence of local self-government within the limits of its powers (articles 12, 130, 131, 132);
5. guarantee of local self-government by the state (articles 12, 133).

The Constitution of the Russian Federation is the basic law of society and the state, which established a system of norms on local self-government.

Local self-government, like the entire Russian political system, accumulates both positive and negative experience, therefore requires further development and improvement.

Local self-government is one of the foundations of the constitutional system and is one of the most important forms of democracy in Russia. According to the Constitution of the Russian Federation, local self-government is not included in the system of public authorities and is the primary level of public power, acting independently from state organizations within the powers established by law.

Local self-government as an organization of local government involves the independent decision of the population of local issues. Real and effective local self-government is possible only in the presence of certain prerequisites and conditions, which together constitute the basis of local self-government. One of the most important foundations is the legal basis of local self-government.

The legal basis of local self-government is generally recognized principles and norms of international law, international treaties of the Russian Federation, the Constitution of the Russian Federation, Federal constitutional laws, Federal laws on General principles of local self-government, other Federal laws, as well as normative legal acts of the Russian Federation adopted in accordance with them (decrees and orders of the President of the Russian Federation, resolutions and orders of the Government of the Russian Federation), constitutions (statutes), laws and other normative legal acts of the subjects of the Federation, charters of municipalities, decisions, adopted at the gatherings of citizens and local referendums, other municipal legal acts.

Today, there are two contradictory trends: on the one hand, the degree of pressure of various state structures on municipalities is extremely high, on the other - the forms of state control in some cases are not prescribed (i.e., are absent and, in principle, legally impossible), in others - are not regulated (which causes arbitrariness of the controlling bodies).

Local self-government in Russia at this stage is at the stage of development, as it has many problems with its implementation on the ground. An example of this is the law" on General principles of local self-government in the Russian Federation", which came into force only in 2009.

Analyzing the modern Russian legislation, we see that it is possible to interpret the concept of "municipal formation" as a relatively integrated socio - economic system, which covers such concepts as "population", "territory", "municipal economy", as well as a very important, but rather difficult to formalize the concept of "collective interest" or "collective needs".

Thus, settlements, both urban and rural, form the first stage of municipal administration, which is characterized by the presence of a significant list of issues, the consideration of which is within the competence of local government, covering all spheres of life of the population living in the territory of the settlement.

The next level of organization of local self-government within the boundaries of rural municipal areas. The very idea of organization in the districts can not be considered new, so even in the days of Soviet power was the district government. However, as a rule, they consisted of state and party bodies. The city also was the district.

To date, it is considered to be a municipal district, as a set of several settlements or settlements and inter-settlement territories, within the boundaries of which local self-government is carried out in order to address issues of local importance.

Local issues of inter-settlement nature are being implemented in the district. In other words, its main purpose is to provide services to human settlements through the exercise of certain state powers, which are transferred to local authorities by Federal laws and laws of the Russian Federation.

IV. CONCLUSION

Thus, the main difference between municipal districts and the first level is that they can exercise certain state powers. The peculiarity of establishing the boundaries of the municipal district is that they are established taking into account the transport accessibility of the administrative center and back during the working day for the inhabitants of all the settlements that make up it.

The specified requirements according to laws of subjects of the Russian Federation are not obligatory to application in territories for which low density of rural population, and also in the remote and hard-to-reach areas is characteristic.

The role of the highest official of municipality is assigned to the head of municipality therefore, according to the current Charter of the relevant municipality of the subject of the Russian Federation, it is allocated with own powers on the solution of questions of local value.

It should be noted that the structure of local self-government bodies consists of a representative body of the municipality, the head of the municipality, local administration (Executive and administrative body of the municipality), control and accounting of the municipality, other bodies and elected officials of local self-government, which are provided by the Charter of the municipality and have their own powers in the framework of solving local issues. Local self-government in the Russian Federation is an important part of the management mechanism that allows to optimally combine human rights and local, regional, national interests that require further development and improvement. Thus, summing up, it should be noted that the structure of local self-government bodies is represented by the representative body of the municipality, the head of the municipality, the local administration (the Executive and administrative body of the municipality), the control and accounting body of the municipality, other bodies and elected officials of local self-government, which are provided by the Charter of the municipality and have their own powers in the framework of solving issues of local importance.

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Philosophical Sciences

MAPPING OUT THE DOMAIN OF AN AFRICAN PHILOSOPHER

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Abstract:

The question, who is a philosopher? seems simple at surface value but when looked at deeply, becomes perplexing and even annoying. What criteria are to be used to categorize someone as a philosopher? In answer to this question, many criteria have been given in history; some of them too embracing that, there make all human beings philosophers, and some too strict that some who have a genuine claim to being philosophers are shockingly left out. I have been bothered for years about the loose criteria that qualifies every human as a philosopher, but what prompt this research is the strict criteria that put even those with a Ph.D in philosophy at risk of being excluded from the category - philosopher. This worrying criterion is the one adopted by Chimakonam and others of his ilk.

They argue that a philosopher is one that mainly creates ideas. This research lays forth a criteria for assessing who a philosopher is – one that avoids both extremes, bridges the dichotomy between thought and practice and would enhance the speedy development of African philosophy. As will be explained in the body of the work, a philosopher is one who consciously and deliberately either preoccupies self with the creation of ideas, interprets (analyzes) ideas or applies ideas.

Keywords: philosopher, African philosophy, ethnophilosophy, worldview.

I. INTRODUCTION

In my days as a student, I often received chastisement from my lecturers for failing to make my seminar papers philosophical. I have stubbornly maintained that the lecturers were the one wrong. For how could my well thought out paper not be philosophical?

This stubbornness is not a total one however, for deep within me, the questions kept resurfacing, are you sure you are a philosopher? Does being a philosopher consists in being trained in philosophy? Does obtaining a Ph.D. in philosophy automatically conveys the status philosopher to someone? These questions have always troubled me and have become more troubling after reading Chimakonam idea that the proper role of philosophy is the churning out of ideas (2016, 515). Have I produced any new idea? I cannot remember one? Does it mean I am not a philosopher? These questions inspired me into this research. My hope is to bring out a more accommodating definition of a philosopher that could pacify the hearts of many.

Chimakonam and others who stand with him, over tighten the domain of philosophy, leaving out so many who genuinely have a claim to be philosophers. On the converse, there is a position that is equally if not more repulsive, one that is pursued by most African philosophers, in their quest to justify the existence of philosophy in Africa. These scholars hold that all humans capable of reasoning can philosophize and thus are proximately philosophers. Since Africans are imbued with rationality, there is philosophy in Africa. This position makes everyone embedded with reason, a philosopher. If this position is true, it will also be true that anyone capable of judging a case correctly is a judge; any one capable of treating himself even accidentally is a doctor and any one capable of instructing his/her child is a teacher. This position will make everybody to be everything possible. In reality this is not the case, though every human has the potentials to become anything, he/she only succeeds to become that whose potentials he/she is able to turn to actuality. Every human has the potential to be a lawyer, but only those who actually water and nourish this inherent potential to full growth could be called lawyers in the real sense of the word. This is also applicable to philosophy. Every rational human is potentially a philosopher, but there is a difference between potentiality and actuality. Not all potentialities become actuality. Not all potential philosophers become actual philosophers. What it takes to be a philosopher is therefore, much more than what Chimakonam and others of his kind envisages. Also, African philosophy is much more than what African philosophers will have it be. There is therefore, a need for a more balanced categorization of a philosopher/philosophy.

This research attempts a clear cut definition of a philosopher that would avoid the excesses and deficiencies that have trailed its definition from antiquity. This is of urgent necessity, as it will give direction to the lost as well as those gaping in despair as to whether or not they are actually practicing philosophy. Many of the attempted definitions and categorization of philosophy will be examined and their shortfalls exposed.

II. THE NEED FOR A PROPER DEFINITION OF PHILOSOPHY/PHILOSOPHER

Is it necessary to delineate the boundaries of a philosopher? Many would argue that it is a waste of research effort. I think it is something that is not just necessary but an urgent necessity. The urgency of the need strikes me whenever I observe the grimace on a student face when he/she is told that his/her paper or thesis is not philosophical. I once witnessed a scene whereby after a thorough presentation of a paper in Graduate Research Forum, a Ph.D. candidate was told that his paper was not philosophical. He retorted, perhaps in frustration, “I am a philosopher, whatever I say is philosophical”. This remark sent the audience in wild laughter and caused some pandemonium. I did not join in the laughter, for I did not see it as a laughing matter but as a serious issue that needed urgent redress. It is interesting to note that a renowned philosopher Paulin Hountondji, made a similar remark, though perhaps his is not from frustration but from a conviction that is a result of rigorous thinking. He asserts “by „African philosophy‟ I mean a set of texts, specifically the set of texts written by African and described as philosophical by their authors themselves (Hountondji, 2003, 147). Hountondji is here obviously concerned merely with the intention of the writer, if the writer believes his/her writing is philosophical, then it is, *inter alia* philosophy. And if he/she says it is not then, it is not. Is it really intention that makes a work philosophical?

Many undergraduate and postgraduate students and even doctorate degree holders in philosophy are still at a loss as to what possibly counts as philosophy and what does not. It is this inability to draw the limits and scope of philosophy that has made some scholars to portray the worldviews and cultures of traditional Africans as African philosophy. They do this without sufficient thought that a worldview is larger than philosophy – a people‟s worldview is a composition of its religion, myth, philosophy, magic etc. To show the worldviews of Africans as its philosophy is a function of the defective understanding of philosophy. This defective understanding of philosophy has unfortunately earned for Africa philosophy the inglorious name – transcendental philosophy or spiritualism. More unfortunate, is the fact that most African philosophers accept it and even glory in it. Momoh for instance boastfully proclaims “any work that claims to be an African philosophy, is not an African philosophy, if it is actually not in harmony and congruence with the spirit of Africa, which reality is primarily spiritual” (66). Metz in like manner gleefully portrays the African as one who, “routinely appeals to „spirituality‟, or what is more carefully called „invisible‟ or the „insensible‟ world, taken to include at least God and ancestors, wise founders of a clan who have survived the death of their bodies and who continue to guide the clan” (2016, 491). Whoever accesses African worldview without adequate effort to separate the religious, philosophical and mythic elements from it, is bound to reach the same conclusion that the philosophers we have considered reached – that Africa holds a spiritual concept of reality. Reacting to this sort of zealousness, Henry Oruka laments: “what may be a superstition is paraded as „African religion‟, and the white world is expected to endorse that it is indeed a religion but an African religion. What in all cases is a mythology is paraded as „African philosophy,‟ and again the white culture is expected to endorse that it is indeed a philosophy but an African philosophy (2004, 8.).

To denote African philosophy as transcendental is to confuse African philosophy with its religion, myth, folklores etc which is a constituent part of the worldviews and culture of Africans. There is no worldview that does not have the transcendental element in it. The difference between Africa and the West is that the West are able to give the boundary between religion and philosophy. Their religion is spiritual and transcendental while their philosophy is rational and empirical. The African muddle religion and philosophy together and thereby obfuscate the boundary. The root cause is the mistaken presentation of African worldviews as its philosophy, without properly separating the religious and mythic elements from the philosophical in the worldviews. The blame lie squarely on the shoulders of philosophers for they failed to sieve out the philosophical from the non-philosophical. But is this actually one of the roles of philosophers? If it is their role, it could be said then, that they failed in their duties because they did not know their proper role, which implies the need to state explicitly who a philosopher is and the roles expected of him.

Knowing the proper boundary of philosophy is like knowing how to read a map. Properly delineating the domain of philosophy would guide the philosopher or intending philosopher aright. A philosopher would know when he/she is doing philosophy and when he/she has left the shore of philosophy. Knowing this will give him the choice of whether to return to philosophy or to remain where he/she has wandered to. The intending philosophers would be able to easily step into the domain of philosophy, if it is clear to them what being a philosopher entails. It will stem cases whereby, some who deliberately wants to do philosophy find themselves accidentally not doing philosophy and some not intending to involve in philosophy wallow unconsciously in it.

Drawing clearly the boundary of philosophy would totally end the debate as to the existence or nonexistence of African philosophy. Not knowing or not being certain of the proper constituents of philosophy is what has kept the debate as to the nature of African philosophy going. This debate would fizzle out the moment, a clear cut answer to what constitutes philosophy and consequently philosophizing is provided.

III. WHAT PHILOSOPHY/PHILOSOPHER IS NOT

Most times a term is clearer if we disrobe it of its negative connotations. I think it will do us good if we mark out those features, often appended to philosophy that do not enter properly into the constitution of philosophy. These features outlined below may touch on philosophy/philosopher but do not correctly describe or define it.

Philosophy is not love of wisdom and consequently a philosopher is not a lover of wisdom. The love of wisdom is the etymological definition of philosophy but does not totally capture the meaning of philosophy in the technical sense. Not everybody who loves wisdom could truly be categorized as a philosopher. The theologians, magicians, mystics, scientists also love wisdom as well. Thus, to define philosophy as the love of wisdom and philosophers as lovers of wisdom is to include many who are not philosophers and may not want to be, into the domain of philosophy.

Philosophy is not the pursuit of wisdom, consequently a philosopher is not a pursuer of wisdom. Many fields pursue wisdom, but the methods employed in this pursuit is what categorized them into different fields. Theology and theologians pursues wisdom but through the methodology of revelation and the instrumentality of faith. Philosophy obviously has its instrument (reason) with which it seeks wisdom. To categorize philosophers as seekers of wisdom is to embrace other elements that seek wisdom but are not actually philosophers.

Philosophy is not a worldview and thus a philosopher is not a presenter of a worldview of a people. A worldview is not philosophy, rather it is a combination of philosophy, religion, myths, magic etc. All these elements add up to create a worldview of a people. This composite cannot correctly be described as philosophy and thus those who see it as their task to unearth the worldview of a people could be called a different name (possibly historians or ethnographers) but certainly not philosophers. Unfortunately, this has been the preoccupation of most so called African philosophers. We could only include into the fold of African philosophers, those who deal with the ideas and worldviews of traditional Africans, but do so analytically. These are those who seek to analyze the worldviews of Africans and possibly bring out its philosophical contents. A worldview merely serves to show that a people have philosophy but "that we have a philosophy does not mean that we are philosophers" (Oguejiofor 2005, 72).

Philosophy is not a product. We could have a product of philosophy, but there is no product that is philosophy. Philosophy aims at yielding results but the result itself is not philosophy. Philosophy always transcends its results. Those who presents unexplainable cultures as philosophies of a people are merely presenting the product of the philosophies and not the philosophies themselves. Philosophy is "an activity and not a body of doctrines" (Nwigwe, 2015, 3). It is an activity that leads to the body of doctrines (worldview) but is itself not the worldview. Philosophy is a process and takes the form of the arguments and analysis that leads to the product (culture or worldview). Pragmatism for instance is not a philosophy but a method of philosophizing and the truth arrived at is the product. Pragmatism is a method whereby the activity of philosophy is carried out. One may ask, where then is the activity that could be categorized as philosophy. The activity consists in the argumentations and analysis conducted through the methods of pragmatism to arrive at the conclusion. The conclusion is merely an end point of this process. The product of pragmatism could be, „democracy is true". „Democracy is true" as the product of pragmatism is not a philosophy, the philosophy consists in the activities that are undertaken (democracy works in practical life) to give birth to the conclusion, „democracy is true". To take the conclusion or product as philosophy is to make a mistake, which means to take for instance, African proverbs as their philosophy is to make a mistake. The real philosophy is behind the proverbs and transcends it.

Philosophy is not spectatorship and a philosopher is not a spectator. Heraclitus likens a philosopher to a spectator at the games, who merely watches, enjoys and analyses a game without doing anything more. This implies that a philosopher is merely a creator of ideas without getting involved in the application of the so generated ideas. This is the role that has been assigned to philosophy since ancient times. It is by virtue of this assigned role, that the question as to whether philosophy bakes bread arises. It is in connection to this that

Thales the ancient Greek philosopher got jeered at, as following an unproductive endeavor, moving him to demonstrate that philosophy could be productive and produce even better than other so called productive fields. The argument is that if philosophy could be productive like Thales demonstrated, what justification is there for philosophers to sit back without involving in production. In my opinion, the demonstration of Thales is a clear pointer to the inevitability of applied philosophy. There is therefore in existence two spheres of philosophy - theoretical philosophy and applied philosophy. Philosophy is therefore, not merely spectatorship, it is also a performer. It is not an armchair discipline but a dynamic and versatile one.

Philosophy is not narrative history. To narrate history is not to do philosophy. To write a textbook of History of Philosophy, does not amount to being a philosopher. Similarly, to give an account of the philosophies of traditional Africans is not to do philosophy. This implies that "a black African philosopher is not to become a cultural historian, a laudatory tempris acti, or a curator of the ethnic museum, jealously guarding the purity of ancestral heritage and protecting it from the adulterating encroachment of time and evolution" (Osuagwu 2005, 54). It is not a descriptive or narrative history, but rather a critical history. Thus, those who write history, but do so critically, could be included in the fold of philosophers.

Philosophy is not merely analysis and a philosopher is not merely an analyzer of ideas. This is the position held by Gilbert Ryle and most other analytic philosophers. They believe that the proper role of philosophy is the analysis of language and ideas. Ryle enthuses, "the sole and whole function of philosophy" is philosophical analysis (1931, 61). The analytic philosophers obviously oppose the view of Chimakonam that, "it is the duty of the philosopher to create ideas" (2016, 515). These are two extremes that fail to capture the philosopher completely. A philosopher create ideas and also analyzes ideas and could also apply these ideas. This is why I demarcate philosophy into theoretical and applied. Theoretical philosophy concerns itself with the creation or formulation of ideas and the analysis of ideas while applied philosophy apply these ideas to achieve pragmatic results.

A philosopher is not one who studied philosophy as a course. This is the mistake of the student who retorted "I am a philosopher, therefore anything I say is philosophy". It is also the mistake of Nweke, who argues that philosophers include all graduates of philosophy (2016, 1). If this is true, then a history graduate would be a historian. A law graduate would be a Barrister. But this is not the case. A history graduate could actually become a historian if he/she engages in historical narration and a law student becomes a Barrister if he/she practice law. At graduation they are merely trained and their potentials are raised to the highest level, it is the individual himself/herself who would turn this highly raised potentiality to actuality by an act of the will. One could be a professor of philosophy, but is not a philosopher. Being a doctor or professor of philosophy merely means that one has good knowledge of the philosophies as propounded by others. It does not in any way imply that such trained persons are philosophers. One becomes a philosopher, immediately he begins to do what a philosopher does – creation, analysis and application of ideas using argumentation as a tool. The title „philosopher" is not conferred but earned.

