

European Scientific e-Journal

ISSN: 2695-0243



ISSUE 2 (2)

**PAST AND PRESENT IN THE PHILOSOPHY
OF SOCIAL DEVELOPMENT**

EU, Czech Republic, Ostrava-Hlučín

ISBN: 978-80-907957-1-6

DOI: 10.47451/col-02-2020-002

GLOBAL SCIENCES IN THE NAME OF HUMAN DEVELOPMENT

EUROPEAN SCIENTIFIC E-JOURNAL

ISSN 2695-0243

DOI 10.47451

ISSUE 2 (2)

CURRENT ISSUES OF CULTURAL HERITAGE IN 2020

DOI 10.47451/col-02-2020-002



“Anisiia Tomanek” OSVČ

EU, Czech Republic

2020

Past and present in the philosophy of social development. Collection of Scientific Articles. European Scientific e-Journal, 2 (2). Hlučín-Bobrovníky: “Anisiia Tomanek” OSVČ, 2020.

ISSN 2695-0243
ISBN 978-80-907957-1-6

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Leibniz on the psyche and consciousness: the phenomenon of the unconscious (in Russian)

Abstract:

René Descartes put consciousness at the head of the psyche, made it the central theme of philosophy. Its tradition is continued by Gottfried Wilhelm Leibniz, who divided the concepts of psyche and consciousness. Along with the concept of the soul, the term psyche appears. Now, not two terms have appeared: soul and consciousness, but three: soul, consciousness, psyche. The article examines Leibniz's doctrine of monads, the nature of which resembles Aristotle's description of the entelechy, which allows Leibniz to get away from the dualism of Descartes' substances, to show their metaphysical connection through the hierarchy of ascent from simple monads to complex ones due to the ability to reflect one monad into another through the all-pervading unity of God. The author makes a complex conclusion about the contribution of Wilhelm Leibniz to the psychology of consciousness.

Keywords:

monad, entelechy, substance, soul, consciousness, unconscious, pre-established harmony, God, reason, all-connection, nature, metaphysics.

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УДК 122

Лейбниц о психике и сознании: явление бессознательного

*«Мудрость — это совершенное знание
принципов всех наук и искусство их применения».
Лейбниц (Лейбниц, 1984)*

Аннотация:

Рене Декарт поставил сознание во главу психики, сделал ее центральной темой философии. Его традицию продолжает Готфрид Вильгельм Лейбниц, который разделил понятия психики и сознания. Наряду с понятием души появляется термин психика. Теперь появились, не два термина: душа и сознание, а три: душа, сознание, психика. Статья рассматривает учение Лейбница о монадах, природа которых напоминает описание энтелехии Аристотеля, что позволяет Лейбницу уйти от дуализма субстанций Декарта,

показать их метафизическую связь через иерархию восхождения от простых монад к сложным благодаря способности к отражению одной монады в другой через всепроникающее единство Бога. Автор делает комплексный вывод о вкладе Вильгельма Лейбница в психологию сознания.

Ключевые слова:

монада, энтелехия, субстанция, душа, сознание, бессознательное, предустановленная гармония, Бог, разум, всесвязь, природа, метафизика.

Вступление

Рене Декарт поставил сознание во главу психики, сделал ее центральной темой философии. «Впервые о метафизичности души говорит Р. Декарт» (Канышева, 2019). Его традицию продолжает Готфрид Вильгельм Лейбниц, который разделил понятия психики и сознания. «Я опубликовал новую систему, которая представлялась способной объяснить связь души и тела» (Лейбниц, 1989). Наряду с понятием души появляется термин психика (от др.-греч. *ψυχή* «душевный, жизненный»). Теперь появились, не два термина: душа и сознание, а три: душа, сознание, психика.

Монады Лейбница являются некоторым единством двух субстанций, телесной и духовной и выражают духовно-материальное единство. «Бог создал тело так, что оно в силу собственных законов может исполнять намерения разумной души» (Лейбниц, 1989). Появляется вопрос о том, как сосуществуют врожденные идеи и инстинкты? Отличие их заключается по Лейбницу в том, что инстинкты в человеке имеют смутное выражение, а врожденные идеи обнаруживают себя в мышлении ясно и отчетливо. Можно предположить, что здесь мы имеем дело, с одной стороны, с бессознательным в душе человека, а с другой – с сознанием. Тогда монада – это душа, в которой Лейбниц находит единство бессознательной и сознательной жизнедеятельности души. Лейбниц отошел от сознания Декарта, он не скрывает, что он не картезианец, а скорее всего, он ближе к Спинозе, т.к. усматривает единство протяженной и духовной субстанций в Боге, где само это *единство двух субстанций представляет как монаду*. «(В)сякая душа – это своеобразное и постоянное зеркало универсума и содержит в своём существе порядок, соответствующий порядку универсума, что души разнообразят и представляют универсум на бесконечное множество ладов, которые все различны и все истинны, что души, так сказать, умножают универсум во столько раз, сколько это возможно, так как сообразно с этим они приближаются к Божеству на сколько возможно соразмерно различию их

степеней, и дают универсуму всё совершенство, к какому он способен» (Лейбниц, 1982).

Лестница монад соединяет низшие и высшие монады, где вершиной всей монадической иерархии является Бог. И он тоже является монадой. Бог и монада совпадают у Лейбница, где монада является тем образом души, который был принят древнегреческой философией. Только теперь это уже не «душа», как у Платона, и не «сознание», как у Декарта, а это «монада». Универсальность монады состоит в её способности отражать весь мир, точнее быть одним из миров. Монада всепроникающая и в этом её божественная природа, которая повторяет одно из фундаментальных свойств Бога быть одновременно везде и нигде. «Бог Лейбница – это не только абсолютное знание как совокупность всех вечных истин в их единстве, обобщении и интуитивном постижении и не только абсолютная мощь, но и всеобщая связь, принцип и полнота единства всех связей действительности (Нарский, 1972).

Врождённое знание также, как и инстинкты не могут быть ясными и отчётливыми. Тогда чем одни отличаются от других? У Лейбница незаметно сближаются инстинкты и врождённые идеи. «(Д)уша есть некий микрокосм, в котором отчетливые идеи являются представлением Бога, а неотчетливые – представлением вселенной» (Лейбниц, 1983). Душа является единством духовной и материальной природы человека.

Известное высказывание И. Канта о двух мирах, которые представляют собою две тайны в форме звездного неба над головой и морального закона в сердце каждого человека, у Лейбница звучат как учение о двух интеллектуальных лабиринтах разума. «Есть два знаменитых лабиринта, в которых очень часто блуждает наш разум: один связан с великим вопросом о свободе и необходимости, преимущественно же о происхождении и начале зла; другой состоит в споре о непрерывности и неделимых, представляющихся элементами этой непрерывности, куда должно входить также исследование о бесконечном. Первый лабиринт запутывает почти весь человеческий род, второй же затрудняет одних только философов» (Лейбниц, 1989).

Отличие Лейбница от Декарта заключается в том, что он предпринял показать развитие разума, который является продуктом не только мышления, как это полагали рационалисты, но и продуктом развития чувств, с которыми связана диалектика и история. «Внеисторизм, агенетизм понимаемого таким образом разума был прямым результатом его вневещного истолкования. Тем самым, метафизика как сугубо умозрительное учение о наивысших

принципах как философии, так и всякого знания вообще выявляла и своё антидиалектическое содержание» (Лейбниц, 1982).

Преформизм у Лейбница – это убеждение в том, что зародыш является копией уже развившегося организма. «Душа роднит животный организм с человеческим, но в последнем она трансформируется в дух (*l'esprit*). Этим словом Лейбниц обозначает всю сферу человеческого сознания» (Лейбниц, 1982).

Бытие и Ничто в философии Лейбница означает наличие такой тонкой материи, которая не ощущается и по этой причине она есть Ничто, но при этом она и не изменяется, не движется, т.е., она есть наполненность, или Дух. «Если бы тела были лишены духа, то движение не могло бы быть вечным» (Лейбниц, 1982).

Субстанции Лейбница имеют свойство отражать мир индивидуально, поэтому мир предстаёт с разных позиций и как-бы умножается на количество субстанций. «Кроме того, каждая субстанция есть как бы целый мир и зеркало Бога или всего универсума, который каждая субстанция выражает по-своему, так же как один и тот же город смотрится по-разному в зависимости от различных положений наблюдателя. Таким образом, универсум, так сказать, умножается во столько раз, сколько существует субстанций, и слава Бога увеличивается от такого количества совершенно различных воспроизведений его Творений» (Лейбниц, 1982).

Лейбниц рассматривает причинно-следственные отношения с точки зрения разума и с точки зрения опыта одновременно как существование двух видов последовательности: необходимой и случайной. «(С)вязь, или последовательность, бывает двух родов: одна — абсолютно необходима, и противоположное ей заключает в себе противоречие; такая связь бывает в вечных истинах, каковы геометрические истины. Связь второго рода необходима лишь по предположению и, так сказать, косвенно (*par accident*); в себе же самой она случайна, ибо противоположное ей не заключает в себе противоречия» (Лейбниц, 1982).

Природа и Бог отражаются друг в друге согласно предустановленной гармонии Лейбница. «Потому что, хотя я и не признаю, чтобы душа могла изменять законы тела или тело могло изменять законы души, и я ввёл предустановленную гармонию, чтобы избежать этого изменения, тем не менее я допускаю действительное единение между душой и телом, составляющее их основу (*suppôt*). Это единение есть метафизическое, между тем как единение через влияние (*influence*) есть физическое» (Лейбниц, 1989).

В душе есть идеи, которые пребывают на бессознательном уровне и понятия, которые образуются благодаря их осмыслению, или осознанию. «Так, те выражения (*expressions*), которые существуют в нашей душе независимо от того, представляем мы их или нет, можно было бы назвать идеями; те же, которые мы представляем или образуем, – понятиями (*conceptus*)» (Лейбниц, 1982).