Philosophy is not judged by the intention of the author. The intention of the author does not make a work philosophical as Houndtonji believes. Philosophy is a "formal science, a disciplined enterprise with its rules and regulations, principles and methods to be obeyed" (Osuagwu 2005, 54). To miss the rules and methods is to go out of philosophy, no matter the intention of the author. Houndtonji assertion would imply that a person could write theology and it becomes philosophy as long as the author think it is philosophy. It would also imply that someone can write and philosophy and term it science, and it becomes scientific, because he thinks so. Or someone can write mathematics and claim it to be Literature and it automatically becomes so. I think this is a mistaken assumption.

Philosophy is not ethnophilosophy. Ethnophilosophy as captured by Oruka consists in the customs, traditions, and religions of a specific people (Oruka 1990, 15) and as such is not philosophy. Philosophy is purely an individual endeavor. Anything short of this is not philosophy. We could have ethnoculture, ehtnolanguage, etc but not ethnophilosophy, because philosophy is a rational activity and one rational activity cannot possibly be carried out by a group at the same time. There is no philosophy called ethnophilosophy. The coinage is a mistake by Hountondji who for lack of a proper term, chose a derogatory term „ethnophilosophy‟. This term implicitly implies that a group can think, which is impossible. What is adopted as the thinking of a group (ethnophilosophy), is actually the thinking of an individual, which later won the acceptance of everybody and became their collective worldview. That we do not know the philosopher behind these views does not mean we should called it a group-think. The best way to categorize such, is to call it a philosophy from an anonymous author. To present a collection of worldviews as philosophy is to mistake philosophy for a collective experience that is "obvious to all members of the stock." (Oruka 1991, 21).

IV. WHAT PHILOSOPHY/PHILOSOPHER IS

Our task is easy now. Having considered the limitations of earlier conceptions of philosophy/philosopher, it is clear now what a philosopher could be. A philosopher is simply one who consciously, following the method of argumentation, either create ideas, analysis existing ideas or apply existing ideas in the solution of practical problems. The key terms in the definition are consciousness, argumentation (rationality) and ideas. As long as a person consciously, that is deliberately, employs the methods of philosophy (and not faith or experiment) to bring out a result which could be new ideas, analysis of new ideas or application of these ideas, he is a philosopher. Philosophy then is the conscious use of argumentation for the generation, analysis or application of ideas. The emphasis on argumentation is based on the understanding that all other methods of philosophy are nothing but argumentation in its diverse forms. This is so because, the central structure of the faculty of reason, which is a tool of philosophy is argumentation. Reasoning proceeds either through deductive or inductive argumentations. All forms of reasoning are therefore basically argumentation, meaning that all methods of philosophy converge into argumentation.

This definition of philosophy/philosopher has the advantage of being broad enough to encompass those who genuinely have a claim to philosophy and narrow enough to exclude those who genuinely are outside the scope of philosophy. It includes those who do not generate ideas but analyze them and also those who do not analyze but apply ideas to solve issues. Most people would have a problem with the categorization of those who apply ideas as philosophers. Chimakonam clearly asserts that, "that is the responsibility of the ancillary sciences" (2016, 515). It is indeed, the responsibility of the ancillary sciences to apply ideas using their peculiar methods, philosophy could also apply ideas guided by its own unique method. Thus, as long as application of ideas is done following the methods of philosophy, then the work is philosophical.

This definition of philosophy also cuts off those, Victor Nweke calls philosophizers out of the category of philosophers. For Nweke, the "basic requirement to be a philosophizer is the ability to think and this is inherent in every human being" (2016, 1). Philosophizers are those who accidentally or unconsciously employs philosophical methods to arrive at a result. These set of people are akin to those who accidentally consumes a leaf that happened to cure an ailment. Such a person is not a doctor, since he got the healing by a chance action and not a rationally and consciously willed one. The same is true of one who not through a willed knowledge judges a case well. The same is also true for one who philosophize by accident. A philosopher is one who knows the scope and limit of philosophy and deliberately plunge his/herself into this area called philosophy – others could at best be termed „philosophizers‟ and not the restricted term „philosopher‟.

This definition in addition to being more accommodating and at the same time delimiting, also bridges the chasm between theory and practice that had tended to be on the trail of philosophy since antiquity. The knowledge of this chasm is what makes Russell to helplessly proclaim: philosophers have interpreted the world, what is left is application.

This dichotomy between theory and practice in philosophy is an artificial one that stems from the one sided conception of a philosopher. Philosophy is a dynamic activity and not static as Chimakonam correctly noted. "It is a continuous journey of self-manifestation from age to age and from culture to culture" (2016, 514). Its dynamism bridges every opposition. Theory and practice are complementary activities made possible by the dynamism of philosophy. Thus, every definition of philosophy must capture theory and practice in a complementary relationship. It must overcome every divisive mindset and attempts to look at reality from a complementary and global mindset.

V. CONCLUSION

At this point I am strongly compelled to state categorically, that those who apply generated ideas are also philosophers – they are applied philosophers. Thus, they should be spared the sledge hammer that Chimakonam and philosophers of like minds wield at them.

They are not just philosophers but a necessary part of philosophy – they necessarily complete the circular horizon called philosophy. Without the applied philosophers, philosophy would remain incomplete. African philosophy and economy at large would remain stunted. When philosophy is defined to include applied philosophy, it means the scope of African philosophy would also enlarge. Those scholars who apply foreign ideas to African problems could be said to be doing African philosophy and consequently would be considered African philosophers. African philosophy would now be defined by the place of application of ideas and not merely by its place of origin. The origin of the ideas would no longer be the only consideration, but where it is applied becomes also the determiner of African philosophy. This is an appropriate definition of African philosophy – one that holds the hope of enhancing its growth.

There is nothing wrong with borrowing a Panadol manufactured by Peter to cure the headache of Paul, if Peter‟s headache has caught up with Paul. There is nothing wrong with borrowing ideas from the West to solve problems in Africa, since the problems that were peculiarly western now infects Africans too. There is no culture that is presently homogenous. Globalization has made possible the intermingling of different cultures, beliefs, religions, ideologies and even problems and sicknesses. Since the culture, religion, ideologies, problems and diseases of Africans are now multifaceted, they demand a similar heterogeneous approach to their effective resolutions. This means that a heterogeneous composite of ideas must be utilized to tackle the divergent issues in a given place. African philosophers then must be allowed to borrow ideas from different quarters to handle African problems. To apply philosophical ideas borrowed from the West to solve African problems should not be derided, because these problems being solved do not emanate entirely from Africa. And a person who does that, should not be denied the status of philosophy, for philosophy is both theoretical and practical (applied).

More so, what should determine African philosophy should be what determines philosophy universally? An African philosopher is one who applies the philosophical method of argumentation to the generation, analysis and application of ideas to the surrounding problems. Placing African philosophy this way, tantamount to exposing it to exponential growth.

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Historical Sciences

THE NOBILITY OF THE RUSSIAN EMPIRE IN THE XIX CENTURY: RIGHTS AND DUTIES

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Abstract:

In article discusses the historical processes of the status of the nobility in Russia in the XIX century. It is shown that it was the nobility that was one of the socially significant groups of the pre-revolutionary society. Despite the fact that hereditary noblemen made up an insignificant share of the total population of Russia, they played an important and sometimes decisive role in state and public life. Particular attention is paid to the life of the nobility, their traditions, which were characteristic of Russian society in the second half of the XIX century.

For the international community, the article is of interest in the light of local historical studies, which indicate the main directions of the historical paradigms of the Russian nobility. The study of the status of the nobility in Russia will make it possible to more deeply and thoroughly explore the processes taking place with this social group in the 19th century in the context of the beginning transition from traditional (agrarian) to modern (industrial) society.

Keywords: state, estate, education, aristocracy, church.

I. INTRODUCTION

The relevance of the study is determined by the social, economic and political role of the nobility in the life of the Russian Empire. The nobility was a socio-political, to a certain extent, economic stronghold of the Russian statehood. The provincial nobility also performed additional functions as successors to the central government. The nobility was the only class who had the right to discuss the most important issues of the socio-economic life of the provinces and districts. Without the provincial nobility, it is impossible to imagine the activity of the entire state mechanism. In addition, the nobility was one of the educated classes. The nobility created and was the bearer of the so-called "provincial noble culture", an integral part of Russian culture as a whole.

Scientific interest in various aspects of the history of the nobility is dictated by the need to study the past, understand and understand the present. The research topic is topical because the nobility, by virtue of its estate position, mainly from its ranks, formed the elite, the best, most educated, prepared and directing force of the Russian pre-revolutionary society, ensuring the sustainable development of society. Therefore, it is necessary to take into account the evolution of the nobility, the tendency of its degradation, since this allows us to understand what caused the collapse of the Russian Empire during the 1917 revolution.

II. METHODOLOGY

The methodological basis of the work is the general scientific principles of research - historicism, objectivity and a systematic approach, which made it possible to study past events from the point of view of their scientific value, to identify common features and specific patterns of the nobility in the cities of the Russian province.

The author used special methods: comparative historical, structural-functional, statistical, problem-chronological, geniological, method of retrospective analysis, historical description, etc. The experience of the historical past is analyzed from the standpoint of objectivity, the relationship of events and phenomena, as well as their ongoing development in a specific historical setting.

III. DISCUSSION

Researchers studying the history of the nobility turned their attention to the internal and social status of the nobility in Russia. However, their opinions differed significantly. So, L.M. Savelov in his work “The nobility in its internal and social significance” spoke about the weakening of the political role of the nobility in autocratic Russia and explained it with the following reasons: first, the reforms carried out in the 19th century undermined the status of the nobility; secondly, the nobility was not ready to fight the revolutionaries; thirdly, the noble class did not find moral support in the government; fourthly, the nobility was divided into provincial societies, was not united and could not implement their ideas in the state. He stressed that only the nobility can lead the country out of the political crisis. The historian proposed concrete measures to strengthen the noble position. In particular, to legally strengthen the importance of cohesive noble societies, of noble dignity, to give preference to the special services of the emperor, to exclude unworthy people from the nobility, to eliminate the class of personal nobles, etc.

V.V. Yarmonkin considered it necessary to strengthen the influence of the nobility "in the state, public and personal life." He raised an acute question about the nature of their economic and political activities. He said that a nobleman without public service or without land and without means of subsistence loses meaning. The author emphasizes that a nobleman must necessarily be a landowner. V.V. Yarmonkin proposed specific measures to strengthen noble land tenure. In his opinion, it is necessary to create a daily literary and political newspaper devoted to land use, hold agricultural congresses of landowners and leaders of all nobles, and improve the activity of the State Noble Land Bank.

Many works were devoted to the influence of bourgeois reforms of the second half of the XIX century on the fate of the "nobility". Historians have differently evaluated these reforms. So, A. Pazukhin in his work “The current state of Russia and the class question” wrote: The whole domestic policy of Russia contributed to reducing the authority of the nobility among other segments of the population. He saw a way out of this situation in the revival of the preemptive rights of the nobility, which again should be the basis of tsarism.

In the post-October period, historians, in their writings, mainly described landlord and peasant land tenure and agriculture.

The works of A. B. Shestakova contained observations about the death of small landowners-nobles. At the same time, he advanced the thesis of the progressiveness and sustainability of large-scale land use; In his opinion, this became the basis for the creation of a large socialist economy in the form of state farms and communes. He argued that with the development of capitalism in the countryside, the power of feudal oppression weakened. Soviet historiography of the 1920s and 1950s focused on analyzing the class struggle. So, A. B. Shestakov, I. Vermenichev, S. M. Dubrovsky in his writings showed the goals and nature of the participation of the peasantry in the revolution, the struggle of the peasants for the elimination of landlordism. Researcher O.N. Chaadaeva first turned to the study of the nobility as a class opponent of the peasantry. Taking into account the activities of the Union of Landowners in 1917 and the agrarian policy of the Provisional Government, O. N. Chaadaeva concluded “the inability of the nobility to solve the agrarian question, in her opinion, only the socialist revolution carried out a fair and complete solution to the pressing issue in favor of the working peasantry”.

Monograph A.P. Korelina "The nobility in post-reform Russia" is the first general study of the history of the Russian nobility in Soviet historiography. Based on statistical data, the author studied the socio-political and economic situation of the nobility, the activities of the corporate organization. The historian singled out the evolution of the socio-economic and political status of the nobility, the differentiation of the estate, its role and place in the system of Russian absolutism, the attitude of tsarism towards the ruling class. A.P. Korelin addressed issues relating to land tenure and land tenure of landowners, the participation of the nobility in the zemstvos and the socio-political movement.

Thus, the conducted historiographic analysis of the problem of interaction between noblemen and urban society in provincial Russia shows a weak degree of its scientific elaboration, the absence of a comprehensive study of the nobility in the cities of the Russian province.

IV. RESULTS

A study of the problem in the 19th century showed that, despite the beginning of capitalist reforms in the country and the democratization of all spheres of life, the provincial nobility continued to maintain a dominant position in state bodies at both the provincial and district levels. Nobles considered the main social activity for themselves to serve in government bodies, local governments, engaged in educational and charitable activities.

The nobles of the county cities did little business, giving this palm to the traditionally developed merchants. A rather large noble class suffered from disastrous, one might say impoverishment, to such an extent that these representatives of the upper class could not even get an education due to high tuition fees. There was only one thing left for them: hard physical labor to earn a living. Representatives of the upper class actively began to master the general, mass professions of teachers, doctors and lawyers.

In the early 1860s. nobility in government was relatively high. If the share of nobles in the total population of the region ranged from 1 to 1.5%, then in state bodies this percentage reached almost 70%. The ratio of these indicators suggests that on the eve and with the abolition of serfdom, the nobility constituted the social basis of the bureaucracy. Selective analysis of official service records of officials indicates that the hereditary nobility in the total number of officials was 50-55%, personal nobles 15-20%. In the course of the reforms, the qualitative composition of the bureaucracy began to change markedly, and the tendency of a general reduction in the representatives of the highest class among state employees began to appear. The percentage of hereditary nobles was reduced to 38-40%. Nevertheless, it was largely filled with personal noblemen, that is, immigrants, primarily from among priests, officials, and other categories of the population who, thanks to their faithful service to the state, were able to achieve discharges, which implies receiving personal, life-long nobility. Personal nobles, according to our calculations, accounted for about 20% of all workers. The general decline in the share of the nobility occurred, in our opinion, due to the fact that the upper class could no longer equip the entire dynamically growing administrative apparatus of the provincial and district levels with nobles. The main requirement for a candidate to fill a vacancy in a public servant is the availability of appropriate (at least at the county school level) education. Due to social stratification, the number of noblemen who, for material reasons, could not receive sufficient education, increased as a result of a reduction in the proportion of people from the upper class in the public service.

Following the abolition of serfdom in 1864, Zemstvo reform followed, entailing a further change in the estate-right status of the nobility. The upper class lost the monopoly on the formation of local government. However, the nobility could not accept this disadvantage.

Having made all efforts and using the preserved authoritative legislative privileges, the nobility was able to subjugate the work of the district authorities. Thus, throughout the entire post-reform period, the composition of the main executive body of the Zemstvos — provincial governments of the Zemstvo was overwhelmingly noble. It was possible to keep the nobles leading positions at the county level. Thus, the posts of the chairmen of district zemstvo governments were mainly occupied by noblemen, fulfilling the government's instructions for the unconditional leadership of the upper class by local governments at all levels. This cannot be said fully about the composition of the boards of county local governments. If in 1871 the share of noblemen in the composition of county governments, including their chairmen, was 86.4%, then already in 1894 this share fell to 71.4%, and there were no purely noble Zemsky councils. This clearly confirms the trend towards the democratization of local government in the context of bourgeois social reform. Realizing that no one can better represent their interests in self-government bodies, except for their own representatives, all segments of the local population began to actively use their legitimate right to elect their representatives as members of district councils.

Analyzing the activities of local governments, it is necessary to note their significant role in the development of economic infrastructure, the construction of railways, as well as institutions of public education, medicine, selection and placement of personnel of teachers and medical workers in them. Service teacher or doctor had the status of the state. This applies especially to employees in the field of education. A detachment of teachers was the largest detachment of the intelligentsia. For good service in the field of science, as in any public service, were given ranks and orders. This profession was quite prestigious. Analyzing the state and development of education in Russia, it becomes clear that the percentage of noblemen among teachers of gymnasiums was especially high, many noble teachers worked in county schools offering primary education. The number of secondary schools grew, resulting in an increase in the number of full-time teachers' positions in them, which were actively filled by nobles. Along the way, it should be noted that among the male teachers there were many personal nobles. This suggests that many people from non-noble estates (especially from the priests), becoming teachers, their impeccable service acquired their personal nobility.

Supervisors have manifested themselves in the education of women teachers of female gymnasiums and gymnasiums. Often, in female secondary schools, pedagogical teams were entirely composed of women, for example, in the cities of Novy Oskol, Grayvorone, Fatezh, Koroche. Women teachers for the service did not give ranks, they were attracted by the high thoughts of serving their people.

An analysis of the female composition of female secondary school teachers clearly shows that most of them came from hereditary nobles or families of officials, whose parents were personal nobles, the percentage of which was 52% of the number of working women.

The number of noblemen also increased in the county schools located in each county town. During the 19th century, the number of class officials above the ninth grade (titular adviser) increased noticeably in this type of educational institutions, which also indicates that noblemen took precedence in these higher elementary schools.

Noble economic activity was under the auspices of the state, which traditionally did not change throughout the period under study. The privileges provided by the state to the nobility for selling products of their own enterprises, the absence of competition in the bread market, led to the rooting of the habitat of the nobility-landowners for the majority of people, who do not care much about introducing various agrotechnical innovations that required large financial expenditures at the initial stage of introduction in their estates. This causes, in our opinion, the cautious attitude of the nobility to the development of industrial entrepreneurship and the change of the old agronomic technology, for example, three-field crop rotation, or more intensive fertilization of the soil.

Studying the social role of the nobility, it is necessary to emphasize the uniqueness of their activities not only in the management of the estate. Many noble societies, in particular the Middle Volga Region, took an active part in local self-government, were engaged in beautification of the provinces, such amazing ensembles of the estates of Princes Golitsyn, Aksakov, Ogarev, Orlov-Davydov became centers of provincial culture and education. The nobility in the XIX century in the presence of old economic traditions could not be compared with the upcoming new socio-political relations. This difference embarrassed the nobility during the peasant reform, and also forever defined the upper class as a conservative force.

V. CONCLUSION

The development of the nobility is inextricably linked with the development of the Russian state. The beginning of the nobility of the estate of self-government laid in 1875 the statutes of the nobility. According to the charter, the provinces received the right to create bodies of city self-government. The corporate organization of the nobility was finally established in 1831, when the Provisions on noble meetings and elections were adopted.