Свет души есть интеллект, или разумная часть души. Для мистиков это сияние наглядно воплощается в светящемся нимбе, для философов это деятельность разума. «Поэтому можно сказать, что торжество истинного разума, просвещенного Божией благодатью, есть в то же время торжество веры и любви» (Лейбниц, 1989).

Наши смутные чувствования отражают многообразие переживаний и ощущений, которые являются выражением бесконечной всевязи всего живого. «Понятно также, что восприятия наших чувств даже тогда, когда они бывают ясны, необходимо должны заключать в себе некоторое смутное чувствование: так как все тела в универсуме, так сказать, сочувствуют друг другу (*sympathisent*), то и наше тело получает впечатления о всех других, и, хотя наши чувства соотносятся со всеми другими, душа наша не может обращать внимание на каждую из них в частности, поэтому-то наши смутные чувствования суть результат разнообразия восприятий поистине бесконечного» (Лейбниц, 1982).

Лейбниц сравнивает индивидуальный дух с целым миром, уподобляя его в то же время Богу. «(О)дин дух стоит всего мира, ибо он не только выражает его, но и познает его, и управляется в нем наподобие Бога» [2, с.162]. При этом одни субстанции больше выражают мир, а другие – Бога. Дух ближе всего к Богу. И Бог более всего ближе к Духу. «Бог более взирает на самую малую из разумных душ, чем на всю машину мира» (Лейбниц, 1982).

Лейбниц ставит своей задачей соединить опыт и разум, считая это своеобразным искусством. При этом Лейбниц предостерегает, что чрезмерное увлечение опытом, может привести к бессмысленному накоплению фактов, когда «не раскрываются причины сокровенных действий природы, покуда имеется лишь беспорядочный хаос разрозненных фактов» (Лейбниц, 1982). Метафизика есть знание причин и Бог в ней не «бессознательная природная сила», а источник разума и воли. Занятие самой метафизикой есть познание принципов вещей мира.

Лейбниц убежден в тождестве мышления и бытия. «Но я полагаю, что в природе никогда не встречается ни одного такого случая, который до такой степени нарушал бы требования разума» (Лейбниц, 1982).

Идея развития рассматривается у Лейбница через идею всеобщей связи. «По моему убеждению, в силу оснований метафизики все в универсуме связано таким образом, что настоящее таит в себе в зародыше будущее и всякое настоящее состояние естественным образом объяснимо только с помощью другого состояния, ему непосредственно предшествовавшего» (Лейбниц, 1982).

Согласно Лейбницу между вещами мира не существует прерывности, одно переходит в другое: минералы, растения, животные, человек. Бог.

«Закон непрерывности требует, чтобы и все особенности одного существа были подобны особенностям другого, если только существенные определения первого подобны существенным определениям второго» (Лейбниц, 1982).

Мир в целом представляет собой многообразие единств, где высшим единством всего со всем является Бог. «(Д)ухи — это первичные единства мира, ближайшие подобия первого Существа, ибо отчетливо воспринимают необходимые основания истины / т.е. основания, которые побудили (movere) первое Существо и должны были образовать мировое целое» (Лейбниц, 1982).

В философии Лейбница звучат идеи современной синергетической теории, где речь идет о колебаниях системы перед выбором дальнейшего развития, что случайность может развернуть систему в другом направлении по отношению к складывающейся тенденции. При этом Лейбниц уповает на ограниченность рассудка, который не в состоянии предвидеть будущее, т.к. утопает в многообразии явлений. И это совершенно оправданно, т.к. незначительные события могут изменить мир глобально. «Например, я считаю себя вправе утверждать, что мушка могла бы вызвать изменения в целом государстве, если бы она летала перед самым носом короля, принимающего в этот момент важные решения; ибо может случиться так, что рассудок его в этот момент уподобляется весам в поисках одинаковых оснований как для одного, так и для другого решения» (Лейбниц, 1982). Но это означает неспособность видеть причин мира и рассматривать его события как придётся.

Учение о субстанции позволяет рассмотреть действующую активную силу, как её природу и увидеть её в мире природы и в мире духа. «(С)убстанция должна быть простой (неделимой) и активной (способной к спонтанным изменениям) (Майоров, 1973). При своём возникновении материя наделена способностью действовать, что можно также сказать и о духе. «А активная сила

содержит в себе некую действенность, или энтелехию, и составляет нечто среднее между способностью действия и самим действием, предполагая устремление; она сама по себе направлена к осуществлению и не нуждается во вспомогательных средствах, а только в устранении препятствий» (Лейбниц, 1982).

Субстанция в философии Лейбница производна от энтелехии Аристотеля: это первоматерия, наделенная энергией, которая говорит об относительности покоя и непрерывности движения даже в скрытой форме. Это позволяет Лейбницу объяснить единство души и тела.

Лейбниц пишет о субстанциях как своеобразных точках, стягивающих все элементы воедино. Они не материального происхождения, это метафизические точки, которые образуют подлинное единство. «Далее, через посредство души, или формы, существует истинное единство, соответствующее тому, чему дают название «я» в нас самих; это то, что не может иметь места ни в искусственных машинах, ни в простой массе материи, как бы она ни была организована: на такую массу можно смотреть только как бы на армию, или стадо, или пруд, полный рыбы, или как бы на часы, составленные из пружин и колес» (Лейбниц, 1982).

Познавательные способности души связаны со способностью отражения мира. Лейбниц создает гипотезу о единстве души и тела, основанную на общении тела и души, вызванную гармонией мира, которая позволяет его познавать. Душа является точкой, объединяющей телесное множество. В таком случае наша душа это целый мир.

«И так как эта природа души обладает способностью представления универсума весьма точным образом (хотя и более или менее отчетливым), то такая последовательность представлений, производимых в себе душою, естественно, будет соответствовать последовательности изменений в самом универсуме» (Лейбниц, 1982).

Лейбниц полагает, что физическая необходимость вытекает из метафизической по причине необходимости полноты бытия. «И как возможность есть начало (*principium*) сущности, так совершенство (или степень сущности), состоящее в совместной возможности наибольшего числа вещей, есть начало существования» (Лейбниц, 1982).

Теория отражения, принятая современной философией, связана с учением о страдании Лейбница, который пишет, что «сама субстанция вещей состоит в силе действовани*я* и страдания» (Лейбниц, 1982).

Лейбниц создает учение о монаде, которая есть единство телесной и духовной субстанций, которое представляет первую двигательную силу, или энтелехию. «Это и есть субстанциальное начало, которое в живых существах называется душой, в других же – субстанциальной формой; а поскольку оно составляет с материей действительно одну субстанцию, или единое само по себе, оно образует то, что я называю монадой» (Лейбниц, 1982). Энтелехия есть воплощение божественного закона в вещи, который выражается как первичная сила действия, движение, веление Бога. Тело – это не единство материи и духа, а есть душа, или форма, аналогичная душе, т.е. субстанциальный элемент, или монада, обладающая первичными свойствами влечения и восприятия. Монада Лейбница есть единство материи и духа. Тогда тело – это не модификация материи, как учит Р. Декарт, а действующая во всей материи «жизненное, или внутри действующее начало», душа (Лейбниц, 1982).

Бог есть монада, или действующая энергия в мире, порождающая его целесообразность. «Спонтанность – не в чём ином, как собственно в энтелехии (для которой эта точка есть точка зрения), и в то время как точка сама по себе может лишь обладать склонностью двигаться по касательной к этой линии, так как у точки нет, если можно так выразиться, ни памяти, ни предчувствия, энтелехия выражает предустановленную кривую, именно её, и окружающие тела не могут влиять на эту душу, или энтелехию; в этом смысле ничто её не насилует» (Лейбниц, 1982).

Лейбниц возвращает чувственность животным, которых Декарт рассматривал как машины. До этого момента в философии метафизика воспринималась как знание умопостигаемых вещей и никак иначе. Чувственность рассматривалась как от лукавого, обманом мира умопостигаемого. «Таким образом, следует делать различие между восприятием-перцепцией, которое есть внутреннее состояние монады, воспроизводящее внешние вещи, и апперцепцией-сознанием, или рефлексивным познанием этого внутреннего состояния, каковое дано не всем душам, да и у одной и той же души бывает не всегда» (Лейбниц, 1982).

Лейбниц рассматривает Бога как разум, который является принципом построения мира. «Бог не является ни Мировым Разумом, ни Надмировым Разумом, а Вездесущим Разумом, находящимся и внутри, и вне мира. Он присутствует во всем, действует через всё и стоит выше всего» (Лейбниц, 1982).

Лейбниц сравнивает эмпириков-материалистов, которые уходят от метафизики и создают мир науки, опирающийся исключительно на опыт, с животными. «Животные – чистые эмпирики и руководствуются только

примерами, так как, насколько можно судить об этом, никогда не доходят до образования необходимых предложений; люди же способны к наукам, покоящимся на логических доказательствах (Лейбниц, 1983).

Материя – это чувствилище, или бессознательное души. Чувственная часть души соприкасается с внешним миром и является его выражением и интуицией. Мыслящая часть души соприкасается с внутренним миром и является выражением метафизики. Предустановленная гармония Лейбница, вызванная разумностью Бога, порождает возможность сосуществования мира внешнего и мира внутреннего. «Впрочем, есть тысячи признаков, говорящих за то, что на каждый момент в нас имеется бесконечное множество восприятий, но без сознания и рефлексии, т.е. имеются к самой душе изменения, которых мы не сознаем, так как эти впечатления либо слишком слабы и многочисленны, либо слишком однородны, так что в них нет ничего отличающего их друг от друга; но в соединении с другими восприятиями они оказывают свое действие и ощущаются – по крайней мере неотчетливо – в своей совокупности» (Лейбниц, 1983).