The nobility became the only group of the population of the Russian Empire, having the right to electoral institutions and the experience of democratic voting. 1875 can be considered the starting point of the formation of a civil society in Russia; It is not by chance that the principles of voting at noble meetings were borrowed in 1864 when creating zemstvos. In the longer term, the tradition of holding temporary congresses and the work of the permanent governing bodies elected at the congresses continued during the Soviet period.

In the course of the territorial reform of Alexander II, the self-government of the nobility was excluded from the system of local self-government. But the estate itself continued to play an important role in local self-government, as representatives of the nobility occupied leading posts in zemstvos.

The nobility has always been the support of the monarch in foreign and domestic policy. In their reports to the emperor, provincial meetings of the nobility emphasized loyalty to the throne and the special status of their estate, which, in their opinion, was an intermediary between the king and the people. Especially the support of the nobility became noticeable in the second half of the XIX - early XX centuries. with the advent of political terror and social change in the country: the murder of Alexander II, the first revolution, the dissolution of the emperor of the first and second State Dumas.

By the end of the 19th century, the nobility of Russia needed to create a body that could unite all the provincial noble societies of the country. The state allowed only informal meetings of provincial leaders. Later they turned into an organization uniting nobility, but it never became the political representation of the whole class.

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Historical Sciences

SOCIAL ECONOMIC DEVELOPMENT OF RUSSIA IN XIX CENTURY

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Abstract:

In article describes social and economic development of Russia in XIX century. Special attention was paid to the study of different reforms of emperors of the time. They have radically changed the country to better side and put it on the path of intensive socio-economic development. Some of that reforms saved Russia from rebellions, others led to them. Modern scientists have the opportunity to analyze the errors of the time. Many people are interested in what caused these reforms and the consequences they brought. This article answers these questions.

Keywords: serfdom, social stratification, industrial revolution, autocracy, reforms.

I. INTRODUCTION

The XIX-th century became the decisive and critical period in the history of the Russian state. At this particular time an attempt to change society was made: from traditional (agrarian) to make industrial, that is to join the all-European process of upgrade. Imperial interests — the aspiration to save the status of the great country – induced the autocratic power to make advances to the ideas of the European liberalism. In the political sphere was spoken about personal freedom and dominance of interests of one person over collective; in economic – about the right of free personality activity and competition, about freedom of the contract between the employer and the worker. All these ideas differed greatly not only from political system, but also an economic system, not to mention cultural bases of Russians. Therefore the Russian emperors of that period knew well that attempts of their implementation in life will lead to huge contradictions. So the liberal conversions could not be consecutive in any way, as was shown in the Russian reality.

II. METHODOLOGY

Basis of this research became works of Russian scientists in Russian historiography area who in their investigations relied on chronicles and legends, princely and church charters, codes of laws and international contracts. Thus in the main part of this article was used ideografic method. Besides, in the article were used such methods like: periodizational method that allowed to study different periods of XIX century and compare them; thanks to chronological and problem method, became possible to consider main problems of each part of time, their solutions and their consequences for country and its' development; synchronic method helped to trace influence of different local reforms.

III. DISCUSSION

Many scientists were interested in this issue and studied it deeply in their works. In 1978 P.G. Ryndzyunsky tried (rather successfully) to examine the process of the formation of Russian capitalism in the light of the experience accumulated earlier in Soviet historiography. The most original and in-depth study of post-reform agriculture in Russia is the monograph by I. M. Druzhinin ―Russian village at a turning point. In 1861–1880 There were published works on the history of Russian industry, in particular, "The History of the Metallurgical Industry in the USSR" by Strumilin and Solovyov. The industrial revolution in Russia in the X century (1990). The explosion of the country in protest in response to the reform of 1861 was the subject of a monograph by M. Ye. Naidenova.

Many pre-revolutionary Russian economists (A. Korsak, M. I. Tugan-Baranovsky, I. K. Ozerov, V. P. Vorontsov, and others) considered the government's policy regarding large-scale industry to be a negative factor in economic life that impeded free development. So, MI Tugan-Baranovsky and I.Kh. Ozerov took into account the consequences of forced industrialization. Proponents of Russia's industrial development came out against Finance Minister Witte, whose name was associated with a dynamic industrial development policy. The main discontent of contemporaries, was associated with injustice against the population as a whole.

The question of the chronology of the industrial revolution in Russia was discussed by our historians for three quarters of a century. O.N. Rozhkov moved his starting point to the beginning of the XIX century. Academician S. G. Strumilin believed that the industrial revolution, which began in the 1830s, was completed before the 1861 reform. Proceeding from the orthodox and Marxist preconditions, the industrial revolution changed the economic basis of society, and only after the basis was changed as a result of the reform of the 1860s. The add-in has been modified accordingly. Strumilin thought this: any reason precedes the stratification of society, therefore "it was not the industrial revolution that led to the industrial revolution in Russia, but on the contrary, this revolution prepared the inevitability of reforms." Thus, all scientists working in this direction have different views and opinions, and all of them are partly correct.

IV. RESULTS

At the beginning of the nineteenth century in the territory of the Russian Empire, there were 47 provinces and 5 regions, its area was 18 million kilometers, and the population - 74 million people. Provinces (since 1920 - the region and the region) were subdivided into counties (districts) and districts by volost (rural territories). Some groups of provinces were united in the province. By the middle of the nineteenth century, there were already 69 provinces and regions in the territory of the Russian Empire.

In a society of that period there was a social stratification. The chief adviser to Alexander I, Mikhail Mikhailovich Speransky, singled out three large estates: the nobility, ―medium status‖ (merchants, petty bourgeois, state peasants) and ―working people‖ (landowners, peasants, workers, servants). But you can also say that there were exclusive, semi-exclusive and tax-paying manor houses. The nobility, merchants, clergy and noble citizens belonged to the exclusive classes. Nobles (hereditary and personal) had the right to own residential estates and were free from taxes, corporal punishment, recruiting duty, obligatory military work, to which many of them went voluntarily, and immediately had the title of officer, who was also one of the privileges of the nobility, commoner was to serve him. In addition, the nobles had the advantage in obtaining titles and awards, occupied posts in the military and civil service, had the right to serve in the imperial court. Representatives of the clergy had the right to class self-government, ownership of land and serfs, were exempted from taxes, recruits and corporal punishment. The merchants were divided into three guilds. The first had the right to engage in domestic and foreign business, was exempted from military service and corporal punishment. The second had the right to conduct domestic trade. The third guild merchants had the right to engage in petty domestic trade in cities and counties, but were not exempted from paying taxes and recruiting duties. Honorary citizens were free from recruitment duty and corporal punishment, had the right to be elected to city public posts. By the middle of the nineteenth century appears - the Cossacks. The peasantry was the most numerous class. All farmers carried duties and paid taxes. By the end of the nineteenth century, the situation had changed somewhat.

The most serious problems of the Russian Empire at the beginning of the XIX century were: clearly demonstrated crisis of the feudal serf system, the impossibility of further developing agriculture in an extensive way, the prevalence of arbitrariness over the rule of law in everyday life, the lack of educated citizens capable of holding office. Serfdom greatly hampered the development of the country. Thus, the main tasks of the Russian Empire at the beginning of the 19th century were the modernization of production, the abolition of serfdom, the implementation of the ideas of liberalism and the improvement of the literacy of the population, education. The solution to these problems was the strengthening of the existing economic and socio-political system. This was also the main goal of the government of that time.

Alexander I did not share the political views of his father, Paul I, so he announced an amnesty for people who were punished during the reign of Paul I. This was one of his first reforms. That is, the emperor radically changed the course of the country's internal policy. In addition, in 1801, Alexander I returned the diplomas to the nobility and cities, which allowed free travel abroad and import foreign goods (including books), a secret expedition, a special supervisory body that was engaged in political and civil investigation, was eliminated. In fact, this place was taken Senate. By a decree of December 12, 1801, peasants and petty bourgeois were allowed to redeem land.

In 1802, major reforms were carried out in the local and state administration. By the Decree ―On the Rights and Duties of the Senate‖ of September 8, the Senate became the supreme body of the empire. He united the highest administrative, judicial and control bodies. The manifesto ―On the establishment of ministries‖ proclaimed a ministerial reform, developed by members of the Secret Committee - Speransky and Kochubey. This was done in 2 stages. First, 8 different ministries were created: the Ministry of Foreign Affairs, military ground forces, naval forces, internal affairs, finance, justice, commerce, national education. These ministries replaced the Petropavlovsk departments, destroyed by Catherine II and restored by Paul I. Now the minister resolved the issues individually. Ministries were divided into departments headed by directors; departments - in offices headed by department heads. The Committee of Ministers was established to discuss cases together. The second stage of the reform was carried out in a few years. On July 12, 1810, the manifesto ―On the division of state affairs into a special administration,‖ prepared by a member of the Secret Committee, M. M. Speransky, on June 25, 1811, approved the ―General Establishment of Ministries‖.

In 1803, a reform of the public education system was carried out. Its main idea was that education should be accessible to all segments of the population, including the peasantry. The number of universities has increased. But the decree ―On free plowmen‖ became one of the most significant and well-known reforms of Alexander I. Landowners had the right to liberate serfs as one after another, and whole villages with the provision of land to them. The peasants, as a rule, paid the ransom or performed duties for freedom, but they could also remain without unpleasant consequences, everything depended on the landowner.

Subsequently, this situation formed the basis of the 1861 reform. Despite the fact that under the government of Alexander I only a very small proportion of the peasants were released, the decree played an important role in the abolition of serfdom. Of course, Alexander I undertook other, smaller liberal reforms. In the field of education, free primary education for all was introduced, and educational institutions were divided into different categories: gymnasiums, church schools, district schools and universities. In major cities, all new higher education institutions have opened. Alexander I also introduced some standards of behavior: the first law on liberal censorship was approved.

In 1809, Mikhail Speransky prepared ―Introduction to the Code of State Laws‖ - a plan for reforming the Russian Empire. It was supposed to introduce the following changes:

4. To divide the power into legislative (State Duma), executive (Ministries) and judicial (Senate);

5. create a State Council, a consultative body under the emperor, which was supposed to prepare draft laws;

8) The division of society into 3 classes: noblemen, middle class (petty bourgeois, merchants, state peasants) and ―working people‖;

9) provide all classes with state rights, and only the first two estates are political;

10) give the serfs the opportunity to redeem themselves and thereby "move" into the second class;

11) Make the State Duma electoral body.

12) The management of the Duma passed to the appointed chancellor appointed by the emperor.

After the publication of this project, Speransky, together with the Emperor, began to implement his ideas. On January 1, 1810 an advisory body was created - the Council of State. Mikhail Speransky became his leader. In principle, this body was to become a provisional legislative body before the Duma was created. Also, the Council was to manage the empire of finance. But by 1812 only a small part of Speransky's ideas was implemented: the State Council was created and a ministerial reform was carried out. The plans of Alexander I also was the adoption of the Constitution. However, everything was limited to the adoption of the Constitution in Poland and the abolition of serfdom in the Baltic States.

Nikolaev reforms led Russia to a progressive growth of the economy and a change in the situation in the state for the better. Realizing that the country needs large-scale transformations, he sought to preserve and strengthen the autocracy and actively fought against the revolutionary movement and political unrest in the country. Despite this, the Nikolaev reforms were liberal.

The first reform undertaken by Nicholas I was the financial reform of Kankrin (Minister of Finance). This meant replacing paper banknotes, which by then had been heavily devalued, with credit signs, which were supported by the bank metals fund. A financial system was created, in which paper money was highly valued as metal.

When Nicholas I ascended to a throne, the Russian industry was in decline. There was no industry capable to become the worthy competitor to the West where by then there was already an industrial revolution. Only raw materials went for export. Almost all industrial goods necessary for the country were imported from - for borders. By the end of reign of Nicholas I the situation strongly changed. For the first time in the history of the Russian Empire the country technically advanced and competitive industry began to be formed, in particular, textile and sugar, production of metal wares, clothes, wooden, glass, porcelain, leather and other products developed, own machines, tools and even engines began to be made. According to economic historians, it was promoted by the protectionist policy pursued during all reign of Nicholas I. As Vallerstayn, owing to the protectionist industrial policy pursued by Nicholas I specifies, further development of Russia went not on that way on which at that time there was a majority of the countries of Asia, Africa and Latin America, and on other way — a way of industrial development.

According to the academician S.G. Strumilin, in Nicholas I's reign in Russia there was an industrial revolution similar to that began in England in the second half of the 18th century. As a result of intensive introduction of machines (mechanical weaving looms, steam-engines, etc.) the labor productivity sharply grew: from 1825 to 1863 annual development of products of the Russian industry grew by one worker by 3 times while during the previous period it not only did not grow, but even decreased. From 1819 to 1859 the volume of release of cotton products of Russia increased almost by 30 times; the volume of machine-building products from 1830 to 1860 increased by 33 times.

Serf work in the industry was quickly forced out by free work what the government made considerable efforts for. In 1840 the decision of the State Council approved by Nicholas I was made on closing of all posessionny factories using serf work then only during 1840-1850, at the initiative of the government, more than 100 such factories were closed. By 1851 the number of posessionny peasants was reduced to 12-13 thousand while at the end of XVIII – the beginning of the 19th centuries their number exceeded 300 thousand.

In addition, Nicholas I opened the first St. Petersburg Institute of Technology and carried out the Russia's first railroad in 1837 year. Thanks to active construction of new branches, it’s became possible to connect various industrial regions that promoted origin of new types of productions and development of the heavy industry. At Nicholas’ there took place the first technological exhibition and the first was created. joint-stock company of cotton production.

Reforms affected also landowner land tenure. Corporal punishments for landowners were cancelled and the quantity of taxes is reduced. It became the main consequence of reform.

The country question was not disregarded too. Russia in the second quarter of the 19th century remained the agrarian country. Farmers made up the majority of the population. Country question was the main thing and required the immediate solution. But, the government was limited only to the half measures directed to easing of the serfdom. In 1841 a law was passed banning the sell of peasants alone, and without land; in 1843 - landless noblemen were deprived of the right to get serfs; in 1842 there was a law on "the obliged peasants" which developed the decree of 1803. A number of decrees of this period regulated the relations between landowners and peasants; fixed the sizes of country plots and duties; defined measures of possible punishment. Thus, the serfdom was not destroyed, but slave manifestations of a serfdom were liquidated.

In 1837 - 1841 reform of the state peasants was undertaken. It improved legal and financial position of the state peasants making about a third of the population. The created Ministry of the state imushchestvo, had to care for satisfaction of economic and domestic needs of subordinated peasants. At the same time, reform strengthened the bureaucratic pressure upon the state village and minimized activity of country self-government institutions (they began to depend on local administration). However changes had very contradictory character. Certainly, on the one hand support was given to business, a prosperous part of the village. However together with it taxes were amplified. As a result, the population responded to changes in the state village with mass revolts.

Education developed rather contradictory. On the one hand, the country's progressive development demanded its improvement and expansion, on the other hand, the government tried to establish tight control over it in all possible ways. In 1828 the Charter of lower and secondary educational institutions was approved. A closed education system has been created (parish schools for the lower strata of the population; district schools for citizens of nonborodal origin; gymnasiums for children of noblemen and officials). In 1835, a new charter was adopted, depriving universities of much of the autonomy. Strict political control was established, strict regulation of university life was introduced, tuition fees were increased, student enrollment was reduced, and the teaching of state law and philosophy was abolished. An increase in government response to education occurred after the revolutionary upheavals that occurred in Western Europe in 1848-1849. Relations with Western Europe have deteriorated, foreigners are not allowed to enter Russia. The era of "acceptable terror" has begun. But life demanded the further development of higher education. Despite the measures taken by the government, educational institutions that were closed ahead of schedule were restored and new ones appeared that are prepared by specialists of a wide profile (technological, construction, border institutions, high school of jurisprudence, etc.).

The most important tool of ideological work with the people was the Orthodox Church. Much attention was paid to the "purity of the Orthodox religion," the maintenance of the state value of the church.

Because of the unrest in the country and the desire of Nicholas I to preserve authoritarian power. Strict censorship has been introduced. Many magazines, poets and writers were banned. The work has been carefully checked and refined. Therefore, their meaning rarely changes.

After the death of Nicholas I, his son Alexander II became the emperor. The government of this man was followed by "great reforms" that changed Russia for the better. In 1858, military settlements were liquidated. And in 1861 there was one of the most significant reforms for Russia: the abolition of serfdom. Its main conditions were:

- Peasants ceased to be considered serfs and began to be considered ―temporarily obliged‖; the peasants acquired the rights of "free rural residents", that is, full civil legal capacity in all that did not concern their specific class rights and obligations - membership in a rural society and land ownership.
- Country houses, buildings, all personal property of peasants was recognized as their personal property.
- Peasants received elected self-government, rural society, the highest (administrative) unit — the parish was the lowest (economic) unit of self-government.
- Landowners retained property throughout their land, but were obliged to provide the peasants with a - manor house with settled life‖ (the plot adjacent to the house) and a plot of land; The land of the field site was given to the peasants not personally, but for the collective use of a rural society, which could, at its discretion, distribute them among the peasant farms. The minimum size of the suburban area for each plot was established by law.
- In order to use the whole land, the peasants had to pay the landowner a land charge for 49 years.
- Rural communities were granted the right to purchase an estate and, in agreement with the landowner, a land plot, after which all obligations of the peasants to the landowner ceased; The peasants who bought the land were called "host peasants". Peasants could also give up the right of redemption and receive land free of charge from the landowner in the amount of a quarter of the land they had the right to redeem; in the presence of an undeveloped plot, the temporary mandatory condition also ceased.
- The state on favorable terms provided landowners with financial guarantees for receiving redemption payments (redemption operation), receiving payments from them; The peasants, accordingly, had to pay redemption payments to the state.

After the peasant reform, the situation of the former serfs did not improve and, according to some estimates, it became worse. The peasants, too, were not satisfied with such a "holiday." Nevertheless, the reform became the basis for subsequent transformations and, possibly, saved the country from a bloody uprising.

For peasant reform was followed by financial. First of all, the principle of publicity was introduced, the state budget began to be published. This step was taken to reduce the waste of public funds.

In 1864-68, the managers of all government revenues were organized in the treasury structure of the Ministry of Finance. Later, in 1865, local financial management bodies and control chambers were created. To replace the independent cash offices of various government agencies (of which money often disappeared completely), the state treasury created a single cash office. The importance of financial control has increased. Taxation has become reminiscent of modern, with the division of taxes on direct and indirect, although the income tax is preserved.

The reform led to a decrease in corruption, and an increase in the efficiency of the financial system. The state can cope with the crisis and mitigate the effects of peasant reform.

The education reform ensured the adoption of a university charter. This gave universities more freedom of self-government, significantly increased their attractiveness for students and teachers, and increased the efficiency of educational institutions.

Territorial reform, which implies the introduction of self-government in rural areas, has led to an intensive development of the economy and culture.

The reform of the judicial system consisted in the creation of two branches of courts: magistrates courts and general congresses, each of which had two connections: justices of the peace, world congresses, district judges and district congresses. It was a jury. The powers of the investigators who conducted the search were significantly expanded, and the investigation was divided into preliminary and judicial, which significantly reduced the likelihood of a judicial error. Thanks to these measures, the court has become more orderly, and its effectiveness has increased. The process has become more honest and open. The court became a separate institution. A representative of any class can count on his defense, and the defendant can appeal against the sentence. The transitional nature of the historical development of post-reform Russia and the diversity of the economy led to the uniqueness of the social structure. Class division of society is preserved. The development of capitalism gradually changed the social structure and appearance of estates, two new social groups were formed - the classes of capitalist society (the bourgeoisie and the proletariat). The lines of the old and the new social order are intertwined. The dominant position in the country still belonged to the nobles. Some of their economic mitigation measures do not affect socio-political influence. The nobility remained a stronghold of autocracy and occupied key posts in the officials - the bureaucracy, the army and social life. The bourgeoisie, formed from merchants and representatives of rich peasantry, grew rapidly. Weak and unorganized, he supported the autocracy. Peasants remained the largest social group. Having received freedom in 1861, they hardly adapted to a new social position. For this class continued numerous restrictions in various social spheres. The community limited the legal, economic and personal life of the peasant. The community slowed down the social stratification of the peasants, but could not prevent it. However, the penetration of capitalist relations in the countryside contributed to the division of the peasants into fists (the rural bourgeoisie) and the bulk of the poor and half-ruined peasantry. The impoverished peasantry and the urban poor were the source of the formation of the proletariat. The peculiarity of the working class of Russia was that it did not break ties with the countryside. Therefore, the maturing of the cadre proletariat proceeded slowly. In Russia, there were labor and living conditions, there were no trade unions and an insurance system for workers. All this raised them to fight for economic rights. Attempts by the government through the publication of factory laws to intervene in the relationship of entrepreneurs and workers were ineffective. The anti-government activities of the revolutionaries found fertile ground for proletarian discontent with the rigid system. The social structure of post-reform Russia and the plight of the population hid within themselves the beginnings of powerful social upheavals of the early 20th century.

V. CONCLUSION

For Russia the beginning of the 19th century – one of the greatest critical era. Traces of this period are grandiose in the fate of the Russian Empire. On the one hand it is lifelong prison for most of its' citizens where the people were in poverty, and 80% of the population remained illiterate. If to look on the other hand, Russia in this time is the homeland of great, contradictory, liberation movement from Decembrists to social democrats which led the country closely to democratic revolution twice. At this particular time cultural wealth which remains unsurpassed to this day (A.S. Pushkin and L.N. Tolstoy, A.I. Herzen, N.G. Chernyshevsky, F.I. Shalyapin's creation) began to be created. Reputedly, Russia looked extremely diverse in the 19th century, knowing both triumphs, and humiliations.

In estimates of the Russian transformations of the first half of the XIX century it is difficult to draw unambiguous conclusions. Here, certainly, there were both achievements, and miscalculations.

Most of historians agree with opinion that the serfdom could be repealed at Alexander I. Patriotic war of 1812 was a convenient prerequisite for this purpose. If such solution was for half a century till 1861 – Russia would carry out reforms in economy, in policy, in the system of defense of the state much earlier. Besides, the course of further history of the country could be civilized and without revolution.

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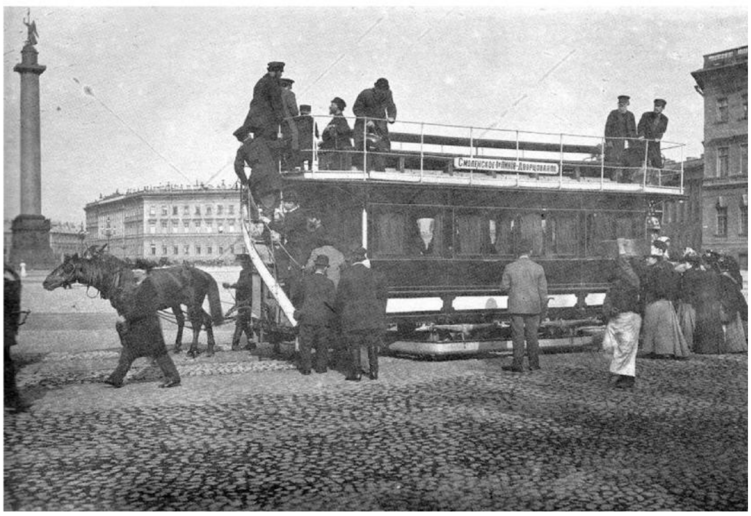

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Historical Sciences

THE ROLE OF THE CHURCH IN MEDIEVAL SOCIETY

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Abstract:

In article discusses the role of the church in medieval society, where religion and the church continued to be an important component of medieval culture. In the context of the general decline of culture immediately after the collapse of the Roman Empire, only the Church was the only social institution common to all countries of Western Europe.

The church was not only the dominant political institution, but also had a significant impact directly on the consciousness of the population. In a difficult and scanty life, against the background of an extremely limited and unreliable knowledge of the world, the Church offered the people a moral worldview system. This religious worldview fully determined the mentality of the population of Western Europe based on the interpretation of the Bible.

Keywords: Church, religion, society, Christianity, middle ages, history, culture, monasteries, faith.

I. INTRODUCTION

The church played a very important role in medieval society. Possessing religious and moral authority, she promoted the idea of the divine origin of royal power and encouraged people to be humble and submissive. Church parish was one of the most important forms of organization of social intercourse of people. He exercised ideological and moral control over the population.

One of the main tasks of the Church was the formation and support of the religious worldview of life. It was based on the demand for the killing of the flesh and the liberation of the spirit, which is contained in the philosophy of asceticism. Under these conditions, the Church cultivated the institution of monasticism. The first form of monasticism was asceticism on the principle of solitude in the desert of St. Anthony. Gradually, black and white clergy began to emerge. In 529, Thomas Nursiysky organized the first joint monastery in Monte Cassino (Italy). Contempt for the world, expressed in the pursuit of monastic life, is one of the most important features of medieval culture.

II. METHODOLOGY

Turning to a more detailed study of Church History as a science, It should be noted that the General history of the Church has its own tasks and methods.

The task of science is not just to describe the reality of historical events and learn them, but to make clear the whole historical development, to explain the course of history and the historical process. Church history, in addition to its secular part, depicts the aspiration of believers, as an integral whole of Church history, to the eternal heavenly goal and salvation of human souls.

The method of science is historical-critical. Our task is to take a separate area from the history of the Church and collect all the facts; critically examine and process the information, followed by a systematic presentation. Only with the help of this method can we understand more fully how the development and formation of the Church took place, as a separate God-Human society.

III. DISCUSSION

The entire literature on the research topic can be divided into three groups. The first group consists of texts that are characterized by a comparison of theoretical forms of religious knowledge (theology) with regular natural science. Most of these works belong to the flow of so-called "scientific creationism" and are aimed at projects of convergence of scientific and religious principles and paintings. As a rule, we are talking about the comparison of Christian ideas about the world with modern achievements of science. Where the question of the need for a new world view is raised, it is considered exclusively within the framework of Christian theology and Western science. Such studies appeared in the second half of the 20th century, and their influence is still great. Most of the authors are representatives of the Western European and American scientific communities: D. Devidson, M. Heller, D. Hedley, Ch. Henderson, J. Lilies, J. Moreland, R. Trigg, I. Barbour, et al.

In the second group, the works of Russian researchers are mainly represented. This is due to the fact that in the past one and a half decades, independent studies have emerged in historical science devoted to the study of religion as a form of knowledge. The works of contemporary Russian authors are characterized by a theoretical orientation, as well as the construction of abstract concepts that reveal the peculiarities of religion as a form of world outlook and reveal the possibilities of its interaction with science and practice.

Here are analyzed such concepts: worldview, spiritual knowledge, religion, faith, intuition - and also identify their relationship with the logical mind, philosophy and myth. These problems are devoted to the works of such authors as S.S. Gusev, S.V. Devyatova, O.A. Don, A.N. Kochergin, V.A. Lektorsky, A.F. Losev, L. A. Markova.

The third group includes works created during the Soviet period and aimed at studying the role of religion in society. They are characterized by an irreconcilable critical position in relation to religion and everything connected with it (faith, church organization, etc.), unconditional priority of scientific knowledge over religious beliefs. Of course, the ideological orientation of the scientific works of this period in many respects does not correspond to the current understanding of the role of religion in the field of spiritual quest, as well as to the modern way of life of our compatriots. However, this kind of publication greatly influenced the minds and the formation of the views of several generations of Russians. Today the works themselves and references to them are quite often found in the scientific literature devoted to the study of religion. In addition, some authors (in particular, T. I. Oizerman) admit to recent publications that they reconsider their previous views on the role of religion in society in accordance with the current state of affairs. This group may include research G.S. Arefieva, R.A. Artsishevskogo, V.G. Astakhova.

IV. RESULTS

The main role of the Christian religion and the Church in all areas of social and cultural life was a fundamental feature of European medieval culture. The Church subordinated politics, morality, science, education and art. All human worldview of the middle ages was theological (from the Greek "theos" - God). What can explain this exceptional position of religion in medieval society?

One of the answers to the question gives the very meaning of the Christian faith. It arose from the struggle and mutual influence of many philosophical and religious movements. If we talk about primary Christianity, one of the main ideas that ensured the wide spread of the new religion was the idea of equality of people - equality as the sinfulness of being before the Almighty and all. Christianity, having arisen in the colonies of ancient Rome, among slaves and freedmen, from the very beginning was not the religion of any one people, it had a supranational character. As a religious teaching, Christianity is based on three main ideas:

6. ideas of sinfulness of the entire human race, infected with the original sin of Adam and eve;
7. ideas of salvation that must be earned every person;
8. the idea of redeeming all men before God. But on his way there was humanity because of the suffering and voluntary sacrifice of Jesus Christ, who combined both God's and human nature.

In primitive Christianity was very strong belief in the imminent second coming of Jesus Christ, the last judgment and the end of the sinful world. However, as time went on, nothing like this happened, and in place of this idea comes the idea of consolation - the afterlife recompense for good or bad deeds, that is, hell and Paradise.

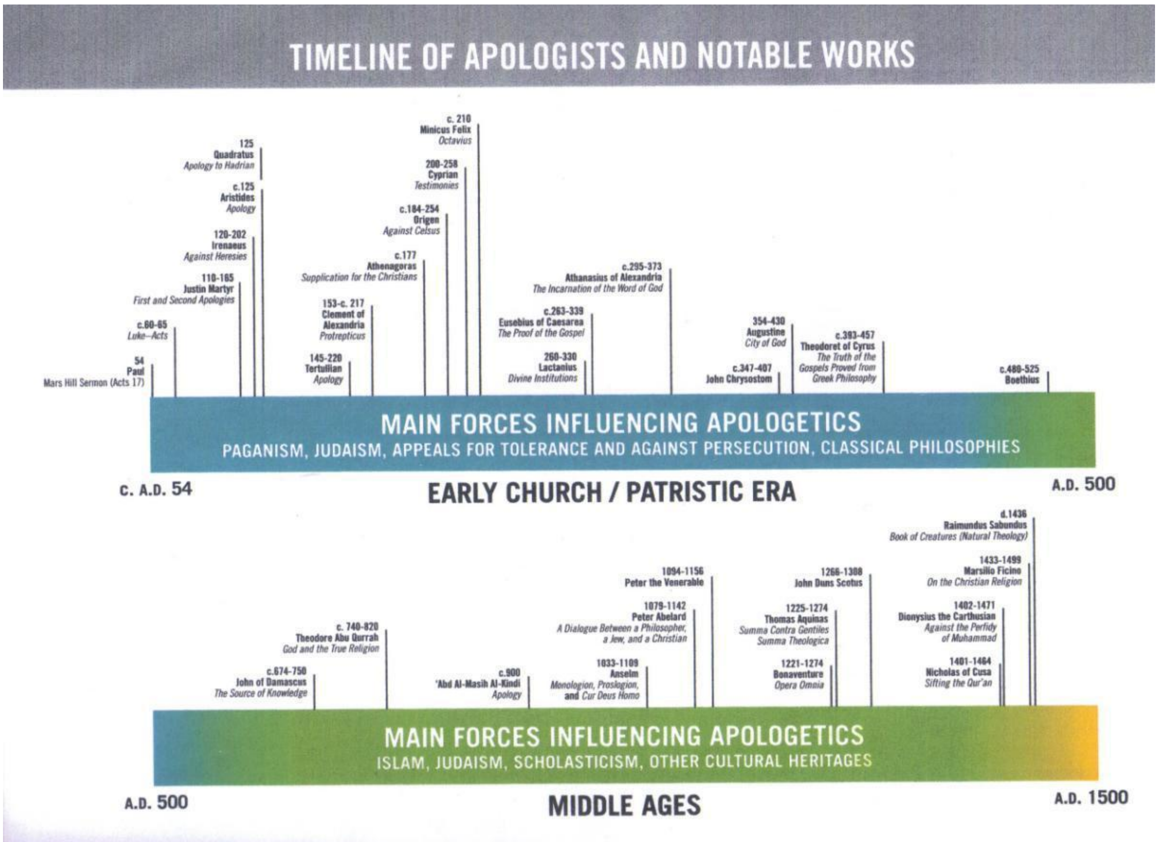
Naturally, in real life it was not possible to completely neglect ordinary human activities, which is why the Church has created an extensive system of regulation of public life by limiting its manifestations to various rules, regulations, customs, etc.At the same time to maintain the unquestioning authority of the Church, to preserve the purity of its dogmas, the emphasis is placed on the development of not rational, but mainly emotional perception of reality and the foundations of the doctrine. On the one hand, any manifestations of carnal passions were recognized as sinful. They were replaced by a passionate, sometimes fanatical love for Christ and the virgin Mary. On the other hand, the irreconcilable hatred towards the enemies of Christianity was cultivated. Faith in visions, miraculous healings, visits of people by evil spirits were an integral part of individual and social consciousness. People lived in the atmosphere of a miracle, which was considered a daily reality. In the heyday of the middle ages heresies were directed against the institution of the Church, a large part of the clergy (gr. KLEROS is the common name of Church).

Such heresies include the heresies of the Cathars (Italy, Flanders, France, XI-XIII centuries), the waldens (France, the end of the XII century), the Lollards (Antwerp, the special distribution was received in England), the Albigenses (France, XII–XIII centuries.), etc. classic Heretical movements of the middle ages mainly reflected the interests of the poor classes, were opposed to Church lands, preached the philosophy of asceticism. At the same time they put forward ideas against certain dogmas of the Church.

The Catholic Church in the period of its highest power ruthlessly suppressed heresy. To combat heresy in the late TWELFTH century was a system of special Church tribunals – the Inquisition (from the Latin. inqusitio-search). From the thirteenth century she became an independent institution under the supreme authority of the popes. The activity of the Inquisition was directed not only against heretics, but against the various manifestations of dissent, witchcraft, quackery, etc. People often denounced others. In the process of secret torture, inquisitors forced people to confess guilt. In addition, to intimidate the Church tribunals practiced Autodafe (lat. actus fidei, Spanish auto de fe, letters. – act of faith) – public executions, the burning of heretics, because it was believed that the fire totally consumes the most criminal. Significant was the fact that part of the expenses of the Inquisition were covered from the amounts confiscated from the executed heretics.

Another instrument of the Church against the heretics were the mendicant monastic orders- Franciscans and Dominicans. Both orders were founded in the thirteenth century representatives of the order of the "brothers preachers" – of the Dominicans, which was called the dogs of the Lord, usually formed the courts of the Inquisition. The Franciscan order was proclaimed a beggar: monks were ordered to live only by begging, to dress in rough clothes, to walk barefoot, to be girded by a rope and not to have any property. His goal was to distract the urban poor from heresies.

In addition, the practice of the Catholic Church includes the sale of indulgences-evidence of absolution. the whole doctrine of indulgences was developed. The price of indulgence depended on the severity of the crime, there was a kind of "price list" prices for absolution. Revenues from the sale have become an important source of replenishment of the Church Treasury. Over time, the trade in indulgences takes the character of shameless profit and indirectly begins to contribute to the spread of vices. This activity of the Catholic Church greatly contributed to the spread of heretical movements.

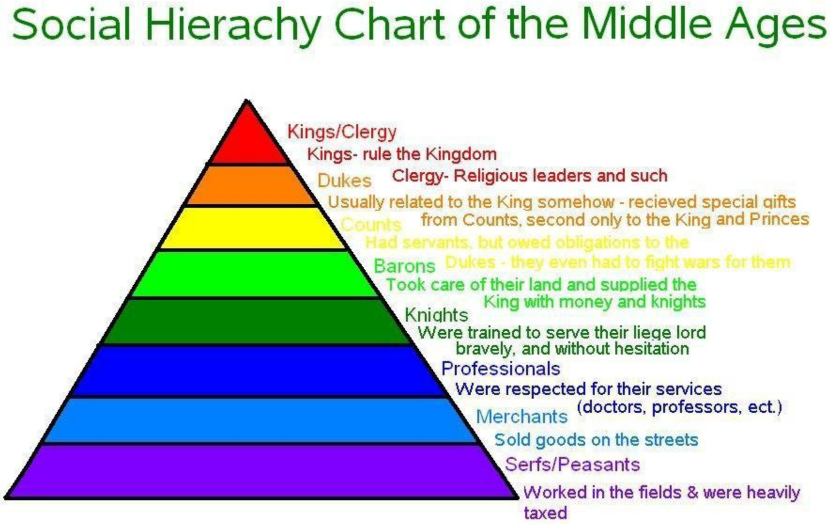


The political influence of the papacy spread throughout Europe. For a long time only the Pope appointed bishops to all countries. The Church widely used system of penalties (including against the rulers): "excommunication" that placed man outside of the Church, "anathema" - a solemn public transfer curse, "interdiction" - the ban on worship. The election of the Pope from XI S. began to take place at special meetings of the cardinals, without the slightest possibility of interference of secular power. About a third of all arable land in Europe belonged to the Church, all States paid "tithing" (a tenth of the taxes collected) in its favor. In the Catholic Church to century X is set to the custom of celibacy (celibate) clergy. This custom closely connected estates of feudal lords and clergy: in families of feudal lords the eldest son usually inherited land property, and the second became the pries.