Лейбниц рассматривает ощущение и мышление, как способности, не присущие материи. У него появляются две гипотезы, согласно которым эти свойства либо вложены Богом в, либо присоединены в форме субстанции. «Таким образом, ощущение и мышление не есть нечто естественное для материи, и они могут возникнуть в ней лишь двояким способом. Один из них заключается в том, что Бог присоединяет к материи некоторую субстанцию, которой по природе свойственно мыслить; а другой – в том, что Бог чудесным образом вкладывает в материю мышление» (Лейбниц, 1983). При этом у Лейбница рождается допущение, что материя может быть одушевлена чудесным образом (Лейбниц, 1983).

В отличие от Декарта, который считает мышление сущностью сознания, Лейбниц приходит к заключению, что мышление есть деятельность души. «Теофил. Разумеется, мышление есть деятельность и не может быть сущностью, но это существенная деятельность, и все субстанции обладают такими существенными деятельностями» (Лейбниц, 1983). При этом он подчёркивает, что деятельность души связана не всегда с осознанием того, что происходит, скорее всего, это неотчётливые, бессознательные восприятия. «Энтелехии, т.е. первоначальные или субстанциальные тенденции, сопровождаемые восприятиями, суть души» (Лейбниц, 1983). Расхождение Декарта и Лейбница связано с характеристикой «Я», которое является у Декарта чистым сознанием, в то время как Лейбниц рассматривает «Я», как не только

мыслящее существо, но и его существование. «Для Декарта это «нечто», мыслимое моим «Я», отделено в своей недостоверности от «Я», и «Я» остается, как чистая беспредметная действительность, постоянная деятельность. Иными словами, Декарт утверждает факт чистого самосознания. Для Лейбница непосредственная данность одинаково захватывает мыслящее «Я» и мыслимое им, «субъект» и «объект»» (Сретенский, 2007).

Благодаря сознанию возможно осознание своей индивидуального «Я». Революция Нового времени заключается в открытии «Я», как осмысления себя автономной личностью, что отражается в принципе монадности мира Лейбница, как пути к его индивидуализации. «Действительно, так как сознание (*consciousness* или *consciosité*) всегда сопровождает нашу мысль и так как благодаря ему каждый есть то, что он называет своим «я» и благодаря чему он отличается от всякой другой мыслящей вещи, то в этом одном и заключается личное тождество, или то, в силу чего разумное существо остается всегда тем же самым (Лейбниц, 1983).

Бессознательное есть единство телесной и духовной субстанций, Бога и природы. Сознание фильтрует информацию, где критерием является реальность, опытность, здравый смысл. Бессознательное есть интуитивное знание Бога и природы. Г.В.Ф. Гегель видит проблему дуализма Декарта и параллелизма Лейбница в некорректном рассмотрении души и тела с позиции рассудка как равноценных понятий. На его взгляд они выступают в отношении друг к другу как *всеобщее и особенное*, как идея и её воплощение согласно Платону. Поэтому, душа и тело есть единство, где одно без другого не существует. Они обнаруживают свое единство в Духе, который является единой субстанцией. Т.к., если бы мы рассматривали душу и тело как две субстанции, то тем самым утверждали их независимость в отношении друг к другу и невозможность влияния друг на друга (Стивен Прист, 2000).

Дух, с одной стороны, является универсальным сознанием, а с другой, стихией мышления, растворенной в природе, а, значит, выступающей как бессознательная сила. Дух и бессознательное могут стать взаимозаменяемыми категориями в контексте времени. Нужно согласиться с тем, что бессознательное в психоанализе напоминает чем-то природу духа в философии Гегеля, т.к. содержит в себе коллективную память по К.Г. Юнгу, духовный опыт по З. Фрейду.

В духе, как и в бессознательном, в единстве находятся душа и тело, и не существует одно без другого. Лейбниц видел упущение Декарта в том, что тот не находил связи души и тела, в то время как Лейбниц рассматривал

бесконечный ряд превращений и переходов от более простых тел к более сложным и тем самым рассматривал связь материального и духовного, как бессознательного и сознания. «Эта самопроизвольность, до сих пор весьма малоизвестная нам и в наибольшей возможной степени усиливающая нашу власть над нашими действиями, есть следствие системы предустановленной гармонии» (Лейбниц, 1989). Жизнь тела воспринимается нами как стихия бессознательного, т.к. душа соединена с телом, с одной стороны, и выступает для себя самой в чистой форме, как сознание, с другой.

Чувство – единство и борьба противоположностей; *воля* – переход количественных изменений в качественные; *ум* – отрицание отрицания. Декарт описывает деятельность ума, который отрицает телесную жизнь, наделяя его самостоятельностью, но, тем самым он отрицает и сознание, которое у Декарта не нуждается в телесной жизнедеятельности. Лейбниц уделяет внимание бессознательному, которое есть движение чувств от одной формы к другой, что аналогично пониманию воли. «(Многие современные мыслители признали, что нет никакого физического общения между душой и телом, хотя всегда существует метафизическое общение, вследствие которого душа и тело составляют одно и то же подлежащее (*suppôt*), или то, что называют лицом (*personne*)» (Лейбниц, 1989).

Душа – это вместилище чувств. Дух – это вместилище мыслей. «Ибо в душе существует не только ряд отчетливых представлений, находящихся в ее власти, но и ряд смутных представлений, или страстей, ввергающих ее в рабство. И этому не надо удивляться; душа была бы Божеством, если бы она обладала одними отчетливыми представлениями. Однако же она имеет некоторую власть и над этими смутными представлениями, хотя и не прямым образом; ибо хотя она не может тотчас же изменить свои страсти, но может, прилагая усилия, постепенно добиться успеха и может приобрести новые страсти и даже новые привычки. Подобную же власть она имеет над отчетливыми представлениями, возбуждая в себе косвенным образом мнения и желания или препятствуя возникновению каких-либо из них, воздерживаясь от суждения или торопясь с ним» (Лейбниц, 1989). Мир явлений есть мир сна, майя, бессознательное. «(В)осприятия чувств, безусловно, сообщают нам ровно столько же истины о вещах, как и сновидения» (Лейбниц, 1989).

Ньютоновский параллелизм пространства и времени утверждается параллельно с предустановленной гармонией души и тела Лейбница. «Но только высший Разум, от которого ничто не ускользает, способен отчётливо понять всю бесконечность, все основания и все следствия» (Лейбниц, 1983).

Можно предположить, что теория А. Эйнштейна позволяет говорить о взаимозависимости души и тела также, как о об обусловленности пространственно-временных характеристик.

Заключение

Подводя итоги, можно сказать, что:

1. Лейбниц впервые создаёт учение о бессознательной жизни души, которая наряду с сознанием воспринимает окружающий мир, но, может быть не столь отчетливо, как сознание, которое у Декарта является единственной познавательной достоверностью.
2. Лейбниц корректирует положение Декарта, что «Я» есть сознание, утверждает наряду с мыслящим «Я», деятельностное «Я», или протяженное, «Я» - тело.
3. Лейбниц подвергает критике опыт, который опирается на смутность чувств, их непостоянство и отсутствие наблюдения глубоких причинно-следственных связей, которые способна увидеть лишь метафизика. Можно допустить, что Лейбниц подвергает критике современную теорию синергетики, которая рассматривает развитие мира, как хаосомность, что свойственно чувственному восприятию, не видя глубинных метафизических процессов и событий.
4. Лейбниц рассматривает природу как взаимодействующую систему разных уровней и способов существования и восприятия не смотря на метафизическое единство мира через принцип монадности, который предполагает отражение событий и явлений друг в друге.
5. Индивидуализация мира позволяет Лейбницу допустить существование не одной субстанции, а множество субстанций, или монад, которые образуют лестничную иерархию.
6. Заслугой Лейбница является то, что он ввел в научный обиход современное понимание личности, или «Я», как метафизическое единство телесной и духовной субстанций Декарта, где «Я» одновременно деятельностно в мире природы и в мире метафизики.
7. Сблизив Бога и природу, Лейбниц допускает тождество мышления и бытия.

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Tradition as a factor of self-organization of society

Abstract:

Considering the process of self-organization of such a complex evolving system as human society, it seems necessary to determine the role and significance of such a phenomenon as tradition in it. Interest in tradition is actively growing in society, which can be explained to a certain extent by new psycho-historical challenges, the precarious state of the world, the increase in entropy, the growth of hostility and global chaos. The article deals with the phenomenon of tradition, which acts as a factor of self-organization of society. The analysis of tradition and tradition in the context of cultural-historical and cultural-psychological approaches is carried out. The role and significance of tradition in the system of functioning and development of social organisms of various levels are noted. The author concludes that traditions and the process of tradition are a kind of protection against the fragmentation of the world, limiting its fragmentation, and this mission is particularly in need of impulses to unite with reality, society in general and a small social group in particular. As a result, 'tradition' becomes a psychological practice of self-organization of society, an antientropic factor.

Keywords:

tradition, traditional values, self-organization of society, the making of symbols out, neotraditionalism.

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Традиция как фактор самоорганизации общества

Аннотация:

Рассматривая процесс самоорганизации такой сложной развивающейся системы как человеческое общество, представляется необходимым определить роль и значение в ней такого явления, как традиция. В обществе активно растёт интерес к традициям, что в определённой степени объясняется новыми психо-историческими вызовами, шатким состоянием мира, ростом энтропии, ростом враждебности и глобальным хаосом. В статье рассматривается феномен традиции, выступающей как фактор самоорганизации общества. Проведён анализ традиции и традиции в контексте культурно-исторического и культурно-психологического подходов. Отмечаются роль и значение традиции в системе функционирования и развития социальных организмов разного уровня. Автор приходит к выводу, что традиции и процесс традиции являются своего рода защитой от фрагментации мира, ограничивая его фрагментацию, и эта миссия особенно нуждается в импульсах для объединения с реальностью, обществом в целом и небольшой социальной группой в

частности. В результате «традиция» становится психологической практикой самоорганизации общества, антиэнтропийным фактором.

Ключевые слова:

традиция, традиционные ценности, самоорганизация общества, создание символов, неотрадиционализм.

Introduction

Considering the process of self-organization of such a complex evolving system as human society, it seems necessary to determine the role and significance of such a phenomenon as tradition in it. Interest in tradition is actively growing in society, which can be explained to a certain extent by new psycho-historical challenges, the precarious state of the world, the increase in entropy, the growth of hostility and global chaos. In the sequence of new acute challenges and events, issues related to the traditional way of life and historical destinies of the people, including the development of civil consciousness in society, are being sharpened and updated. Civil society is considered to be one of the main catalysts for the development of mechanisms for self-organization of society. At the same time, tradition, as well as innovation, are the driving force of the development of society and civilization as a whole.

It is possible to consider the concept of ‘tradition’ in both the narrow and broad sense of the word. The modern scientific discourse is dominated by a narrow understanding of the concept as a socio-cultural inheritance, an ethnic heritage based on a well-known definition, “Tradition is a set of ideas, customs, habits and skills of practical activity passed from generation to generation, acting as one of the regulators of public relations” (Averyanov, 2000). This definition is based on a cultural-historical approach, in which tradition is perceived as a conservative structure that is passed from generation to generation. In this context, the tradition is presented as something past, archaic, created by past generations and preserving the memory of them. The phenomenon of tradition in the historical, cultural and historical aspect has been thoroughly studied.

Given the current context and the emergence of a mass of new phenomena that occur everywhere, it is necessary to understand the phenomenon of tradition in a broad sense – as a special sphere, a model of behavior inherent in the human community, in the form of systematic modeling actions, types of communication that create, consolidate and affirm well-being and stability, balance and stability as its value. In this context, tradition assumes the role of a mechanism for self-preservation and self-organization of society and its groups. Modern social practice demonstrates

a kind of ‘revolution of tradition’, where, in connection with the new orientation, the shift of emphasis in the understanding and interpretation of tradition as a phenomenon of cultural and psychological reality was actualized. In the classical sense, priority is given to the concept of inheritance based on the connection of generations. “Tradition is a positive succession, that is, a certain order of inheritance. The meaning of the tradition is to preserve the inheritance, to ensure that the inheritance does not lose its stable positive properties” (Averyanov, 2000). In this sense, traditions can include any beliefs, social practices, institutions, and artifacts passed down from generation to generation. Usually, the concept of tradition refers to certain elements of culture that are considered the basis of the common heritage of a social group. At the same time, the content of tradition is not something absolutely static, dead, devoid of natural development. Tradition is often considered a source of legitimacy and social stability. M.V. Zakharchenko in the article of *Cultural and Historical Tradition* states, “the fundamental quality of human existence is the ability to create and inherit cultural works. Tradition in a broad sense, as an inheritance of culture, thus acts as a universal characteristic of the human way of being.” (Zakharchenko, 2013) In this regard, it is advisable to consider tradition as a natural form of creative self-regulation and self-organization of human communities. The phenomenon of tradition is not so much related to social conservatism as it is an area of psycho-historical self-organization of cultural collectives, the value-emotional basis of social well-being and psychological correction. The social embodiment of the traditional scenario implies a joint experience of psychological unity, a desire for a common goal, a common experience of the value of what was lived in the past and what is lived in the present. The formation of a special sphere associated with consciousness, communication and action, the creation and actualization of the values of a positive Association of a given society. In this aspect, tradition is considered not so much in a historical way, but in a psychological way, as a form of self-organization of many individuals in a common creative project.

In this case, tradition is a kind of mechanism and Declaration of unity that affects the formation of a social group as a whole, it is a tool for merging a personal set into a single community, into a collective, and not into a crowd of individuals. In a broad sense, tradition can be considered as a special type of communication and behavior associated with the genetic program of identification inherent in human nature. The semantic code of the tradition and its psycho-historical scenario are determined by these tasks of self-organization and creativity that exist before it. The tradition itself turns out to be an artifact created in the process of social communication. At the same time, tradition removes the contradiction that exists between collectivism and individualism, being the only way to combine the individual activity of an independent person and the collective self-organization of many

individuals within a common project. It is obvious that both individualism and collectivism in a primitive form cannot arrange a full-fledged personality, so a living tradition is the only way to ensure a full-fledged human being. In the absence of tradition, there may be either a primitive form of collectivism, a 'human herd', or perhaps a total decomposition of society into separate units, which, however, due to the personal weakness of these units, inevitably returns to herd conformism (Karamurza, 2004).

Reasoning about the phenomenon of tradition in the logic of cultural and psychological consideration of the elements of reality, we come to a number of consistent conclusions. It should be noted that as a historical phenomenon, tradition is accompanied by the process of tradition-the creation of new concepts and phenomena that fix the functions of a special ritual-related action and communication aimed at maintaining the predictability and stability of everyday life, the harmonious stability of the social structure. Tradition, closely intertwined with the concepts of 'custom', 'rite', 'habit', collectively characterize the socio-cultural aspect of society. Accordingly, the everyday culture of any people is based on a traditional combination of customs and rituals. At the same time, custom is a historically determined, present in the positive law order of society; shared by all, the usual and decent principle of actions and actions, dominating in a particular society or social group, with varying degrees of rigor observed by both individuals and social groups (Philosophical Encyclopedia, 2006). Custom is also understood as "a spontaneous pattern of behavior that has a normative meaning for members of society" (Modern dictionary of social Sciences, 2007). A rite is a combination of "individual or collective symbolic actions of believers that objectify their religious beliefs and are aimed at establishing otherworldly relations between a person and supernatural objects" (Modern dictionary of social Sciences, 2007). Traditions, customs, and habits are repetitive, recorded actions and materialized situations where a unique creative work with historical everyday life takes place-capturing the moment and transforming it as a sign. At the same time, it is necessary to distinguish norms of behavior, a template action, a functional decision that forms a habit, from a rite as an action that is value-driven, and, accordingly, traditions. In the sequence of these concepts, the level of sacralization increases, and the semioticization of objective reality and behavioral standards increases. Tradition plays a unique role in this system of symbolic design of everyday life.

Thus, tradition is a unique value-semantic, duplicative action, a communicative circle with a characteristic sacral-symbolic scenario, an ethical, Gnostic and aesthetic field, a system of values, a set of roles and rituals, a certain tool for expanding the human space in terms of its capabilities, rights, feelings, and values.

The elements of the traditional structure of the ‘communication-action’ attitude:

- symbolic, symbolic, ritually-sacralized;
- implementation of the appropriate ritual roles associated with the moments of performing the ritual action;
- increasing the space of personal opportunities, granting the right and opportunity to increase the volume of consumption;
- expanding social horizons, correcting social status, including or removing taboos;
- formalized manifestations of ritual benevolence that unite participants in a traditional act;
- a traditional rule common to all ethnic groups associated with ritual generosity – the exchange of signs and gifts, the display of generosity and openness, spiritual breadth, wit and care.

One of the components of the tradition is the reinterpretation of reality, its modification and endowment with a higher meaning, the growth of vital acts and facts to the meaning of an existential symbol.

Tradition is inextricably linked with the system of communications, synchronous-diachronic dialogues that form the semantic space of culture and the psychological space of society. Tradition combines diachronic aspects of the formation of characteristic values of an ethnic group, society, state, and civilization with a synchronous dialogue of living activity, the process of creating meanings, and the endowment of the spiritual content of the carnal existence of every individual. The complementary system of dialogues manifests itself as a symbol of the presence of purpose and meaning, value and organization in life. The nature of tradition, which is essentially conventional, is associated with the high intensity of the communication processes involved in it. Tradition defines the degree of social cohesion due to the ways of unity through interaction systems and types of communication. This implies a unity that is not related to a common work or situational task, but is related to the type of communication. In a certain sense, tradition is a type of communication that includes a multi-level spectrum of communication.

A characteristic feature of any community is the desire to maintain communication sufficient to maintain the need for stability and repeatability, which includes iconic elements, symbolization of values associated with this community. The combination of a communicative and cybernetic approach allows us to consider tradition in a broad, universal sense. Traditions are one of the ways of self-organization of the life process, self-regulation of living systems, the activity of

constantly reproducing and sacralizing the value of life, generating and maintaining stable, rhythmically reproducible and full of psychological content symbolic acts of communication. In a certain sense, traditions are a process of semioticization that forms a symbolic reading of the reality surrounding everyday life, which thereby acquires an additional assessment, meaningfulness and a special status of value that has a timeless meaning.

Assessing the mutual relations of tradition and innovation, it should be noted that innovation can be meaningless, lifeless, and the tradition is filled with active creative activity for self-reflection and self-development, continuous work on the development and transformation of the community. Tradition (creation of traditions) accompanies the emergence and approval of new communities and public projects. So, the historical and cultural approach to tradition, which considers it as a connection of times, is supplemented and gets a new development through the use of a cultural and psychological approach, the psychology of culture, as a way of human communication, the formation of a common standard of behavior.

The formation and evolution of social systems is characterized by the existence of special types of communication and behavior inherent in them – patterns of stability. In the process of functioning and evolution, a society that creates and distributes social roles and functions creates and preserves its own special, local types of communication, corresponding signs, symbols, rituals – traditions designed to culturally and psychologically consolidate its image, its own value and the unity of its members.

The tradition is characterized by a special intensity of communication (Bell, 1990), represented by various types and forms, the acuteness of experience and joint perception of participants. Tradition reproduces patterns, not stereotypes of behavior, overcoming the ephemerality of life, connecting the temporary with the eternal. The tradition has the idea of ‘always’: ‘we always do this’, which testifies to its inherent principle of immutability, continuity, stability of values. There are many problems and conflicts related to this, which arise in connection with public contradictions about the attitude to certain traditions. Thus, the replacement of some holidays with others is connected not only with amendments to the calendar, but with a certain ideological turn of society, its turn to other values.

In the context of modern events, the fundamental, rather than facade-decorative, meaning of traditions, which are codes of super personal values of society and man, becomes clear. The role of tradition as a real creative process that creates a worldview and forms life attitudes, as tools for programming life scenarios, is clarified.