Monasteries played a special role in spreading the influence of the Church. They originated in the third century in Egypt and represented the first settlement of hermits (from the Greek for "hermit). Monasteries in Europe become large landowners, centers of diversified farms, fortified fortresses, and centers of cultural life. The first monastic order was organized by Benedict of Nursia in the sixth C. further, the order of the Benedictines were combined to two thousand monasteries, in the twelfth century in connection with a string of major folk performances there is a new trend in monasticism. Francis of Assisi in Italy and Dominique in Spain almost simultaneously preach poverty, renunciation of property, respect for simple work. The main thing for the priest they considered not solemn worship, and preaching in wanderings among ordinary people. There was very broad support for such views. Rome officially recognized the Franciscans and Dominicans - the order of the mendicant monks-preachers. We must take into account another reason for the influence of the Church, especially in the early middle ages. This is a General cultural decline, the degeneration of ancient culture, which came after V century.

Political and cultural ties were destroyed. Literacy is becoming a rarity. In place of the classic comes vulgar (folk) Latin. In such circumstances, it is the church that acts as the custodian of the ancient cultural heritage. Priests turn out to be the most educated people. After all, even among the rulers then literate people were a relative rarity. For example, Charlemagne - the creator of a huge empire, a hero of tradition and legends - respected education, spoke Latin, Greek, and understood literature. But ... he did not know how write. His biographer tells us that the emperor drove "on the bed under the pillow of the plank and sheets, to in his spare time to teach his hand to deduce the letters. But not had success. " At the monasteries organized scriptora - special workshops for the correspondence of books. Handwritten books were created of parchment - in a special way processed calfskin or sheep skin. For the manufacture of one large-format Bible, 300 sheep skins were required; it took 2–3 years to complete. Such books, naturally, were incredibly expensive. At monasteries, libraries were usually organized. In addition to the Bible, Books Christian theologians have been corresponded, the lives of saints, the surviving antique works were copied (without such a rewriting to us, these works simply would not have reached). Here are stacked the chronicles 13) a description of the events by year. The schools of the early Middle Ages were opened only at churches and monasteries. Gradually formed the school program. She didn't change then for centuries. It included seven free arts, three introductory disciplines - "trivium" - grammar, rhetoric (mastering eloquence, dialectic (mastering correct eloquence, ie, formal logic); four disciplines of the highest cycle - "quadrium" - arithmetic, geometry, astronomy, music.

In the XII century. Knights had to assemble for the war many times under the sign of the cross (Second Crusade - 1147–1149; Third Crusade - 1189–1192) in order to keep the occupied territories. However, all the crusade campaigns failed. When at the beginning of the XIII century. at the call of Pope Innocent III, the Fourth Crusade was organized (1202–1204), the French, Italian and German knights did not fight against the Muslims, but attacked the Christian state of Byzantium. In April 1204, the knights seized and ransacked its capital, Constantinople. The fall of Constantinople was followed by the seizure of half of the Byzantine Empire, where the Crusaders founded their state, the Latin Empire, which lasted only 57 years (1204–1261).



The Crusades brought many disasters, they not only failed to achieve their direct goal, but also brought death to hundreds of thousands of their participants and were accompanied by a waste of enormous funds from European states. At the same time, they stimulated the development of contacts with the East. The influence of the Islamic world (Egypt, Morocco, Spain, Persia and even India), where the Crusaders visited, manifested itself in acquaintance not only with the new religion - Islam, but also with the new culture.

The crusades introduced Western scholars to Arabic and Greek science (in particular, to the works of Aristotle). The geographical knowledge of Europeans has significantly expanded, and mathematics, astronomy, medicine, history have also made progress. In European art from the era of the Crusades, the influence of Byzantine and Muslim art is noticed. For example, horseshoe-shaped and pointed arches, trefoil-shaped arches, flat roofs appear in architecture; in art crafts, the arabesque ornament becomes popular (so named because it looks like Arabic script). Thanks to the crusades, poetry was enriched - new plots, new poetic forms appeared.

V. CONCLUSION

So, from all the above we can conclude that the role of the Church and religion in the life of medieval man and in the West, and in the East, and in Russia is undoubtedly great. Religion is not only a fantastic representation in the minds of people, rituals, ceremonies, sacrifices, prohibitions. Religion is a code of morality and law, which is an integral part of the family and social life. It is undeniable that religion in a class society becomes an instrument of social oppression, it is involved in long and bloody wars, persecutions and executions of dissidents, murder of people on superstitious suspicion of witchcraft.

But a significant advantage of religion and its representatives - the clergy-is that they helped believers to overcome fear, grief, despair, gave comfort. Biblical and Evangelical stories condemned cruelty, violence, injustice, called people to peace, courtesy, generosity.

Religious motives permeate the work of artists, musicians and writers of all countries and eras, give it depth, meaning. Religion as a necessary element of human culture carries a humanistic potentia.

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Historical Sciences

THE WORK «FIRDAWS AL-IQBAL» AND THE RESEARCH OF THE PERIOD OF MUHAMMAD RAHIMKHAN I DURING THE YEARS OF INDEPENDENCE IN UZBEKISTAN

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Abstract:

This article highlights the significance of the work “Firdaws al-iqbal” as a monumental historical source. The work provides an observation for the works of researchers Ruzimbaev S., Ahmedov A., Khudoyberganov K., Khollieva G., Mutalov O., Matniyazov M. and other scientists as well as the research of the history of the period of Muhammad Rahimkhan I during the years of independence in Uzbekistan.

The information about the scientists who conducted research on the period of Muhammad Rahimkhan I is also presented. Opinions regarding the consolidated edition of the work published in Leyden and the publications announced in 2010 in Uzbek language are provided as well. Not only historical but also literary value of the work is accentuated.

Keywords: «Firdaws al-iqbal», Munis, Agahi, Muhammad Rahimkhan I, society, country, religion.

I. INTRODUCTION

After Uzbekistan had become independent, alterations took place in almost all spheres of the science, for instance, it became possible to learn the history of Uzbekistan from new, impartial and independent perspective. Especially, the attention has been reinforced to research the work “Firdaws al-iqbal” that provides significant and valuable data regarding our past history and pertinent research on Muhammad Rahimkhan I. In 1999, the book “Agahiy‟s eternity” was published on the occasion of the 90th anniversary of Agahi. Some references to the work “Firdaws al-iqbal” can be found in the articles of Ahmedov A. “Genius of

Agahi", Abdullayev S. "Agahi and Historiology in Khorezm", Sadullayev A. "The respect of descendants", which are present in the abovementioned book [Agahiy‟s eternity, p. 152].

In 2008, the book of Ruzimboyev S., Ahmedov A., Yuldoshev R. "The literary-historical legacy of Agahi" was published. This literature highlights historical works of Agahi, namely about "Firdaws al-iqbal", about the dynasty of Kungurat that reigned in the state during that period, their contributions to the development of cultural life of the Khanate and the development of historiology [Ruzimboyev, Ahmedov, Yuldoshev 2008, pp. 34-35].

In their article "About literary genres in the work Firdaws al-iqbal", Ruzimboyev and Ahmedov discusses the poetical pieces and various prose parts in this work, while they also give attention to the ethnographic data given in this work. According to them, the datum are also valuable, presented by the work "Firdaws al-iqbal" regarding ethnographic information and the information concerning the biography of some poets. For example, the field of ethnography can expand with the description of the sunnat tuyi (the circumcision wedding (celebration) of Rahmonquli tura in Hazorasp (a district in Khorezm) and the information about the customs regarding the death of Qutlugmurod inoq. The fact that the work includes the examples from the biographies of the poets such as Mavlano Masiho, Said Muhammad okhun, Vafoiy, Pahlavonquli ravnaq, Muhammadniyoz Nishotiy, means that this historical work is a very significant source" [Ruzimboyev, Ahmedov, 2009, p. 24]. Indeed, these information of the authors abovementioned is just an illustration of cultural life in this historical work. The authors especially made an accent that these kind of illustrations frequently appear in some parts of the work. The literary genres mentioned and analysed in the article are also a clear illustration of cultural-literary life in Khorezm.

A researcher Kholliyeva G. has also published a number of articles on "Firdaws al-iqbal". In her article "The Study of Agahi‟s work abroad‟‟", she presents new information on the research of "Firdaws al-iqbal" overseas. As she writes, in Russia, Samoylovich A. N., Ivanov P. P., Mingulov N. translated some parts of this work to highlight the history of kazakh, turkmen, karakalpak peoples‟ history. Kalmikov A. D. Also provides parts of this work in his book "Khiva". In his article about the scientists who studies the history of Khorezm, Lunin B. V. Presents comments on the work and its research. Some sources have the descriptions of manuscripts too. The original of the manuscripts are kept in the Saints Petersburg Museum of Russian Federation. A orientalist Bregel Yu. published the scientific-critical text of the work "Firdaws al-iqbal" in accordance with this copy. Moreover, Kun A. L., a german scientist Seleman S. provided some information about this work as well.

II. METHODOLOGY

The methodological basis of the work consists of such important principles as historicism, objectivity, comparative historical and statistical research methods, analysis and synthesis, paradigms of historical thinking based on the primacy of universal human values, ideas of humanism and ideology of national revival. A reliable tool of knowledge is the appeal to the literary and spiritual heritage of Uzbekistan, the wealth of theoretical and humanistic thought of Central Asian thinkers.

A deep analysis of the cultural millennial heritage of the peoples of Central Asia allows us not to break away from national roots, to see the historical process in the unity of centuries-old humanistic traditions and customs, not interrupt them, which was the fundamental concept of this article.

III. DISCUSSION

In 1933, Turkish scientists Nesip Azim and Abdulkadir Inan published some parts of the work from the copy of the manuscript in Istanbul [Kholliyeva 2009, pp. 25-26]. In her article “Firdaws al-iqbal as a literary source”, Kholliyeva presents some new information to this field of study. According to her, the work “Firdaws al-iqbal” serves as a significant source to study the biography of the poet and his literary-aesthetic. According to the general rule of that time, it also starts with general extolments (pp. 1-4), then includes description of the extolment of a character (pp. 4-7), the parts extolling the qualities and position of four khalifs (pp. 7-8), the part dedicated to the Khan of Khorezm Eltuzarkhan (pp. 14-18) and sababi ta‟lif, namely the reason why the work was written and its structure (pp. 19-21). We can notice three types of interpretation in the work: religionary-sufism, socio-political and literary-aesthetical views [Kholliyeva 2009, p. 75].

One more important fact is given in the work. Before writing the work “Firdaws al-iqbal”, Munis made its meticulous plan. But he did not manage to end the work. And Agahi continued the work and described the events that had taken place till 1825. However, the epilogue of the work planned by Munis was not written. This part must have been written about “brilliant poets and bright scientists and it could be another opportunity to present literary-critical perspectives. The reason for this failure is that Agahi was ordered to commence another historical work, when he even had not finished “Firdaws al-iqbal” yet [Kholliyeva 2009, p. 78].

Agahi himself noted about this as follows: “The epilogue states that great saints, highly respectable Amirs, the owners of the land: beks (the mayors of regions), brilliant scientists as well as well-mannered craftsmen and some dwellers had their own places under the reign of Muhammad Rahimkhan I” [Munis, Agahi 2010, p. 16].

Indeed, one of the issues planned by Munis was not covered in the work. If Agahi had finished this part of the work fully, the value of the work would have risen even more. The book would have fully covered information on the cultural life of Khorezm during that time, while it would have also encompass many examples which are of importance today.

A research scientist Kholliyeva G. is taking new materials about the work “Firdaws al-iqbal” from the Saint-Petersburg library of Russia and presenting it for the scientific readership and she should proceed on and her this benevolent job till the end.

The article of the researcher „„The study of the work “Firdaws al-iqbal” abroud” also consists of important problems pertinent the work.

It is khown that the first scientist who informed the Europe about Munis and Agahi is Herman Vamberi. He noted that he saw Munis and Agahi during his trip to Khiva (1863), and that he had a desire to translate afterwards the verses of Munis into German and to publish them. But, the scientist was not familiar with “Firdaws al-iqbal”. According to an American orientalist Bregel Yu., the note of Vamberi is a bit flawed (he could not see Munis, as the poet had already died by 1863) [Kholliyeva 2008, p. 42].

This article presents the description of the opinions as well as the executed research of Russian orientalists Kun A. L., Bartold V. V., Tumanovich M. N., Umnyakov I. I., and others regarding this historical work.

The article of Kholliyeva “About the scientific-critical text on “Firdaws al-iqbal” published abroad” also leaves good impressions on us. The article tells about the copies of the historical work “Firdaws al-iqbal” that spread all over the world. For instance, it gives information about the copies of the work which are kept in the universities of Istanbul and Helsinki.

Among all copies, the manuscript in the Saint-Petersburg library, which is kept under the number S-575 is considered to be the original. This version is composed of the handwritings of the both authors (Munis and Agahi). Agahi did not only write the rest of the work, but also edited it. He made alterations to some parts as well. Bregel notes that since the handwriting in these edited parts coincides with that in the part with the handwriting of Agahi, one can come to this conclusion. The preparatory process to give the work “Firdaws al-iqbal” for publishing was not easy. Bregel started to be interested in this work from 1972. He started his work first in Russia and then continued it after a year in Israel in the university of Jerusalem. The scientist managed to prepare the full text of the work in 1977-1978 and prepared for publishing. The most complex part then was to find the publishing house that would agree to publish this work. Finally, in 1981 the publishing house Brill agrred on this. The publication work lasted for 5 years. During this Bregel translated the work into English. By this way, in 1988 the scientific-critical text in Arabic alphabet and in 1999 the translation was published [Kholliyeva 2007, pp. 46-50]. It should be noted that the copy published in the publishing house “Okituvchi” in 2010, and, the copy (520 pages) published in the same year by the pubishing house “Yangi Asr Avlodi” (persons preparing for publishing: Vohidov Sh., Bekchonov I., Polvonov N.) base on the copy published by Bregel and are regarded as more complete versions. This can prove the great contributions of Bregel one more time.

A number of other sources also present interesting views about the work “Firdaws al-iqbal” and Muhammad Rahimkhan I.

In the work of Prof. Matniyozov M. “Khorezm and Khorezmians from the mirror of the history”, for instance it is stated that “From 1804 to 1920, the representatives of the dynasty of Kungurat reigned the Khanate. Their quantity was approximately 50.

Among khans, the periods under Muhammad Rahimkhan I (1806-1825), Ollakulikhan (1826-1842) and Muhammad Rahimkhan II (Feruz, 1864-1910), were the periods when Khiva Khanate flourished, the centralization of the government took place, the governing methods advanced, international trade developed and the science was enhanced” [Matniyozov 2011, p. 21].

IV. RESULTS

One of the major reasons why Khorezm started to develop under the Kungurat dynasty was the abolishment of the annual or sometimes monthly change of Khans and that the tradition when Khans served as a puppet leader was ceased by Eltuzarkhan. While almost all of these puppet khans were assigned from and under the mask of the Genghis dinasty, some of them were foreigners. From Eltuzarkhan, local leaders started to come to the reign who united the population, applied a pacifist policy, and made a great contribution to the development of the khanate as a powerful state.

This idea was also especially accentuated in the research of a historian Mutalov O.: “Under the reign of the brother of Eltuzarkhan, Muhammad Rahim I (1806-1825), the Khanate of Khorezm developed in terms of governance. While the supreme council was assigned, a new tax reform was made, customs office and a mint were established, and as a result the income rose. Small bekliks and the tribes around Aral Sea were incorporated into the Khiva Khanate. The Khanate was reinforced during this period. Construction works were done in Khiva, New Urgench, Hazorasp, Khudjayli, Toshhovuz, Gurlan, Khonka and other cities, whilst various crafts developed as well. These cities became the centre for trade. The diplomatic and trade relations with neighbouring states were constantly made. [Mutalov 2005, p. 14].

A number of research of a historian scientist Khudayberganov K. Mention the period of Muhammad Rahimkhan I. According to him, under Muhammad Rahimkhan I, the consumption of alcoholic drinks as well as cannabis and smoking were strictly prohibited. A decree was made proclaiming that a person who defies this rule will have his mouth cut up to his ears. Cities were refurbished further and the care about the poverty-stricken strata of the population was prioritized.

Councils were arranged and the knowledge exchange between scientists, poets and wise men was promoted [Khudayberganov 2008, p. 140].

V. CONCLUSION

As a conclusion we can say that the study of the work “Firdaws al-iqbal” from the historical and philological perspective has risen to another higher level nowadays. The main reason for this is the attainment of the independence by Uzbekistan, and the return of ancient rites to us. Because a gifted historian Munirov K. had started to criticize the work “Firdaws al-iqbal” during the Soviets since 1960. But this work was presented to the readership only in 2010.

The publication of “Firdaws al-iqbal” enabled to study it form different fields of study. This comprehensive work can enrich the subjects such as historiography, literature, linguistics, ethnography, folklore and others.

In this way, the work once mentioned by Westerns orientalists “Firdaws al-iqbal” attracted the attention of Uzbek scientists from the middle of XX and during the Soviets it was not allowed to publish this historical work.

Finally, thanks to the independence, the work was published on a large scale. And this enabled to expand the circle of its researchers.

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Historical Sciences

METHODOLOGY OF THE COGNITION OF HISTORY OF A. TOYNBEE

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Abstract:

The question of the dual orientation of the historical process is currently being sharply debated. On the one hand, in the course of history, there is a desire for unity and integrity of the human community, on the other - we see a tendency for each subject to preserve the social reality of his independence, uniqueness and individuality. This contradiction is not a product of the theoretical reflection of researchers; this phenomenon has objective grounds hidden in the dialectical essence of social phenomena, the nature of which has not been sufficiently studied. This circumstance leads to the fact that researchers disagree about the driving mechanisms and the nature of the historical process. Some highlight the idea of unity, others the idea of identity. This is where various versions of the course of history emerge, among which the most debatable in social philosophy are concepts based on two alternative approaches - linear-formational and cultural-civilizational. Modern science can adequately and accurately describe the specific societies that existed in the historical process, but does not have the tools that would clearly define the system-forming bases of civilizations.

Thus, there is a crisis in the modern methodology of socio-historical knowledge. The methodology is designed to form the scientific and educational background for the conduct of specific historical research: from the formulation of the problem to the interpretation of the results. Closely related to the methodology are research methods, which include procedures, techniques and tools for research, analysis, validation and evaluation of data. It must be assumed that the future of the methodology of comprehending the historical process will depend on a fruitful dialogue between various approaches and models developed and developed in the field of social and humanitarian knowledge. The philosophical and historical concept of Arnold Toynbee suggests a synthesis of linear and civilizational approaches to the historical process.

The article presents a brief biography of Arnold Toynbee, which allows to understand the formation and evolution of the views of the English historian. We consider the methods of knowledge of history, used in

Toynbee's philosophical and historical concept. A historian who philosophically interprets the dialectic of human development, according to Toynbee, should look for the meaning of world history. At the same time, the comprehension of history as a definite integrity does not exclude the interest of a scientist to certain local civilizations that are subjected to morphological analysis. The result of the comparative study of the world-historical process, according to his opinion, should be not only a typology of local civilizations, but also the development of a specific set of "laws" that operate in each of them. Paradoxically, Toynbee, a fierce opponent of historical determinism, advocated a search for the "laws" of social development. In the interpretation of Toynbee, these "laws" are deprived of the status of necessity and appear as simple empirical repetitions. "The laws of the psyche" are the basis for the formulation of the "laws of history," complementing the "divine law," leading humanity to love and freedom. The special scientific part of his theoretical views is entirely subordinated to the religious-philosophical concept. The methodology of the British theorist reveals the deep philosophical basis for the evolution of great cultures, hidden behind the diversity of historical events.

Many modern scholars, historians, political scientists agree with A. Toynbee that religion is the main key to comparative research in the field of civilizations and cultures. It is precisely religious ethics that plays a decisive role in the development of the spiritual and economic foundations of all world civilizations. Knowledge of the past, as suggested by the English historian, speaks only of one of the many future possibilities, which makes it possible to avoid a repetition of undesirable developments. The course of human history, according to Toynbee, is not predetermined by anyone in advance.

Keywords: historical research, methodology, civilizational approach, linear approach.

I. INTRODUCTION

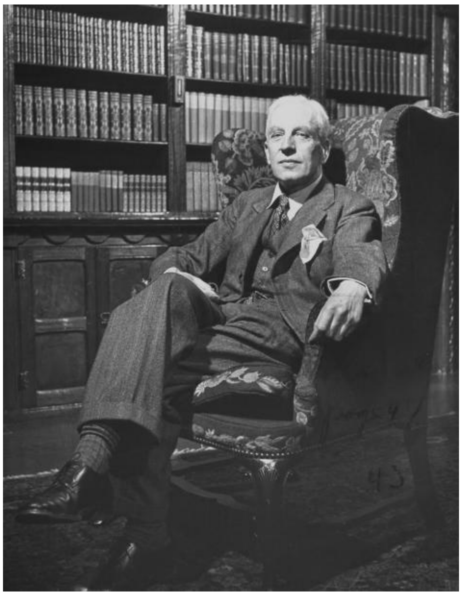
In order to understand the formation and evolution of the philosophical and historical views of A. Toynbee, reflected in his concept of local civilizations, it is necessary to refer to his biography.

Arnold Joseph Toynbee (1889-1975), English historian, philosopher and diplomat was born in London on April 14, 1889 in a wealthy intelligent family. In the Toynbee family, certain liberal-humanitarian and religious traditions existed, which had a great influence on its formation as a person and thinker. The historian was his mother - Edith Toynbee.

Arnold Toynbee's uncle, Arnold Toynbee Sr., after whom he was named, was a well-known English economist who gained wide popularity due to his public charitable and educational activities conducted by him among the working population of industrial cities in England and, in particular, in the London East End. A. Toynbee Sr. is the author of the scientific monograph «Industrial Revolution in England in the XVIIIth Century».

A. Toynbee held his student years at Balliol College, Oxford, where he studied, above all, ancient history. In 1911, he studied at the British School of Archaeology in Athens. In the years 1911-1912. Toynbee participated in the expedition to Greece and the islands of the Aegean Basin, which allowed him, in particular, to get acquainted with the archaeological monuments of the most recently discovered ancient Aegean culture. Since 1912, Toynbee has been a teacher of ancient history and philology at Balliol College. The study of ancient history had an enormous influence on the Toynbee's later formulated philosophical and historical concept, the initial model of which was the Greco-Roman civilization.

World War I, 1914-1918, interrupts Toynbee's study of ancient history. He does not go to the front due to health reasons, and since 1915, he has been working in the Information Department of the British Ministry of Foreign Affairs as a scientific adviser on the historical, political and demographic problems of the Middle East. In the 1919-1920s, Toynbee participates in the Paris Peace Conference as an expert.



The First World War, according to Toynbee himself, put an end to the liberal-progressive illusions and strongly stimulated his interest in the history of humanity, taken as a whole. One of the areas of his work - the publication of documents on violence against the civilian population by Germany and its allies. The documents and oral testimonies that Toynbee had to deal with during the work on the book “Armenian Massacre. Destruction of the Nation (1915). Comprehending the results of the First World War, which brought incredible suffering and massive sacrifices to whole nations, led Toynbee to far-reaching pessimistic conclusions regarding the prospects of Western civilization and the history of humanity in general, which was reflected in its cyclical theory of history.

After the war, Toynbee returns to intensive teaching and research activities.

Since 1919, Toynbee has been working as a professor of Byzantine studies and Greek history at the University of London.

In 1921-1922 during the Greek-Turkish war, Toynbee worked as a correspondent for the Manchester Guardian newspaper, which resulted in his book The Western Question in Greece and Turkey (1922).

From 1924 until 1956, for 22 years, he has been serving as the main author of the annual fundamental “Reviews of International Relations” published by the Royal Institute of International Affairs. Toynbee appreciated the importance of this work for his scientific creativity as a combination of studying the past and the history of the present, without which his “Study of History” could not have appeared. As acknowledged by Toynbee, who has a fundamental character, “extra-scholarly knowledge” obtained by him in the course of his entire life experience was of great importance for him as a scientist, without which, in his opinion, a satisfactory understanding of historical data is impossible, since “no official documents” may not be informative for historians.

From 1925 until his retirement in 1956, Toynbee was a research professor in international history at the London School of Economics. From 1939 to 1943, he led the foreign studies of the Royal Institute of International Relations. During World War II, Toynbee directs the research department of the British Foreign Office.

After World War II, Toynbee participated in the Paris Peace Conference (1946) and other international conferences. In 1956, he was awarded the Order of the Knights of Honour. After retiring on age, Toynbee continues active creative scientific and journalistic activities until the last year of his life. Toynbee died in York on October 22, 1975 at the age of 86.

Toynbee’s publications include scientific monographs such as “The Western Question in Greece and Turkey. A Study of the Contact of Civilizations” (1922), “Greek Historical Thought” (1924), as well as several volumes of essays and lectures published after the short sixth edition of the first six volumes of The Study of History was released. The most interesting publication of the Gifford lectures is The Historian's Approach to Religion (1956). From Toynbee's later works, noteworthy are: “America and the world revolution” (1962); "Between the Niger and the Nile" (1965); "Changing Cities" (1970) and "Constantine Porphyrogenitus and His Epoch" (1973).

II. METHODOLOGY

Toynbee called his main essay «A Study of History» (1934-1961). However, in this case it is not so much a question of rational knowledge, based on a detailed analysis, but of an understanding of history, combining logical understanding, intuition, and even epiphany.

Toynbee noted: “Why should we assume that the scientific method created for the analysis of inanimate nature can be transferred to historical thinking, which involves considering people in the process of their activities? When a professor of history calls his seminar "laboratory", does he not thereby isolate himself from the natural environment? Both names are metaphors, but each of them is relevant only in its own field. The historian's seminar is a nursery where the living learn to speak a living word about the living”.

According to Toynbee, the orientation of the activities of historians is partly determined by their professional experience, partly by the problems of psychological quality, and partly by the so-called spirit of the times. The historian cannot abstract in his thoughts and feelings from the influence of the environment in which he lives.

At the end of the XIX century, the work of historians was in complete harmony with the industrial system, and their views were permeated and bound by the national idea. However, the XXth century "outlined its field of research, not limited to the framework of one nationality, and scientists will have to adapt their method to broader intellectual operations."

Toynbee noted that the typical Western historians of the XIX century for the sake of the prestige of the industrial system, they were ready to turn themselves into “intellectual workers”.

Since the days of Mommsen and Ranke, historians have begun to spend most of their efforts on collecting raw material - inscriptions, documents, etc. - and their publication in the form of anthologies or private notes for periodicals. Thus, the concept of “original research” was limited to the discovery or verification of any facts not previously established. There is a clear tendency to underestimate the historical work relating to universal history. Toynbee cites as an example the "Outline of History" by Herbert George Wells, accepted with undisguised hostility by a number of specialists who criticized all the inaccuracies made by the author, his conscious departure from the facts.

According to Toynbee, “they were hardly able to understand that, recreating the history of mankind in their imagination, Mr. H.G. Wells achieved something inaccessible to them, which they did not dare to think about. In fact, the significance of the book by H.G. Wells was more or less fully appreciated by the general reading public, but not by a narrow group of specialists of that time. ”

Toynbee was a religious thinker, or rather a Christian. For religious consciousness, truth could be given in Revelation or comprehended by reason, but the best was a combination of these two possibilities. History is the work of the Creator, realized through the existence of man and humanity, but, comprehending it, the historian also becomes involved in the process of creation. Just as divine providence (and even predestination) for a Christian does not exclude freedom of human will, for Toynbee, recognition of the divine creation of history does not destroy the role of the historian as a co-creator of the past, because only in the process of co-creation can a moment of truth be revealed. Hence the prevalence of synthesis over analysis, which is so significant for Toynbee, hence his desire for universalism, although more often he was reproached for breaking up and localizing history.

Toynbee was opposed to interpreting history as a process of movement in its classic version. He rejected the continuity of history, built by analogy with representatives of classical physics. Another analogy is not so convincing for him - the continuity of history as the continuity of Life. The continuity of history, as well as the continuity of space-time, is for Toynbee the "overflow" of the discreteness of the existence of humanity. Each moment of movement is a generating beginning of the next and at the same time a certain self-defined, internally complete integrity.

Toynbee reflected: “We hardly understand the nature of Life if we don’t learn to distinguish the limits of the relative discreteness of the ever-running stream ... In other words, the concept of continuity matters only as a symbolic speculative image on which we draw a perception of continuity in all real diversity and complexity. Let us try to apply this general observation to the comprehension of history. Does the term “continuity of history” in the generally accepted sense imply that the mass, moment, volume, speed and direction of the flow of human life are constant or, if not literally constant, change in such narrow boundaries that the amendment can be neglected? If this term implies implications of this kind, then, no matter how attractive it is, we will come to serious mistakes”.

This kind of reasoning methodological nature of Toynbee implies the assumption of a decisive significance for the historical study of the categories of space-time.

History exists there, and only where there is time. According to Christian ideas, human history proper did not begin from the moment of the creation of man, for his heavenly existence proceeded without essential changes, i.e. outside of history, and from the moment of the fall, disobedience to the divine will, after which a person plunges into the flow of time, becomes mortal. God is in the unchanging sphere of eternity. Thus, the first act of free choice of a person opens the way of history and puts a person in a situation of dialogue with God. This dialogue was originally captured in the Old Testament, which contains prophecies about the future. The incarnation of the divine Logos in the face of Jesus Christ is the fulfillment of the early promise. From this point on, history unfolds as the process of the salvation of mankind, which is at the same time an ever more complete revelation of the human essence.

Time is the field in which and thanks to which there is a change in the states of human society, and it is through it that the content of history manifests itself. For the historian, these various states are not only connected, but also combined, the past and the present turn out to be really coexisting. Staying motionless in space, it accumulates historical time, accommodating moments, centuries, millennia in its temporary reality. It was not by chance that the ancients called the historian a “time transmitter”, for he was not only the keeper, but also the organizer of time as a conditional historical space. The exceptional value in this process of “transfer” of time Toynbee assigns memory, thereby indicating the deepest naturalness of the connection of history as a sphere of accumulation and development of human experience and memory as a means of streamlining time. In this, the English thinker appears as the successor of the ancient European intellectual tradition. Recall that the function of the goddess of memory Mnemosyne included time management. At the same time, Toynbee supported the idea characteristic of the twentieth century thinking, reflecting the awareness of the relationship of time to biological and then social evolution, an idea whose modification is the noosphere change hypothesis presented by Vladimir Vernadsky, Edouard Le Roy and Pierre Teilhard de Chardin.

Local civilizations are milestones of time, not islands of self-contained history. In this regard, Toynbee develops the concept of "intelligible field" of historical knowledge. It conjugates ontological and epistemological, asserting the knowability of the essential aspects of history through their manifestation in the existence of various societies, “whose boundaries have been approximately established taking into account the historical context of a given country and which are presently societies with a broader extent both in space and in time than the nation states, city states or any other political alliances.

In the light of these conclusions, some more conclusions can be drawn, approaching to history as a study of human relations. Its true subject is the life of society, taken both in its internal and external aspects. The inner side is the expression of the life of any given society in the sequence of the chapters of its history, in the totality of all its constituent communities. The external aspect is the relationship between individual societies, developed in time and space”.

Toynbee liked to compare a person with a two-faced Janus, one face of which was turned to the future, the other - to the past. This metaphor perfectly captures the very essence of the work of the historian, restoring the connection between the past and the present, in order to more clearly see the contours of the future. The historical research of Toynbee himself is a visible embodiment of this connection. Trying to comprehend the prospects for the development of Western civilization, Toynbee refers to its past, his vision of modernity, as reflected in the works of the late 1940s and 1950s, is closely related to his concept of world history.

Arnold Toynbee followed Oswald Spengler and his famous work «The Decline of the West» (1918) in denying the concept of world history. He suggested instead a comparative study of cultures that reveal striking similarities in the life cycle — occurrence, development, and decay.

Oswald Spengler looked for the causes of the birth of "great cultures" and deep historical changes taking place in society, outside the Earth, in "cosmic forces", in God. The world history is reduced to them by the simple sum of separate histories of isolated from each other closed "cultures", each of which has its own specific, only its inherent "basic meaning", always one way or another connected with religion.

O. Spengler counted eight higher cultures (influencing humanity): Egyptian, Babylonian, Indian, Chinese, Greco-Roman (classical), Arabic, Mexican, western (originated about 100 years ago). Each culture has its own essence - a symbol: in Chinese it is Tao (the path of life), in Greco-Roman it is the cult of sensuality, etc. Each civilization manifests itself in certain areas of vital activity: Greek - in beauty, Chinese - in favour, Indian - in imagination and mysticism, Germanic-Romance - in science and technology. Each of them is likened to a living organism, successively passing by the will of fate through the stages of generation, youth, maturity and old age.

This concept, in turn, is close to the formulated concept of the Russian thinker of the late XIX century. N.Y. Danilevsky, relying on the ideas of J. Vico. The “life cycle” of each culture is divided into three main phases:

10. The pre-cultural, or “ethnographic” state is an extremely long phase, when “culture” is born from the primary “ethnographic” chaos;
11. Cultural period proper, subdivided into “early” and “late”, when an intensive process of creation of spiritual and material values of “higher culture” takes place;
12. The period of “civilization”, when “the cultural organism steadily and inevitably wanes, the spiritual creative power fades away”.

Toynbee rejected the Spengler’s theory of cultures as organisms with a life expectancy of 1000 years and cited moral degeneration and the loss of a creative approach to emerging problems as reasons for their decline.

Toynbee contrasted his own methodology with the installations of Spengler and constantly emphasized his "empiricism" as opposed to Spengler's "dogmatism."

Toynbee developed the original version of the concept of local civilizations. He identified civilizations as units of the division of the historical process, which he identified with the state of societies, in which a creative elite emerges, free from participation in the reproduction of material life.

According to Toynbee, administrators, professional soldiers and priests are endowed with the gift of a mystical impulse leading to the universalization of the world-historical process. They create the unique spiritual image of each civilization, which is embodied in its symbols.

Toynbee sees the goal of the philosophy of history in the development of a “synoptic”, which gives a general picture of the view of history, combining knowledge about individual civilizations (discovered by archaeologists, archivists, orientalists), in correlating them with each other. The historian saw the practical significance of his research in the fact that in the conditions of the world community, the global nature of the main human problems, it can help people of different civilizations to overcome mutual misunderstanding, fears and hostility and see in local and partial stories the common achievement and common heritage of the entire human race.

Toynbee wrote: “If history has no other purpose than collecting facts on their own, it only turns into an intellectual transfer of time, like collecting stamps. Laws cannot be eliminated from history ... Science has become historical in spirit, while history becomes ... the science of social development".

The English historian Toynbee clearly formulated the essence of his differences with the neo-Kantian historians (Charles A. Beard, L. Thorndike, Windelband, Rickert, and others).

The famous American historian Charles A. Beard, who was one of the first to review the “Study of History”, accused Toynbee of introducing natural science methodology into historical research: “Introducing analogies from biology and physics into historical knowledge rapes historical reality and leads rather to confusion, than to knowledge. Even the natural sciences begin with some basic assumptions about their subject. To a much greater degree, this relates to any judgment regarding history. Empirical operations in history are always limited by the intellectual predispositions of the researcher. This rule cannot be avoided”.

Compatriot Toynbee R.J. Collingwood in his book «The Idea of History» characterizes Toynbee’s methodology as a “reformulation of the positivistic point of view”, “a new expression of historical positivism”. The author’s “Study of History” constructs for Collingwood is a vivid example of naturalism, which is manifested in the fact that Toynbee, firstly, underestimates the continuity of history, artificially dissecting it into separate parts (“civilization”), and secondly, sharply contrasts historian cognizable by him of the historical process, likening, thus, the naturalist. “... These two lines,” Collingwood concludes, “agree on the same thing: history turns into nature, and the past, instead of living in the present, as is the case in history, is thought of as a dead past, as it is in nature. The ideas of Collingwood belong to the "understanding" tradition in the western methodology of history. According to Collingwood, what is known in the past is the spiritual life of people, the spiritual motivations of their activities.

The implementation of the Collingwood’s methodological setting means the maximum blurring of the line between the subject and the object of historical research. The Toynbee methodology does not imply an absolute distance between the historian and the knowable past, but includes the element of "understanding."

Belief Toynbee in the objective essence of the historical process and in the possibility of objective knowledge forces him in the debate with Collingwood to insist on the possibility and necessity of using "historical models". Any cogitative operation, according to Toynbee, distorts reality, dismembering it, is essentially indivisible by its essence.

Toynbee tried to carry out the idea of combining discrete elements with elements of continuity in the historical process. “They, I suppose,” Toynbey writes to his critics, “are on guard in the name of protecting the uniqueness of historical events and human personalities. It is in their eyes the treasure of the highest value; my work is for them a red rag and therefore they regard it as a symbol of an attack on the principle of respect for the element of uniqueness in history, which they value so highly. By the way, I appreciate it too; but at the same time, I am aware that in addition to the elements of uniqueness in human affairs there is also an element of repeatability”.

In his memoirs, Toynbee compares his own historical method with the method of Lewis Bernstein Namier, a recognized master of empirical research. Noting a significant external difference in their methodological views: one is to consider the tree of history as a whole, the other - in a scrupulous study of individual leaves of this tree, Toynbee at the same time insists that some deep community unites his method and Namier’s method. According to Toynbee, each strive in their own way to find some way of depicting historical events in terms of not myth, but reality.