Social practice shows the evolution patterns of stability from the tradition of local historical-cultural, then religious and philosophical, and on to the universal

world spiritual and psychological traditions that underlie historical, cultural, religious-philosophical, political and economic traditions, uniting the human society and being enduring super value.

So, traditions can be attributed to open systems filled with life creativity, while in the tradition there is a commemoration of reality, the identification of values, the sacralization and mythologization of the life of society and man. The place, time, and mode of action are filled with spiritual content in the tradition.

The most important task for contemporaries is the need to understand tradition not as a facade decoration for everyday life, but as a fundamental essential phenomenon that consolidates society, which is an important factor of social consciousness and self-organization.

It should be noted that modern society is actively growing interest in ancient and archaic history, which can be explained by the desire to create a multidimensional perception of the world in the fullness of historical memory, meaningful in the context of modernity. Elements of the historical past are combined with the desire to modernize and update the world. There is a process and an ideological direction that can be 'designated as new traditionalism and traditionalism-neotraditionalism' (Lamazhaa, 2010). In modern reality, many different models of tradition are connected – historical and military, educational and scientific, national and spiritual and moral, religious and ethical, family, industrial, and communicative. At the same time, completely new patterns of stability and mechanisms for the semioticization of everyday life as an ongoing process of life creativity exist, are formed and fixed.

As a framework for the stability and self-identification of society, tradition becomes an individual and social value that makes up a significant part of the worldview of a person and his family, the circle of communication, and the spiritual and psychological space. On an international scale, tradition is the most important indicator of the personal image of the people and the country.

Conclusion

In the modern era of information technology and active promotion of the network space, the relevance of traditions and the process of tradition has received new confirmation. The institution of tradition is not only not canceled, but it finds all new functions and opportunities. Researcher A.V. Kostina, speaking about the significance of the tradition factor in the information society, as well as in the future knowledge society, notes, "at present, a kind of reactivation of the potential of traditionalism is evidenced by numerous facts related to the functioning of the network space as a kind of marker of the network information society. These are numerous network communities, the formation of a kind of art based on traditional forms, called 'network folklore', and finally, these are fundamental forms of sociality,

similar to traditional ones. Network communities are created because, going to them, a person gets the ability to resist the universality of the global world, he finds there 'their' interests, views and is included in this community, seeing in this the possibility of their own realization – creative and spiritual (...). These behavioral structures, which resemble those that defined human behavior in traditional collectives, help to bridge the 'three lines of gap' between people who receive different quality of education, between generations that represent tradition and innovation, and between those who were born before the computer revolution and after it. It is possible to overcome these types of fragmentation by uniting into global 'tribes' of people based on the unity of life positions." (Kostina, 2010) Thus, traditions and the process of tradition are a kind of protection against the fragmentation of the world, limiting its fragmentation, and this mission is particularly in need of impulses to unite with reality, society in general and a small social group in particular. As a result, 'tradition' becomes a psychological practice of self-organization of society, an antientropic factor.

The birth of new traditions is one of the conditions for the normal development of social organisms of various levels as a self-support of their unity, communicative stability, cultural and psychological unity, and a pronounced system of values.

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About synesthesia as a way of perception

Abstract:

Synesthesia is a complex form of human sensuality. Its most common definition is associated with the concept of 'color hearing'. However, today, when synesthesia has become a serious subject of scientific research, many types of this phenomenon have already been identified. Moreover, all researchers note the importance of this ability for a person, in particular, the connection of synesthesia with creative activity, a bright perception of the world. The author presents synesthesia as an object of scientific research. This phenomenon is related to brain activity and sensory features. Synesthesia is considered as an object of research by neuroscientists, people of the art world, and psychiatrists. The topic of synesthesia in childhood is presented separately. How important this is feeling when a child perceives the world that opens up to him as a phenomenon? What it means as a feature of perception for an adult. Can synesthesia be considered another kind of sensory perception of the world? This range of questions is the basis of this article.

Keywords:

synesthesia, sensory perception, individual perception, phenomenon, aesthetic phenomenon, sensory cognition.

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О синестезии как способе восприятия

Аннотация:

Синестезия - сложная форма человеческой чувственности. Наиболее распространенное его определение связано с концепцией «цветного слуха». Однако сегодня, когда синестезия стала серьезным предметом научных исследований, уже идентифицированы многие типы этого явления. Более того, все исследователи отмечают важность этой способности для человека, в частности, связь синестезии с творческой деятельностью, ярким восприятием мира. Автор представляет синестезию как объект научного исследования. Это явление связано с мозговой активностью и сенсорными функциями. Синестезия рассматривается как объект исследования нейробиологов, деятелей искусства и психиатров. Отдельно

представлена тема синестезии в детстве. Насколько важно это чувство, когда ребенок воспринимает открывающийся ему мир как явление. Что значит особенность восприятия взрослого человека. Можно ли считать синестезию ещё одним видом чувственного восприятия мира. Этот круг вопросов и составляет основу данной статьи.

Ключевые слова:

синестезия, чувственное восприятие, индивидуальное восприятие, феномен, эстетический феномен, чувственное познание.

Introduction

Synesthesia is a complex form of human sensuality. Its most common definition is associated with the concept of ‘color hearing’. However, today, when synesthesia has become a serious subject of scientific research, many types of this phenomenon have already been identified. Moreover, all researchers note the importance of this ability for a person, in particular, the connection of synesthesia with creative activity, a bright perception of the world.

Today, this phenomenon of the psyche is under active study and the definition of synesthesia as ‘color hearing’ has become clearly insufficient. Thus, Professor *Laurence Marx* writes that “a better understanding of synesthesia can help us understand how phenomenological experience relates to the underlying neural and neurochemical mechanisms – and, perhaps, thereby shed light on the still unclear relationship between mind and body.” (Marx, 2019) For him, the concept of synesthesia as a neurological condition is clearly outdated, rather it is a ‘neurophysiological feature’.

D. Nikolic believes that, in nature, all types of synesthesia are semantic in all cases and for all people. By the term of synesthesia, he means the ability of a person: “A person is born with the ability to create synesthetic connections. In the process of learning or creating new synesthetic connections, the most important factor, I think, is the abstractness of the subject being studied.” (Nikolic, 2019) The researcher puts forward the task of studying synesthesia as a phenomenal experience. This ability can be especially useful when people are dealing with abstract concepts.

Russian psychologist, founder of the website of the *Society of Synesthesia*, which seeks to study its role in the development of science and art, *A.V. Sidorov-Dorso* suggests that synesthesia is a direct product of the brain activity itself, a self-sufficient and independent phenomenon (Sidorov-Dorso, 2013). For many scientists, synesthesia is an inherited phenomenon (as an ability). The most commonly known type of it is grapheme-color. *B.M. Galeev*, who has devoted numerous works to this

phenomenon, believes that synesthesia refers to “complex specific forms of nonverbal thinking that arise in the form of ‘co-representation’, ‘co-feeling’ but not co-sensation.” (Galeev, 1992) “Synesthesia can be characterized as a concentrated and simultaneous actualization of the sensory in a wide range of its manifestations: there we are dealing, first, with a ‘doubled’ sensoricity and, secondly, there are emotions also related to the sphere of the sensuous performing as an intermediary this metaphorical ‘doubling’.” (Galeev, 2018)

O.P. Dudar considers synesthesia as an aesthetic phenomenon, during which various ways of an individual’s sensory response to the world are involved (Dudar, 2014). Its manifestation is a purely individual act, in the cognitive aspect-an atypical act of perception.

Understanding synesthesia in the context of artistic creativity is one of the areas of research. *O.P. Dudar* explains the specifics of the creative path of some well-known artists linking it with a synesthetic predisposition. Synesthetes were *K. Balmont*, *S. Baudelaire*, *I. Goethe*, *V. Kandinsky*, *V. Nabokov*, and others. The researcher suggests that this fact indicates that synesthetes either show themselves most clearly in art, or share their experience more than others.

V. Kandinsky was an artist with an extraordinary mindset. He believed that any work of art has synesthetic capabilities. At the same time, synthesis cannot be considered an elementary doubling of the same thought by different types of arts (Kandinsky, 2001). Synesthesia, as an aesthetic phenomenon, is associated with aesthetic values, with the artistic thinking of synesthetes.

Now this phenomenon is generally recognized as a normal process of human brain activity, in which the most fantastic connections can be made. Synesthesia is the basis of a person’s artistic thinking and gives a full perception of reality. Synesthetes in the art world use this opportunity to create new artistic forms by combining the incompatible, as it may seem at first glance. This experience was known in the 19th century. To this day, the search for new forms has not stopped. Artist synesthete *R. Turner* sets himself the task to combine art and meaning in his works, when the metaphor is revealed simultaneously with the sensory perception of the work. “I am interested in how we fill this world with meaning, how we compose meanings from fragments, reinterpret and modify.” (Turner, 2019) She uses a multi-sensory approach to art. Synesthetes can bring to the foreground overlooked elements. “Context affects meaning, and associations can be changed by context. Context is the multilevel layers of our social, economic, political, real and sensory environments, the use of new materials, ‘millions of colors on screens, synthetic dyes, etc.’” (Turner, 2019)

Some field of synesthesia research is related to pedagogy. According to scientists, this ability is inherent in all babies. Infant perception is not yet formed, abstract. The system of feelings is not formed either. At 3-4 months, babies already respond to singing and music. Color differentiation occurs in the 5th month, although the color is not yet a sign of the item. Feelings can be developed. By the 3rd month, there is a differentiation of hearing and visual mental processes. A child not only sees and hears but strives for visual and auditory impressions, likes bright, shiny, and moving objects. The perception of an infant at the age of 1 year is syncretic and vague. In infancy, when the world is still perceived in abstract forms, children often designate objects with color that do not have color: days of the week, numbers, natural phenomena. Teachers, psychologists, and pediatricians see synesthesia as additional opportunities for the upbringing and development of cognitive abilities in a child: attention, memory, associativity, and creative potential in general. During this period, synesthesia is an open system, but it becomes closed with age (sensations communication become permanent).