The contribution of Lewis Bernstein Namier to the theoretical re-justification of the history of British parliamentarism is well known. In British historiography, the ideas of the meaning of history, historical progress in the late 1920s — early 1930s subjected to fierce attacks from representatives of "neo-conservative" historicism, among whom belonged L. Namier. The refusal of the position of "teachers of life", the preaching of idiographism in the methodology - all this did not mean that the "neo-conservatives" managed to implement their methodological principles in concrete historiographic practice, i.e. “clear” it from theory in humanitarian research.

Toynbee’s position on the issue of determinism and foresight in history is highly indicative. He wrote: “Studying human history for today reveals a certain number of repetitive patterns. It would be superfluous to repeat that I am not a determinist. I do not believe that anything of the repetition in the past was inevitable, just as I do not believe that any of this or another repetition should be repeated in the future”.

Toynbee denied the possibility of historical foresight: «I personally believe that foresight is impossible in the realm of human affairs. I believe that the outcome of human choice of goals and plans is, by its nature, incapable of foresight, however we could be informed about relevant past facts up to the present. And I also believe that these inner, unpredictable plans, goals, and choices play a large enough role in every human situation in order to devalue foresight, based on other elements of human affairs that could possibly have been foreseen if they ever were isolated».

Following Bergson, Spengler and others, Toynbee sought to break free from the captivity of traditional rationalism, coming from the Enlightenment and likening philosophical and historical knowledge to natural science thinking, which was attributed to the ability to fully understand social reality, culture, and man. Toynbee sought to take into account the role of artistic and aesthetic knowledge and intuition in many ways different from the natural-scientific specifics of humanitarian knowledge.

At the same time, Toynbee realized that the failure of some models of scientific thinking and philosophizing that came from the educational rationalism of the 18th century, clearly manifested in his era, did not justify the refusal of such methodological value of general scientific knowledge developed by rationalism as a principle of causality.

III. DISCUSSION

Toynbee’s socio-political philosophy is assessed in literature in a very different way. The fact is that his first publications belong to the 10th years of the XXth century, and the last ones were written in the 1970s. Over the 60-year period, characterized by particularly rapid rates of scientific, technical and social development, and at the same time an increase in crisis phenomena in the development of capitalism, Toynbee’s views have undergone a significant evolution. This evolution, according to Yu.N. Semenov, was due primarily to the impact of such globally significant phenomena as the First and Second World Wars, the collapse of the colonial system, the scientific and technological revolution, the change of the period of “cold war "in the relations between socialist and capitalist countries, the policy of peaceful coexistence, etc.

In the evolution of Toynbee’s views, the emergence and introduction of a huge mass of new historical facts, including the discovery of previously unknown civilizations, as well as new socio-historical generalizations, played a significant role. Finally, the most diverse and often very thorough and numerous criticism of Toynbee (with his characteristic propensity for self-reflection), together with objective factors, contributed to a serious change and updating of many of his fundamental views.

Belief in progress, hope for the unlimited possibilities of the spiritual perfection of humanity are characteristic of Toynbee’s views. He seeks to link the mass of empirical material, taken on a global scale, into a single picture of the history of humanity, to reveal the connection of historical data with the eternal needs of man and society.

According to the Professor G. Morgentau, «Mr. Toynbee regained the courage that the scientific dogma put to sleep, to ask history questions that are significant for him and through him as a person for other people as well, and make history answer them. Compare the richness and dynamism of its historical imagination and the trouble-free poverty of scientific historiography».

Jose Ortega y Gasset, the largest Spanish philosopher of the XXth century, wrote “The Interpretation of the Universal History of Toynbee”, where he criticizes Toynbee’s initial position about local civilizations as the main intelligible units of history. He joins the opinion of historians who hold traditional positions that recognize the “nation” as the main unit for the division of history. The Spanish philosopher considers the consideration of them from the outside, not from the inside to be an essential minus of the concept of local civilizations, which does not allow Toynbee to penetrate into their inner essence.

Jose Ortega y Gasset, without disagreeing with most of Toynbee's critics, indicates that behind his empirical method lies a priori, the desire to arbitrarily adjust the facts to a made-up scheme. Jose Ortega y Gasset, distinguishing between the "physical world" and the "historical world", believes that the historian's method is "narration" - a unique and unique form of "proof" for the historian, completely different from the proof of "mathematical" or "physical" and , however, equivalent to them.

A critical analysis of the philosophical and historical views of A. Toynbee was carried out in the works of Soviet philosophers and historians, who revealed the ideological and historical origins of his views, elevated to absolute historical repeatability and discontinuity, revealed numerous inaccuracies. At the same time, Toynbee is described in these works as the most prominent theoretical theorist, in whose works a great deal of factual material is concentrated and in his own way many fundamental and most urgent questions of history and modernity are raised.

IV. RESULTS

In monograph «Arnold J. Toynbee — a historian for crisis time» Professor of History at the University of Wisconsin-Milwaukee Roland N. Stromberg tried to identify the relationship between the ideological, political and historical and theoretical views of Toynbee.

Roland N. Stromberg is one of the few who pays great attention to the political experience of Toynbee as the English thinker: "He is a man of great political experience. Spengler was a poor school teacher, an outsider compared to Toynbee. The requirement of the ancients for a historian to have a certain practical and political experience is fulfilled by Toynbee much more than by most of his academic critics who accused him of being naive... And how many of them spoke with dictators and marched with armies?"

In monograph «Arnold Toynbee. The Ocumenical Vision» (1975) Professor C. Wainthroth gives the Toynbee's socio-political views: "Toynbee is a Westerner, an Englishman, not fascinated by the West. His approach is ecumenical. Therefore, there are people in whose view he is not with the West and even against the West ... However, a truly Western person is no longer an apologist for the West; he must look to the West from a broader point of view. And this is exactly what Toynbee does, and does possibly better than anyone else".

A. Toynbee wrote: «In the current situation, when the whole world actually became one, it should be considered as a whole. It is necessary to overcome all forms of ethnocentrism, in particular — Eurocentrism. This latter still dominates the worldview of Western civilization, in the historical concepts of the Western man, still inclined to view the history of his own civilization as a unique and exceptional phenomenon, apart from its connection with the histories of other societies, or simply as the apogee of world history».

The critical comments made to the "Cambridge Modern History" in an article with the remarkable name "The Modern World or the Modern West" are of interest for our research.

"This is not the history of Mankind over the past 450 years. This is the history of Western European peoples, their overseas colonists, subjects and victims ... ". Further, Toynbee notes the deep anachronism of the fundamental methodological framework underlying the "Cambridge Modern History." According to this attitude, "... the history of the last 450 years is the history of the progressive development of the whole world, initially only by regional Western society; and this process was to become the central theme of the "Cambridge Modern History"... Moreover, it was assumed that the non-Western majority of humanity must either follow the path of the West... or die. When Lord Acton made his plan in 1896 ... there were certain circumstances that justified this erroneous concept. However, the dramatic events of the 20th century...
threw a new light on the whole past, beginning with the first effects of the Modern West on other societies. The non-Western Man was not "aligned", was not "assimilated." The call of the West to his independence and his very existence served as a stimulus for him, awakening him to action…"

From the above considerations, Toynbee shows that in his program of "spiritual revolution" an important, if not key, role was assigned to a fundamental change in the historical views of humanity, and the West above all.

Toynbee insists that the current state of the world creates an urgent need for a new history, or rather, for a new synthetic science of man. This new history should be free from a narrow, meaningless specialization, from ethnocentrism, which presupposes the separation of a fundamentally unified history into stories, for example, “Western” and “Eastern”.

According to Toynbee, “today there is a great intellectual opportunity for historians. For the first time in history, we have a chance to see two things. We can now see the history of civilizations ... as a whole, instead of being limited, like our predecessors, to a partial contemplation of its fragments and fragments. In addition, now we can also see all aspects of human existence precisely as aspects of a single human nature instead of, like our predecessors, exploring a person in parts, artificially breaking his study into a number of independent "disciplines". Since the role of the main factor testifying to the unity of the historical process in the Toynbee concept is fulfilled by religious evolution, it is quite logical that Toynbee thinks of a religious history as the foundation of this new, synthetic science about man. Thus, the views of the English thinker on the role of historical knowledge in the life of society with its religious doctrine were closed.

The persistent assertion of the social role of historical knowledge is characteristic of the works of Toynbee in the 1940s and 1950s. Proceeding from the postulate of “openness” of history for spiritual influence, Toynbee writes about the opportunity for a historian to influence the course of social development, the opportunity that has increased enormously in modern conditions. “I believe that the historians of our day have a great opportunity, and that this great possibility is also a great responsibility,” he concludes with one of his works with this statement.

V. CONCLUSION

Toynbee's works are characterized by a huge amount of factual material, including statistical and other sociological data, a comparison of specific historical facts and situations, as if repeated in conditions of different civilizations, etc. But all these facts and figures turn out to be not the primary material for scientific generalizations, but only “proof” of the a priori existing scheme of the historical process. This pseudo-empiricism was subjected to the harshest criticism from Western historians.

The involvement in world politics at the highest level has largely determined the nature and extent of A. Toynbee’s historical thinking, which has become one of the prominent representatives of the civilizational approach to world history.

As the analysis of A. Toynbee’s historical development model shows, this English researcher combines the achievements of a civilizational approach with the idea of the continuous progressive development of mankind, which is the fundamental principle of a linear understanding of the historical process. In our opinion, such ideas of the theory of Arnold Toynbee can become elements of a new methodology for understanding the historical process.

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Archeology

THE ABSENCE OF THE SWORD FROM RIGVEDA AND ATHARVAVEDA AND THE PROBLEM OF INDO-ARYANS' ORIGIN

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Abstract:

Rigveda and Atharvaveda Shaunaka Samhitas have been carefully analyzed to check whether they mention copper or bronze swords. It has turned out that both texts do not know swords (only knives) and therefore must be dated in their habitats in the Northwest of the Indian subcontinent prior to the introduction of such weapons into the region. Swords have been archaeologically evidenced both in the Indus valley and in the Yamuna–Ganges Doab only after 2000 BC. This confirms the dating of Atharvaveda Shaunaka prior to 2000 BC, and of more archaic Rigveda – a few centuries earlier (prior to 2600 BC).

Then all available data on the copper and bronze swords of different types (straight double-edged, machete–cleaver, sickle-shaped, ‗rapier', ‗harpoon') originating from the Old World and dating back to 3500– 2000 BC have been collected and scrutinized. Thus Cyclades, Anatolia, Syria, Palestine/ Israel/ Canaan, North-Western Caucasus, Transcaucasia, Akkad, Sumer, Elam and Bactria–Margiana territories have been excluded from the possible homelands of Indo-Aryans in the periods when they already had copper or bronze swords.

Keywords: Rigveda, Atharvaveda, Indo-Aryans, Old World, copper or bronze swords.

I. INTRODUCTION

The sword argument (as this item is an essential element of weaponry and of warrior cults of late Indo-Europeans) is an important chronological and geographical criterion for indentification of the origin and localization of the first homeland of Indo-Aryans. The earliest Indo-Aryan texts (the Samhitas) are to be checked for any descriptions or mentions of copper or bronze swords. Then the data are to be compared with the archaeological evidence of swords inside and outside South Asia. This will allow us to make chronological and geographical conclusions on the origin of Indo-Aryans and on the Samhitas' dating.

II. METHODOLOGY

The paper combines the exploration of the data on copper or bronze swords from two different fields of history science – philology (the analysis of the Samhitas‘ texts in Vedic language and their translations) and archeology (the findings of the earliest swords of the Old World). Thus the article has an interdisciplinary character.

III. DISCUSSION

It is crucial for the correct understanding of Indo-Aryans‘ origin and its dating to get the exact translation and interpretation of the Rigveda and Atharvaveda Samhitas (further RV and AVSh). That‘s why we have used not only the texts of the Vedic hymns themselves but also several most competent translations of them into different languages – Russian, German and English. Not only the terms designating ‗sword‘ have been taken into consideration but also the words usually translated as ‗knife‘ or ‗dagger‘ or ‗blade‘ and even ‗axe‘ have been scrutinized thoroughly to exclude possible misreading and mistranslating. Thus the results of the textual analysis received are of a high degree of reliability.

There are various opinions among scholars as for the length of the ‗real‘ sword. Several authors state it is a matter of a personal choice. We agree with the scholars who state that a sword can be defined as a ‗true‘ sword if the lenghth of its blade itself exceeds 30 cm at least (in case of a short sword).

IV. RESULTS

The texts of RV and AVSh have been thoroughly studied by us (alongside with the translations of both Samhitas by T. Ya. Elizarenkova and of RV by H. Grassmann, F. M. Müller, K. F. Geldner and S. W. Jamison and J. P. Brereton) to find out whether they contain any mentions of the copper or bronze swords. The result is negative — sword made of copper or bronze is not known to the authors of the Rigvedic and Atharvavedic hymns.

This facts leads to two conclusions — the first is chronological and the second is geographical. As for chronology RV and AVSh must have been composed in their habitat in the Northwest of South Asia prior to appearance of copper and bronze swords in this region.

The creators of the Mature Harappan civilization in the Indus valley were familiar with swords at least from the beginning of the II millennium BCE. At Mohenjodaro two swords cast in copper were excavated (one in the layer dated between 2000–1900 BC). They have total length of about 47 cm and 37 cm respectively (the second‘s tip is broken off). Both have tangs and holes for fixing the hilt. Both have a middle rib for strengthening the blade and shoulders. Also a piece of a sword blade cast in copper was found. It has a length of 8.13 cm and a middle rib. The photographs of the swords can be seen in the digital collection of the National Museum in New Delhi (Figures 1, 2).

Figure 1

Figure 2

About 1900 BCE the most part of the Harappan population evacuated the Indus and the Sarasvati valleys and migrated to the Upper Sarasvati valley and to the Yamuna–Ganga Doab (both territories were part of Rigvedic habitat already). Here in the contemporary states of Punjab, Rajasthan, Haryana and Uttar Pradesh the epicenter of the spread of the archaeological culture of Ochre Coloured Pottery was located in the middle of the III – first half of the II Millennium BCE. It left hoards of copper objects, among which are characteristic double-edged swords with a length from 40 to 75 cm having a longitudinal rib of rigidity and a tang with a bifurcated ‗antenna‘ at the end; other characteristic weapons of this culture are double-edged swords with a middle rib and a tang with a hook.

We will enumerate only a few finds of copper swords from the Yamuna–Ganga Doab (Western Uttar Pradesh). Thirteen double-edged swords cast in copper with minor ribs of rigidity originate from Fatehgarh on the South bank of the Ganges (Farrukhabad district) (Figure 3).

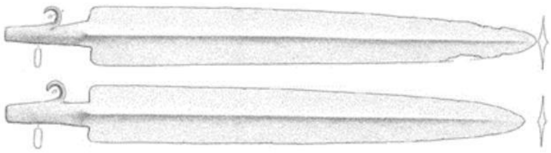

Figure 4

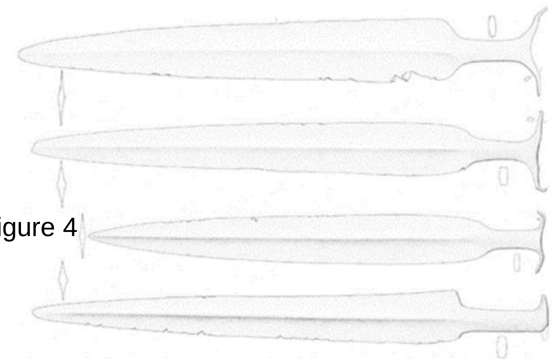

Figure 3

The largest group consists of nine swords up to 68-78 cm long with short ‗antennas‘ at the end of the tang. One sword with a length of 44 cm has long ‗antennas‘. The tang of another sword 76 cm long ends with a beak-like ‗process‘ on one side only. Two swords cast in copper supplied with tangs with hooks originate from Seipai (18 km to the North of the railway station Etava, Etava district) (Figure 4).

Two double-edged swords come from Bareili on the bank of the left tributary of the Ganges river Ramganga. One is broken in two, lost its tip, has a middle rib on the blade and a tang with barely projected ‗antenna‘ at the end (Figure 5).

Figure 5

Figure 6

The second sword is also apparently broken in two, lost its tip, has a middle rib on the blade and a tang with a pronounced forked antenna ‗process‘, one of the ‗branches‘ of which is bent inside semicircle, and the second is broken off (Figure 6).

Two copper swords with antenna-shaped tangs were found at the Harappan cemetery of Sanauli (West Uttar Pradesh, the transition period between Mature and Late Harappa (2100–1800 BC)) during excavations in 2005–2006. One was accidentally dug up by a peasant. The second sword with a length of 49.3 cm has a double-edged blade with a middle rib. It was placed in a symbolic grave without a skeleton with a tip up, and there were 18 vessels and two halves of a copper sheath 37 cm long near it (Figure 7).

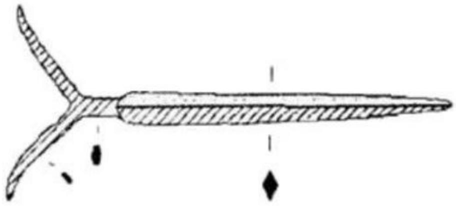

Figure 7

Figure 8

Excavations in 2018 just in 100 m from the cemetery of the Late Harappa led to the opening of seven graves of the Ochre Pottery or Copper Hoards Culture with an approximate dating of about 2000 BC with the remains of wooden coffins and three chariots with copper lining and details. Two swords with ‗antennas' at the end of the tang and one symbolic thin sword with an ‗antenna' at the end of the tang were discovered. Another unique sword had a knuckle guard and a wooden handle with a winding of copper wire (Figure 8).

Therefore, RV and AVSh could not have been composed after 2000 BC, because from that time on both in the Indus valley and in the Yamuna–Ganga Doab people began to use swords, which are not mentioned in both Samhitas. Accordingly, this confirms the dating of the AVSh prior to 2000 BC, and more archaic RV — a few centuries before AVSh, i.e. approximately prior to 2600 BC.

As for geography, the argument of the absence of the sword from RV and AVSh allows us to exclude from the list of the possible homelands of Indo-Aryans the regions of the Old World where swords were produced and used earlier than 2000 BC. Let us consider the findings of the ancient swords therein.

According to G. Gernez' data the findings of the ancient double-edged straight swords up to 2007 with the dating prior to 2200 BC in Eurasia were made only in four places — Arslantepe (southeastern Anatolia), Tülintepe (southeastern Anatolia), Klady (North-Western Caucasus) and Alaca-hüyük (Central Anatolia). The later swords from Byblos, Mallia (Crete) and from the Caucasus date back to the end of III – the beginning of

13. Millennium BC. In total there are 32 direct ancient double-edged swords, including 10 — from Arslantepe, 1 — from Tülintepe, 3 — from Alaca-hüyük, 3 — from Mallia, 6 — from Byblos, 4 — from Anatolia (Sakchagozu and Horoztepe), 5 — from the Caucasus (burial mounds).