The infant, who is not yet able to determine where the sensation comes from, is characterized by a mixture of feelings. The world will be like a bright color-light environment, where sounds and smells come from, which you can touch and taste. The fact that it is possible to determine vision or hearing, has to be tangible. The paints that first fell into the hands of the baby, interest him initially by themselves, regardless of their purpose. A sound, made by someone or something, affects the way it is: sharp one scares, melodic one calms. Everything in the child's perception is direct and natural. This possibility of direct perception of reality is lost over time, objects and phenomena cease to be abstractions and get their logical installation in the child's brain. However, the brightness and immediacy of perception, which opened the world to the infant as a phenomenal phenomenon, disappears.

In the arsenal of childhood, there are not a small number of tools that help preserve this feeling of interpenetration of feelings. This is, of course, toys, children's books, games, cartoons, old wives' tales, etc. A child's toy is an amazing creation of the human mind. Material and spiritual in it are so closely connected that the doll was considered a magical object in ancient times. The toy is endowed with numerous properties that can cause various emotions and feelings in the child. Playing it, he experiences them often unconsciously (especially in infancy). This cycle of emotions causes not only the appearance of the toy, its colors, clothing (if it is there), purpose, but also something completely new that the child himself brought to this playing space. This is a story that is created against the background of the first sensations from the toy. The impression of an object is the meaning of this object for him, and the connection of impressions in the infant replaces the connection of objects.

The child hears and feels the fantasy that was born in his mind. This process of inter-sensory connections can be defined as synesthesia. The object that has meaning and characteristics for us can be revealed to the child based on its own reality, i.e., phenomenologically. It can evoke an emotional response with its color, sound, and taste (after all, the baby tastes everything), and we can only guess which of these characteristics gave the game direction. The red ball can turn into the sun in the game, or into a watermelon that you want to taste. The world of images evoked in children's minds by a toy can be very diverse, as well as emotions from these images.

The aesthetic component is very important in the formation of personality, and for a child, the aesthetic component is attractive for its emotionality. Hence the bright, local color of toys in infancy, which causes the first joyful sensations of the world as an unfamiliar environment. The native environment for the baby is associated with the warmth, smell, and taste of the mother's body. And the world around is not yet bright and blurry, but gradually gaining shape, it becomes attractive with these warm, cheerful colors. Perhaps these colors are felt by the child in the womb, it is possible that at the genetic level, he perceives them as positive. Local colors are inherent in folk toys, they are uncomplicated, connected with the native area and can be found in the decoration of the house, clothing. For a child, color is "a living aesthetic that awakens a number of positive emotions in him. Red is associated with warmth, white – with mother's milk, blue – with the sky, and green – with the greenery of nature." (Voloshina, 2017)

Gaining the ability to move independently, the baby gets other ways to know the world and, accordingly, increase emotions. In the toy, in addition to colour, the form and sound are interested, and these new properties in the child relate to something familiar – roundness of form, softness of the material, sound toys – often terse but quite clear. Knowledge by an aesthetic way is the most acceptable for children's consciousness.

Everything in the child's perception works in mutual connection, associatively, and what is included in the child's environment should relate to what is close and clear to him. Then the toy will be interesting. Any thing can be interesting to the baby if it somehow affects his feelings. These things gradually begin to interact with each other in his mind.

The real wealth in the world of childhood is the book. It is thanks to her that the world of children's images becomes great and magical. Toys also turn into characters in children's fairy tales very often. It is important to note the connection of traditional toys with Russian fairy tales. In ancient times, folklore and toys performing a common magical function were linked. They also performed a general aesthetic function. According to the researcher of traditional toys G.L. Dain, "...

different types of folk art, in this case, toys and folklore, are deeply connected by nature, born from the same womb of folk mythology. They act as a whole here within a single, folk, spiritual and material culture.” (Dain, 1981) Children’s books should always be of high quality, this is the first work of art for a child. If a toy for a child can be any object from the environment, to which it is enough to apply imagination, then this fantastic world is already built in the book. Now books with different textures, so that the baby can not only see the image but also touch it, are published for children. Books made of fabric, where there may also be elements of accessories for clothing in addition to textiles of different types, are common. These educational books are aimed at developing the baby’s sensory system.

Play is important in a child’s life. It is this way of knowing reality that is most close to the baby, and to the teenager, too. The game gives freedom to think, space to imagine, and it involves all the feelings of the child. Of course, these are games in infancy that are associated with a toy. However, there are collective games, and these games are played by children of all ages. How are game and synesthesia interrelated in a child’s life? From infancy to adolescence, folklore games are common among children. The syncretic nature of folklore play makes it possible to influence all aspects of sensory development. This is a game where the individual and social activity of the child are harmoniously combined. They involve all the senses. However, the main thing is that they take place in an imaginary reality, when the child overcomes danger, difficult situations, etc. in the game.

Folklore games are good for their naturalness and simplicity. They are understandable to the child and mainly related to motor activity. In addition, folk games use sayings, rhymes, some repetitive choruses that affect their rhythm very much in tune with the internal rhythms of the child.

They are, in general, little edifying, and they are lived and acted in spontaneous generic principle associated with rituals, conspiracies, etc.

Synesthesia is a little-studied feature of the human brain. The difficulty of working with intuitive senses is that the material used in them is ephemeral. Recent research has made it clear that this is a person’s ability to perceive the world, which is directly related to their personality. An individual can perceive the world only in the way that is peculiar to him alone. So, a lot of factors in his personal life depends on how harmonious and complete this perception. The ability to synesthesia in an infant, perhaps, is not just a mental moment that disappears with age but the possibility of a special knowledge of the world that is lost forever. The phenomenological way of knowing exists mainly as a problem of philosophy, an experience that continues to be investigated. This experience is given to a person from birth, but then it is lost remaining with a few in the form of synesthetic

manifestations. These manifestations have long been considered a sign of a mental disorder.

However, modern studies of the phenomenon show that synesthesia cannot be understood as a violation in the psyche, as evidenced by observations of synesthetic manifestations in infants, and the manifestations of this feature in people of art. This is really an atypical act of perception, which indicates such a form of knowledge as aesthetic. To underestimate this possibility in a person, to consider it a mental disorder is to deny intuitive knowledge in general. “In the process of combining different types of cognition and perception, a new level of consciousness, characterized by a special depth of comprehension of the phenomena of the world and artistic objects, is reached.” (Zaitseva & Pakulin, 2018)

In particular, this assumption about a new way of knowing is confirmed by examples from the art world, where this idea was used as the basis for a new artistic worldview. Each area of art is associated with a certain form of synesthesia there.

Conclusion

Synesthesia compensates for the incompleteness of our sensuality. This is not only a connection between different feelings, it is a connection between emotions, which are followed by the discovery of an artistic image intuitively. Our impressions become the main meaning. The word ‘ours’ is key here. Synesthetic perception of an art work is exactly our individual perception, which is based on our emotions and associations. This perception allows to make an art work by a personal discovery for us. It adds to our intelligence based on our feelings. In the aesthetic senses, the intellectual and emotional spheres reach the highest harmony and unity. The ability to interpenetrate emotions and intelligence aroused interest in such a form of knowledge as emotional intelligence. Emotional intelligence is associated with artistic thinking, and it performs an integrating function.

The value of individual emotion in the perception of artistic reality is great. It is impossible to imagine the channels, through which its movement is carried out. In this fantastic process, the role of synesthesia as a special attitude is not solved. Also, this phenomenon cannot be reduced only to the ability to superimpose different feelings on each other. Synesthesia is associated with the emotional sphere of human thinking, and here we can talk about the multiplication of emotions, in-depth aesthetic knowledge, which is carried out in the individual space of human sensuality.

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The Theory of Wave Dualism of Cracy as a tool for modeling various processes in society

Abstract:

At the turn of the 20th and 21st centuries, there was an urgent need to measure the political activity of certain elites, which determine the direction of development of society both within the state and in the international arena. Political elites of society set up certain markers that allow them to create the necessary social background in the state for the purpose of lobbying interests. The author presents basic principles of the Theory of Wave Dualism of Cracy (Power), which are design for modeling and forecasting political, social, economic and cultural processes in the society. The theory consists of general and specific terms parameters that have multi-level characteristics, which can contribute to more correct verification of processes. The author concludes that Theory of Wave Dualism of Cracy forms a more objective approach to historical processes and events in various fields of society.

Keywords:

dualism, power, political processes, political event, Second World War, postulation, classification of political processes, social matrix.

Introduction

At the turn of the 20th and 21st centuries, there was an urgent need to measure the political activity of certain elites, which determine the direction of development of society both within the state and in the international arena. Political elites of society set up certain markers that allow them to create the necessary social background in the state for the purpose of lobbying interests.

To describe the behavior patterns of political elites, it is no longer enough to apply general postulates and axioms expressed in a textual way. As with economic process modeling, it is necessary to create models that apply both political laws and active data systems to describe political processes. Numerous studies of leading physicists in the field of cognition of the surrounding space served as an impetus to rethink the processes occurring in social strata and cultures.

As a result, the need to update the issue of complex modeling of complex political processes has increased progressively in the early 21st century. The issue of

modeling a political personality as a leader or representative of the vanguard of a political movement or political party was also updated. A political personality in the modern information society performs not only the functions of a conductor of the social and political concept of the elite that formed or promoted him or her to leadership positions, but such a person is already a certain attribute of power, often eclipsing the elite or replacing it in a number of ideas about the political values of a party or political movement.

In the course of this research, a comprehensive analysis of power as a phenomenon of development of modern society was made from the point of view of creating a basis for modeling, the purpose of which is to predict political processes and identify the primary sources of their origin.

To explain the application of modeling to the characterization of political processes, their genesis and variability of development, the *Theory of Wave Dualism of Cracy* (TWDC) was created. Power, or cracy, in any form of its manifestation has existed for hundreds of thousands of years. It was born in the era of ancient intelligent man and constantly developed throughout the evolution of society to the era of Modern Man in the framework of the evolution period of *Homo sapiens sapiens*. Power does not so much control an individual or a group of individuals, as it exerts a purposeful influence on the consciousness and place in the environment of the person being affected.

Since power is eternal in the understanding of human society, its primary source is the desire to realize the potential and the need to manage the environment. In the global sense, power is changeable, periodic in its manifestations and excludes temporal stagnation. *Thus*, there is a need for a comprehensive analysis of power as a phenomenon of human society development by modeling and forecasting all types of political processes taking into account a large number of initial data contained in a certain set of markers.

The purpose of the research is to create basic concepts and markers for modeling a single set of political, economic, social and cultural processes at the national, regional and international levels based on the characteristics of the dominant power and the interaction of various democracies, based on its specific postulates.

Based on the purpose of the study, the following tasks were set:

1. Determine the structure of concepts and elements of the complex of social, political, economic and cultural processes, which will allow to present the trends of the situation in sufficient detail and schematically.
2. Confirm the wave principle of development of processes' complex.

3. Confirm the dualistic principle of influence of any government on the complex of processes.
4. Create a method for predicting the development of various processes occurring in society accurately enough for its further experimental use.

1. Postulating within the framework of the Theory of Wave Dualism of Cracy

A postulate is a statement that is taken to be true, to serve as a premise or starting point for further reasoning and arguments (Postulate, 2010). The term has some differences in definition when used in the context of different fields of study. According to Aristotle's Posterior Analytics, a postulate, or axiom, is a statement that is so evident or well-established, that it is accepted without controversy or question (Mure, 2007). Also, we can use modern logic term that a postulate, or axiom, is a premise or starting point for reasoning (Axiom, 2015).

Within the framework of the *Theory of Wave Dualism of Cracy*, five postulates are put forward:

Postulate 1. The characteristic of power directly depends on the complex intelligence coefficient of the political leader of the state or the subject of the state. This postulate is derived from a practical comparison of the share of political leaders, who formed the political sphere in the state quite independently after being elected or coming to power through a coup d'état by displacing one elite to another, from the total number of political leaders in Europe, America and the leading Asian states.

Postulate 2. Power forms a matrix, i.e., a complex of political, social, economic, and cultural processes. Power cannot exist outside of society; it takes the initial parameters and characteristics of society and then makes the necessary transformations subordinating society through the formation of a set of planned processes in all spheres of society. This is how the government solves two main tasks – its leading position and lobbying for public values that ensure this leadership, which is already distinguished by its quasi-natural origin.

Postulate 3. Power evolves in waves in a temporal coordinate system, where geographical location is of secondary importance. Political elites, returning to power as a result of elections or a coup d'état, inevitably transform their previous experience and adapt it to the new realities of the social, political and economic state of society. As a result, there is inevitably an evolution of power. However, this evolution is not a revolution, but retains a significant share of its political content, which is the basis of this political elite. Consequently, there is a wave process of power evolution.

Postulate 4. Power in any form and any of its manifestations is dualistic in the eyes of society or community. Based on the concept of dualism, we must recognize that the nature of power is differently perceived by people. Given the understanding that everything in nature has action and reaction, we expect and observe two opposite views of representatives of society on any power, i.e., those who agree with the power and those who disagree with the power. In this case, agreement and disagreement are identical to the essence of understanding the criteria and values of power, i.e., its dualistic nature in the eyes of society in general.

Postulate 5. All events that occur in society have multiple historical identity. Any political processes that take place in history have analogs in the temporal sense. Analog means not a copy, but a certain identity, i.e., the common nature of the process itself with processes that occurred in the past. In the course of the development of society, methods and tools for implementing any concepts are improved, but the concepts of power themselves, implemented through political processes, have ancient origins that are preserved to this day.

Postulating a political theory is an extremely important stage in its formation and development. Without a basis, we cannot build models for the implementation of political processes and formulate sufficiently realistic variations in the forecast of their development in the future. It is the multiplicity of variations that have a common logical basis that will be valuable and help to develop correct methods for implementing or not implementing political processes.

Thus, the postulation of political theory allows us to get a valuable basis for the correct creation of the categorical apparatus and methodology. Regarding the *Theory of Wave Dualism of Cracy*, the postulation allowed us to define general and specialized terms, confirm the components of the political system without taking into account its diversity, and create a correct classification of specialized characteristics, the terms of which are already defined.

2. Terms used in the TWDC and their definition

As part of the development of the *Theory*, a terminology dictionary, which is mandatory for description, was defined as help to appeal to properties used in theory.

The general terms necessary to describe the theory were defined as follows:

Cracy, or power, is the capacity of a person to influence the actions, beliefs, or conduct of others. The term authority is often used for power that is perceived as legitimate by the social structure. In general, it is derived by the factors of interdependence between two entities and the environment (Schein & Greiner, 1988). The concept of cracy is key in the *Theory*, since it first forms a political

personality and then is formed according to the political personality that has reached a certain peak of it, i.e., received the its tools.

Wave is a change in the state of a medium that propagates in this medium and carries energy (Gorelick, 1959). Within the framework of the Theory, the wave takes on a similar meaning in relation to political processes, i.e., a change in the political state of the social environment that spreads in this environment and carries with itself political processes that have a certain impact on this environment.

Dualism is a phenomenon that implies the dual nature of a particle. Also, dualism in cybernetics refers to systems or problems, in which one or more intelligent adversaries attempt to exploit the weaknesses of the investigator. In politics, the term dualism is used to refer to the separation of powers between the cabinet and parliament. Within the framework of the *Theory*, dualism is used as a duality of the nature of perception of wave processes of evolution or development of power.

Dichotomy is division in two (Komjath & Totik, 2006), in logic it is division into two rows. Within the framework of the Theory, this term is used in the general understanding of the division of political power and political processes into two entities represented by opposite views.

Verification is a concept used in the logic and methodology of scientific knowledge to refer to the process of establishing the truth of scientific statements through their empirical verification (Global Harmonization Task Force, 2004). Verification consists in correlating the statement with the actual state of Affairs by observation or measurement. The term 'verification' often is changed by the term 'validation', but in practice, as quality management terms, the definitions of verification and validation can be inconsistent. Sometimes they are even used interchangeably (McCaffrey, 2006). Checking the truth of theoretical statements and establishing their validity is fundamental in the practical application of theoretical developments. Therefore, if we confirm the correctness of theoretical statements, then an irrefutable truth is already formed in front of us. However, *Karl Popper* in 1935 put forward a criterion that States that a scientific theory cannot be fundamentally irrefutable. This, according to Popper [1], solves the problem of demarcation, i.e., the separation of scientific knowledge from non-scientific.

Also, the *Theory* consists of some special terms, which was generated from other sciences as analog concepts in help to understanding of the evolution of cracy and political processes:

Matrix (M) is the state of the political system of a state or states' association at the time of analysis or the analyzed time period. The political system has a set of characteristics that can be enclosed in Matrix. In this case, the set of characteristics

becomes the most stable and can contribute to the correct taxonomy with a variety of such features and get a certain place in it.

Volumeness (Vol) is the percentage size of individuals to the total number of representatives of a society or community. Within the framework of the *Theory*, individuals are a special part of society that has a high level of intelligence and consciousness that distinguishes them from the rest. Individuals will be personnel who exceeded the qualification standard of education in the country (usually master and higher), researchers and creative people highlighted in the state or international community (awards for contribution to the development of society, science, culture and art).

Valency (Val) is the level or price of *Volumeness*. Within the framework of the *Theory*, value gains special weight, since the price of individuals in society is an important component. The price of individuals is highest in a truly democratic society, where there is no censorship of the opposition society. In 2020, the leading countries of the world – G-8 – do not have such a high level of democratization of society. This is due to the growing political tension of elites, which strive to control the opinion of individuals. This control generates political inertia of the majority of individuals or extreme caution in the public expression of opinions. The same effect is being observed more and more in other states of G-20. Therefore, *Valency* correctly specifies *Volumeness*.

Quest (Q) is an event of various types – political, social, economic, cultural. An event is the main component of temporality. It shapes history. The sequence of events forms a sequence that we often call a chain of events. It is impossible to assess the temporal development of political processes without analyzing not only each event, but also the totality of events, as well as categorizing events by their main characteristics. If we accept each event as unique, we cannot categorize or systematize their set, and therefore we cannot find identity in the past and predict events in the future.

Quasar (Q) is the most remote quest in the historical sense, which characterizes the genesis of the state of the analyzed the *Matrix*. Finding the root cause is the main problem of philosophy, which turns into a historical problem. The search for the root cause usually does not bring results, because its concept is extremely complex and vague. Each specialist understands the root cause individually, therefore, determining the event that caused the subsequent chain of events remains an unsolved task. However, establishing *Quasar* is a more meaningful and purposeful action, since it provides for a fundamentally consistent and logical passage through

the chain of events of the past moving away from the present and highlighting only the most important thing on the principle of Occam's Razor at each historical stage.

Fragment (F) is a historical fact, an integral element of the *Quest*. *Fragment* is not an event. A fact is a truth that is formed by an event or set of events. This fact cannot be ignored or interpreted in any other way. Thus, a fact is an objective and verifiable observation (Gower, 1997). If this statement is correct, then the set of facts is the basis for analyzing any *Quest*.

Station (S) is a complex characteristic of the analyzed state of society or process. This term is quite objective and does not require special disclosure. It is used to model political processes and the political state of society within the framework of the *Theory*.

Archion (A) is a complex characteristic of the state of society or the process of a past moment in history, not directly related to the implementation of *Station*. *Archion* is the same *Station* that passed temporally into the category of a past event. With the next change in the characteristics of the society, *Station* becomes *Archion* and serves as an analytical material both in general and for individual *Quests* and *Fragments*. Also, in the future, any archion quest may become a quasar of another quest that is being analyzed.

Version (V) is a complex characteristic of one of the variants of the predicted state of society or process. *Version* is identical to the matrix. However, it is also identical in its essence to *Archion*, since it has a multiplicity of options, the number of which is regulated by the correctness of modeling and forecasting.