A unique sword cast in bronze with a length of 63.5 cm (the tang has a length of 10.4 cm) was found in the burial 5 of mound 31 in Klady (North-Western Caucasus, left bank of the Farce river to the North of the village Novosvobodnaya, Kuban region, Maikop Department (now Maikop district, Republic of Adygea), Russia, 3500-3300 BC). It has a middle rib, a diamond-shaped in cross section blade and a rectangular in cross section tang. It is bent in the middle (Figure 9).

Figure 9

Figure 10

Also a sword of copper-arsenic alloy with a length of 47 cm was found in the Maikop barrow. It has a flared blade, a semi-circular tip and two rivets of silver on the tang. Elsewhere it is referred to as a dagger due to a different length (apparently in the folded state) of 34.7 cm (Figure 10).

Nine cast double-edged swords (radiocarbon-dated 3095–2905 Cal BC) with an average length of 50 cm (from 45.9 cm to 62 cm) and an average weight of 521.5 g (from 410 g to 960 g) made of copper alloy with 3-6% arsenic with flat hilts (three of them with silver inlays) were found in the South-East Anatolia in the Taurus mountains in room III in building A113 ("hall of arms") in the palace-temple complex of Arslantepe (phase VIA, Late Uruk, final of the late Chalcolithic, around 3300–3000 BCE) near present-day Malatya in

Turkey. They have a kind of ‗knuckle guard' curved in the direction of the hilt with semicircular top. The thickness of the hilt is almost identical to the thickness of the blade (Figure 11).

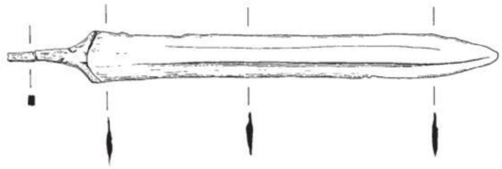

Figure 12

One more cast double-edged sword (radiocarbon dated 3085–2900 Cal BC) made of the alloy of copper and arsenic was found in the Royal tomb in the layer of the early bronze age Phase VIB1 (3000–2900 BC) in the same Arslantepe. It has a tang without a knuckle-guard and without a ‗bump' at the end (Figure 12).

In 1996, the Museum of Tokat (Turkey) has acquired a double-edged sword cast of alloy of copper and arsenic (inv. nom. 044/87, collection of Necdet Dilek) with a length of 44.1 cm and weighing 411.5 g with a knuckle-guard and a tang with a top. It has traces of blows on the blade. According to archeometrical analysis, it belongs to the group of blades of Arslantepe (Figure 13).

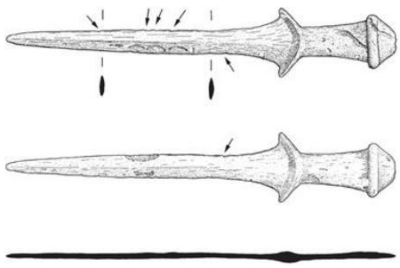

Figure 13

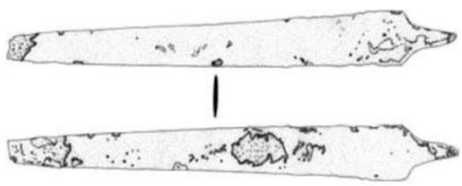

Figure 14

A sword made of alloy of copper (96%) with arsenic (2.11%) and nickel (0.70%) was found in Tülintepe 80 km North-East of Arslantepe. It dates back to 3400–2900 BC. Its length is 44.6 cm and its weight is 324 g. It has shoulders, a broken tip and a tang (Figure 14).

Two swords of machete or cleaver type made of copper-arsenic-nickel alloy dating around 3000 BC (between 3200–2750 BC) were found as a part of Kfar Monash hoard (near a settlement 5 km East of the Mediterranean coast, 3.3 km South-East of Tell Hefer (Tell Ibshar) on the Sharon plain or 9 km North-East of Netanya, 32 km from Tel Aviv, 68 km from Jerusalem, Israel). Their total length is about 60 cm. They have blades expanding upwards, curved and rounded at the end 31 and 32 cm long (tangs are 30 and 22 cm long respectively). Their tangs are flat. The second cleaver has also an additional twisted tang 7 cm long. Both swords have only concave surface of the blade sharpened (Figure 15).

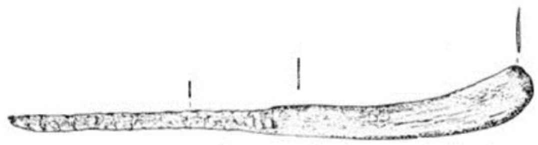

Figure 15

Figure 16

Three double-edged swords cast in bronze from Central Anatolia from Tombs A1, K and S of Alaca-hüyük date back to the second – third quarter of the III Millennium BC (Figure 16). They have a flattened blade lenticular in cross-section without a middle rib. The length of the largest, fragmented sword from the Tomb A1 with a long tang with a rivet hole at the end is 82.4 cm, the length of a highly fragmented sword with a broken tang from Tomb K is 61.6 cm, the length of the sword with a tang from the Tomb S is 53.5 cm.

A bronze sickle-sword from Susa (2500–2400 BC, A. Massafra) 37 cm long has two ‗curls' (volutes) at the place of the lower bend of the blade and at its upper end, only the projecting part of the blade is sharpened; the sword has a tang with three holes for rivets (Figure 17).

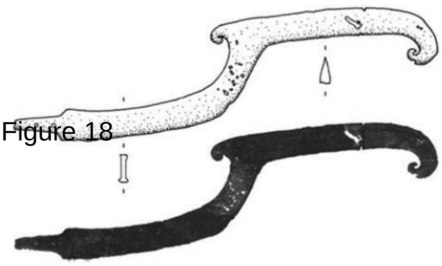

Figure 18

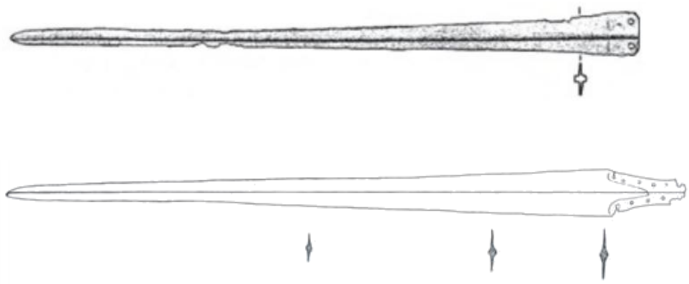

Figure 17

Figure 19

A double-edged sword 59 cm long without a tang but with a middle rib on the blade from Amorgos (Cyclades) has no exact dating (Figure 18). This sword is kept in the Copenhagen Museum (inv.num. 3136) and has a long and thin blade with rounded shoulders with a rivet hole at the base of the blade on each side. The second sword 68.5 cm long from Amorgos is also kept in the Copenhagen Museum (inv.num. 3164) and has no exact dating. It is broken into three fragments and has no tip, the blade is severely damaged on both sides but has a middle rib, shoulders are almost lost, the tang is broken off. The early bronze age of the Cyclades dates back to 2500–2100 BC. There are three shorter and heavily damaged swords from Amorgos. The first one is 33.2 cm long with a middle rib and one preserved hole for riveting. The second is in the form of two fragments with a longitudinal rib of rigidity and has preserved a length of 36 cm. The third blade consists of two fragments with a middle rib and has preserved a length of 25.6 cm.

A fragmented piece of bronze sword 45 cm long with a middle rib from Levkas in the Ionian sea (Steno necropolis, Tomb Nidhri R7) dates back to III Millennium BC.

The (digital) collection of the British Museum contains (a photograph of) a sword dating back to 2400–2000 BC with a total length of 106.5 cm made of copper-arsenic alloy (Museum number 127137), originating from Beth Dagan (Palestine) (Figure 19). This sword has a clearly expressed middle rib going from the pointed tip of the blade (rhombic in the cross section) to the end of the elongated trapezoidal tang tapering from the blade to the opposite side. The blade has barely outlined shoulders and two rows of holes for rivets made along both sides of the tang. Initially, the tang of the sword 12 cm long had 12 holes for rivets — 6 on each side. Similar (short) swords from Canaan dating back to the late III Millennium BC are made of copper-arsenic alloy. They also have a middle rib running from the tip of the blade (rhombic in the cross-section) to the end of the tang (with holes for rivets on both sides of the shoulders and the tang). In particular, two short swords 40.4 cm (Figure 20) and 42.7 cm (Figure 21) long come from Tell el-Ajjul (neighborhood of Gaza, Palestine). Several bigger swords of this type 59.2 cm (Figure 22), 57.8 cm (Figure 23), 47 cm (Figure 24) and 42.8 cm (Figure 25) long respectively are not tied to a particular location.

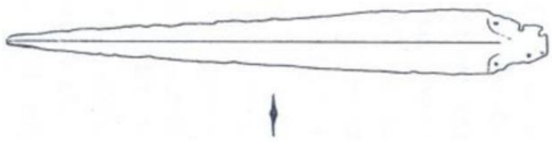

Figure 20

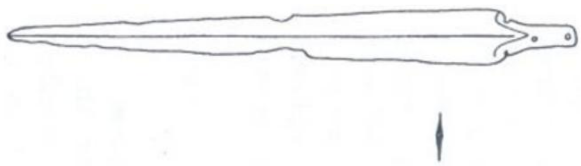

Figure 21

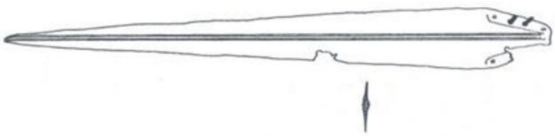

Figure 22

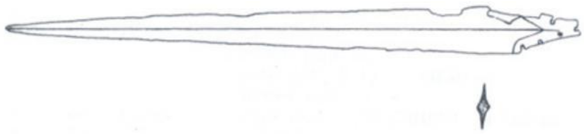

Figure 23

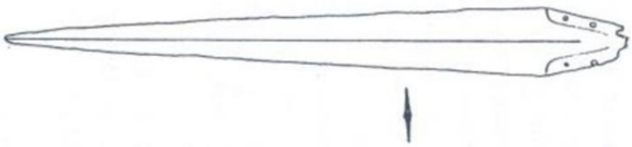

Figure 24

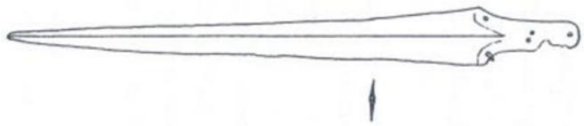

Figure 25

The Akkadian rock crystal seal in the Louvre dating back to 2350–2200 BC (AO25305) depicts a duel of the Scorpion God armed with a long dagger or a short sword with an opponent whose hand is holding a sword. This is identified by comparing the length of the blade of the weapon with the length of his half-bent arm from the elbow to the fist clenching the hilt. The blade of the sword is clearly longer. The blade of this sword is shown triangular and with a sharp tip (Figure 26).

Figure 27

Figure 28

Figure 26

The Metropolitan Museum, New York has a (digital) collection of (the photographs of) three bronze swords and two bronze daggers from Anatolia dating back to about 2300–2000 BC (final early bronze age in the chronology of Central Anatolia). These blades are similar to the daggers from Horoztepe (central part of Northern Anatolia, East of Amasya province, South of the town of Erba, Tokat province, Turkey, 2300–2000 BC). These are double-edged swords, with shoulders, a middle rib and a blade with a pointed tip. The first sword 49.50 cm long has a longitudinal rib of rigidity going from the tip of the blade to the end of the broken tang with traces of two holes for rivets (Figure 27). The second sword 43.79 cm long has a blade with a flattened middle rib tapering from the tang to the tip; the tang has a trace of one rivet hole at the end (Figure 28). The third sword 34.29 cm long has a middle rib going from the tip of the blade to the end of the tang with one rivet hole (Figure 29).

Figure 29

Figure 30

A sword and a part of a sword's blade cast in bronze from Mari on the Euphrates (East Syria) kept in the Louvre (AO18428; AO18441) date back to the III Millennium BC (more precise dating and the parameters are not listed) (Figure 30). The sword has shoulders, a tang and a broken tip.

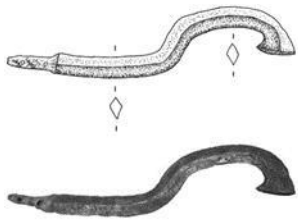

Figure 31

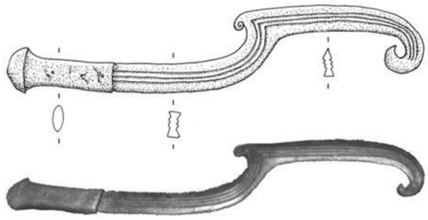

Figure 32

According to G. Gernez the sickle-swords from Tello (Sumer) and Susa (Elam) date back to the turn of III–II Millennia BC or to the end of the III thousand BC. Two short sickle-swords made of copper were discovered in burial 8 in Tell Tello (the Sumerian city of Girsu, in the province of Dhi Qar, Iraq, southern Mesopotamia). The first sword now kept in the Louvre (inv.number AO4355) (Figure 31) has a length of 27 cm, a middle rib, a double-edged blade diamond-shaped in cross-section with a tip bent downwards and a tang with two rivets. H. W. Müller dates it to the period between 2400 and 2000 BC. The second sword now kept in the Louvre (inv.number AO4354) (Figure 32) 41 cm long has a more complex blade with a triple groove running along it. The blade has a directed down ‗process' at the place of the lower bend, and the upper end is ‗curled' inside and down in the form of a volute. A lenticular hilt made of copper with a cone-shaped knob is attached with two rivets. Only the projecting part of the blade is sharpened. A. Massafra dates the short sickle-sword from Girsu around 2400 BC, and longer one — by the XVIIth century BC.

According to M. B. Rysin from Central and Eastern Anatolia straight double-edged swords and narrow swords of rapier type penetrated into the territory of Trialeti archaeological culture of the Transcaucasian middle bronze age dated by traditional methods around 2200–1800 BC, and by radiocarbon — 2200–1600 BC (Figure 33).

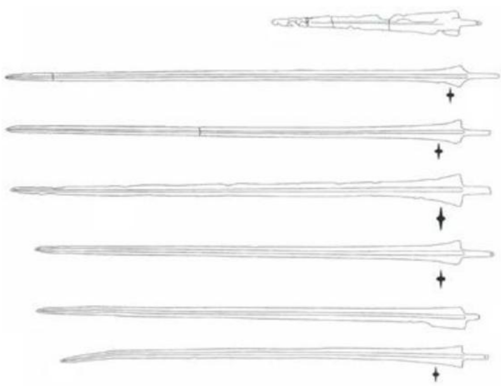

Figure 33

Figure 34

Different swords were found in the South of Central Asia in the area of Bactrian-Margian archaeological culture (2300–1700 BC).

Two so-called ‗harpoons' which were found in the cyst (burial №3130) in the cemetery on the bank of the big southern basin of Northern Gonur (Turkmenistan, Margiana) date back to the end of III – the beginning of II thousand BC (Figure 34). The first is 49 cm long and has a silver hilt. The second is 65 cm and has a sharp tip and a tang. According to G. Gernez these ‗harpoons' are in fact specific type of a sickle-sword. He mentions the discovery of three sickle-swords in Gonur Depe in graves 3230 and 3280. Two have blades rounded at the end and partially preserved hilts (Figure 35). The third has an angular blade pointed at the end. The blade is decorated with longitudinal grooves. They date back to 2100–1800 BC.

Figure 35

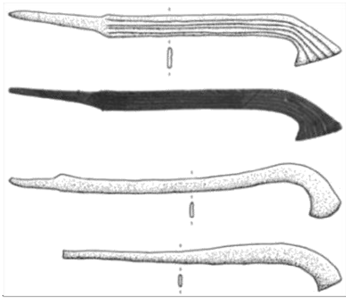

Figure 36

A. Massafra reports on three sickle-swords from Bactria of the Namazga IV period (2250–1800 BC) (Figure 36). The first sword is 50.2 cm long (Louvre, inv.number AO26438). It is cast in copper with tin (2.2%), arsenic (2.2%) and lead (1.1%). It has a blade expanding upward, especially after bending, with a sharp downward protrusion at the upper end. The blade is decorated with four grooves along its entire length. It also has asymmetrical, sloping shoulders and a long tang tapering to the end. The second sword 50 cm long (Louvre) of arsenical copper has a narrow blade without middle ribs. It is strongly curved at the top, has one sloping shoulder opposite the bending side, and a tapering tang. The third sword 42 cm long (Louvre) from arsenic copper with a partially lost tang has a simple blade extending from the tang to a smooth bend. The blade is without middle ribs, shoulders are absent at all.

A double-edged sword 52 cm long with shoulders and a tang with a short ‗antenna' at the end was found in Bactria (Northern Afghanistan) (Figure 37). This weapon belongs typically to the blades of the Copper Hoards or Ochre Coloured Potter culture and can be dated circa 2000 BC or later.

Figure 37

V. CONCLUSION

Rigveda and Atharvaveda Shaunaka Samhitas have been carefully analyzed to check whether they mention copper or bronze swords. It has turned out that both texts do not know swords (only knives) and therefore must be dated in their habitats in the Northwest of the Indian subcontinent prior to the introduction of such weapons into the region. Swords have been archaeologically evidenced both in the Indus valley and in the Yamuna–Ganges Doab only after 2000 BC. This facts make us date Atharvaveda Shaunaka prior to 2000 BC, and more archaic Rigveda — a few centuries earlier (prior to 2600 BC).

Then all available data on copper and bronze swords of different types (straight double-edged, machete-cleaver, sickle-shaped, ‗rapier', ‗harpoon') originating from the Old World and dating back to 3500– 2000 BC have been collected and scrutinized.

Based on this analysis the following regions are to be excluded from the list of possible Indo-Aryan homelands prior to 2000 BC because they already had copper or bronze swords: North-Western Caucasus, Kuban region — in 3500–3300 BC; (South-)East Anatolia – in 3400–2900 BC; Palestine/ Israel/ Canaan — in 3200–2750 BC, 2400–2000 BC; Central Anatolia – in 2750–2250 BC; Elam — in 2500–2000 BC; Cyclades

— in 2500–2100 BC; Mesopotamia, Sumer – in 2400–2000 BC; Mesopotamia, Akkad — in 2350–2200 BC; Northern Anatolia – in 2300–2000 BC; Bactria–Margiana — in 2300–2000 BC; Transcaucasia — in 2200– 2000 BC.

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