Relic Background (RB) is a set of consecutive *Quests* of *Archions*, which characterize the genesis of the analyzed *Quest* or the state of the *Matrix*. It has a set of *Quests* inside *Archions* that are farthest from the *Matrix* in the temporal dimension, but they are the ones that retain the special influence on the *Matrix*.

Thus, within the framework of the *Theory*, general and specialized basic terms were developed that describe power and political processes that occur and constantly evolve over time taking into account the basic understanding of the *Theory* and its postulates. These concepts are of fundamental importance, because they are the most relevant in describing the position of the *Theory* to the dualistic wave nature of cracy (power) and contain a detailed classification that helps to model and predict the *Matrix*.

3. Features of classification of the main parameters

In order to correctly model and predict the *Matrix*, a classification of the main parameters of cracy (power) and political processes, which were characterized as terms of the *Theory* in section 2 of this article, was developed.

(3.1) Quests

Quest (Q) is a reference parameter for modeling political processes, so the classification of quests (events) is of particular importance. Within the framework of the *Theory*, it is proposed to introduce three classification groups.

Group 1. Classification by percentage size or number of socially dependent individuals:

- *Regional Quests* (RQ) are events of regional or local importance;
- *National Quests* (NQ) are events that affect several significant or most regions of the state;
- *International Quests* (IQ) are events that affect several states;
- *Macro Quests* (MQ) are events that have continental or global level.

Individuals form the social format of a political event, so their correlation and territorial distribution is one of the key values in determining the characteristics of an event, or *Quest*. As an example, we can take the political conflicts that later led to military actions. If only individuals of one state participate in a political event-conflict, it retains the national level (NQ). If at least a small percentage of geographically distinct individuals join the conflict, the event takes on an international character (IQ).

Group 2. Classification by significance level for a specific volumeness:

- *macro-quests* (macQ) are events where the share of socially independent individuals from the total number of them participating in the event exceeds 50 percent, i.e., their independence prevails in the competent social opinion and can objectively influence the political process within this *Quest*;
- *meso-quests* (mesQ) are events where the share of socially independent individuals from the total number of them participating in the event is from 30 to 50 percent, i.e., their independence influences the competent social opinion in some ways, so they can objectively influence the political process within this quest but such influence is less than in the class of macro-quest;
- *micro-quests* (micQ) are events where the share of socially independent individuals from the total number of them participating in the event is less 30 percent, i.e., their independence has little influenced the competent social opinion because the main part of individuals depends on the government and suppresses the social position of independent individuals with its majority.

Each of these indicators has its own percentage coefficient, which is calculated from 50 percent of the volume of independent individuals as a single unit (1.00). Therefore, each percentage of this scale is equivalent to 0.02 in the *Matrix* model.

Group 3. Classification according to the type of genesis event:

- Political Quests (Qp);
- Social Quests (Qs);
- Economical Quests (Qe);
- Cultural Quests (Qc).

These four types of events are the most volume and important, so we should take genesis when modeling the *Matrix*.

(3.2) Fragments

Fragment cannot be classified within the framework of the *Theory*, because the fact has a unique characteristic. The only possible interpretation of a fact is that it may be identical to other facts to varying degrees regarding its influence on this *Quest*. *Fragments* are part of the ‘input’ of the *Quest* and form the ‘output’ of the *Quest*, i.e., the original estimated name of the event, in a harmonious and logical combination. Therefore, *Quests* are part of the ‘input’ of the *Arbion, Station, or Version*, and they form the ‘output’ of *Arbion, Station, or Version*.

(3.3) Stations

A set of interrelated *Quests*, or processes that are subject to a holistic analysis, forms different types of *Stations*. The typology of *Stations* can be grouped into four groups.

Group 1. Classification by the genesis set of *Quests*:

- *mono-Stations* (mS) consist of the same type of genesis *Quests*;
- *full-Stations* (fS) consist of all four types of genesis *Quests*;
- *quasi-Stations* (qS) consist of *Quests* of two or three genesis types.

This classification simplifies the interpretation of *Quests* and clearly shows the variability of their combination when creating *Station*.

However, according to this classification, the *Theory* needs to clarify the classification of *mono-Stations*, so we should offer Group 2 – classification of *mono-Stations* by their genesis:

- political (mSp);
- social (mSs);
- economical (mSe);
- cultural (mSc).

Also, according to this classification, the *Theory* needs to clarify the classification of *quasi-Stations*, so we should offer Group 3 – classification of *quasi-Stations* by their genesis:

- socio-political (qSsp);
- socio-economical (qSse);
- socio-cultural (qSsc);
- politic-economical (qSpe);
- politic-cultural (qSpc);
- triple (qSt).

Triple *quasi-Stations* are complex ones, so we do not need to separate individual sub-types.

Group 4. Classification by predicted destination of the *Stations*:

- stable ones are *Stations* that have a definite and direct value for the nearest changes (perturbations) of the *Matrix*, i.e., pre-predicted or officially expected *Quests* of equal or higher level of *Volumeness* or *Valency*;
- unstable ones are *Stations* that have possible values for the long-term predicted change (perturbation) of the *Matrix*, i.e., used for constructing *Versions*.

This classification clearly separates the *Stations* into those that are necessary for modeling the existing *Matrix*, and those that will be relevant for constructing the variation of subsequent events, which will form a new *Matrix* in the future. *Station* can contain *quests* of different *Volumeness*, *Valency*, and genesis that differ from each other, but are interrelated and uniquely define it.

Relevance of *Station* allocation is:

- 1) selection of interrelated *Quests* by genesis;
- 2) clear classification of the set of *Quests* distributed fairly densely over time;
- 3) comprehensive analysis of the selected *Quests*;
- 4) development of a method for allocating *Stations* for a more systematic and detailed analysis of various processes occurring in the *Matrix*.

(3.4) *Versions*

A set of interrelated predicted *Quests* that are subject to a holistic analysis, forms different types of *Versions*. They are classified in the same way as *Stations* with the exception of predictive purpose, which is typical for future *Quests*. *Versions* are identical to the classification of *Stations*, since they are the same *Stations* of the future *Matrix*.

Group 1. Classification by the genesis set of *Quests*:

- *mono-Versions* (mV) consist of the same type of genesis *Quests*;

- *full-Versions* (fV) consist of all four types of genesis *Quests*;
- *quasi-Versions* (qV) consist of *Quests* of two or three genesis types.

Group 2. Classification of *mono-Versions* by their genesis:

- political (mVp);
- social (mVs);
- economical (mVe);
- cultural (mVc).

Group 3. Classification of *quasi-Versions* by their genesis:

- socio-political (qVsp);
- socio-economical (qVse);
- socio-cultural (qVsc);
- politic-economical (qVpe);
- politic-cultural (qVpc);
- triple (qVt).

Triple *quasi-Versions* are complex ones, so we do not need to separate individual sub-types.

Group 4. Classification according to predicted purpose:

- independent ones are *Versions* that according to forecasts, will be considered as a complete set of *Quests* for future changes (perturbations) of the *Matrix* that leads to its evolution and the formation of new one;
- dependent ones are *Versions* that according to forecasts, will be considered as conjunction with other possible, genetically designed or required *Versions* for future changes (perturbations) of the *Matrix*.

Relevance of *Version* allocation is:

- 1) selecting the necessary interconnected *Quests* based on their genesis and launching the process design based on them;
- 2) a clear classification of the set of *Quests* that involve in the design of changes to the existing *Matrix* and distribute quite tightly on the temporal tape of the model;
- 3) comprehensive analysis of selected predicted *Quests*;
- 4) development of a method to select *Versions* for a more systematic and detailed analysis of various processes designed for the evolution of the *Matrix*.

(3.5) Archions

A complex characteristic of the *Quests* that occurred in the past and is not directly related to *Stations*, including the *Quests* that form them, is called an *Archion*.

Archeons no longer directly affect the existing *Matrix*, i.e., they are so remote that they are not directly related to the concept of ‘today’s events’, ‘events of this period’. However, *Archeons* are also classified in the same way as *Versions*.

Group 1. Classification by the genesis set of *Quests*:

- *mono-Archions* (mA) consist of the same type of genesis *Quests*;
- *full-Archions* (fA) consist of all four types of genesis *Quests*;
- *quasi-Archions* (qA) consist of *Quests* of two or three genesis types.

Group 2. Classification of *mono-Archions* by their genesis:

- political (mAp);
- social (mAs);
- economical (mAe);
- cultural (mAc).

Group 3. Classification of *quasi-Archions* by their genesis:

- socio-political (qAsp);
- socio-economical (qAse);
- socio-cultural (qAsc);
- politic-economical (qApe);
- politic-cultural (qApc);
- triple (qVt).

Triple *quasi-Archions* are complex ones, so we do not need to separate individual sub-types.

Group 4. Classification according to predicted purpose:

- independent ones are *Archions* that according to *Fragments*, were considered as a complete set of *Quests* for past changes (perturbations) of the *Matrix* that was a result of previous *Matrix* evolution;
- dependent ones are *Archions* that according to *Fragments*, were considered as conjunction with other possible, genetically designed or required *Archions* for past changes (perturbations) of the *Matrix* that was a result of previous *Matrix* evolution.

Relevance of *Version* allocation is:

- 1) selecting the necessary interconnected *Quests* based on their genesis and launching the process design based on them;
- 2) a clear classification of the set of *Quests* that involve in the design of changes to the past *Matrix* and distribute quite tightly on the temporal tape of the model;
- 3) comprehensive analysis of selected predicted *Quests*;

- 4) development of a method to select *Archions* for a more systematic and detailed analysis of various processes that produced perturbation of the *Matrix* in the past in order to use them in the system of analysis of *Station*;
- 5) development of a method to select *Archions* for a more systematic and detailed analysis of various processes that produced perturbation of the *Matrix* in the past in order to use them in the prediction system of the *Matrix* and modeling of the groups of *Versions*.

(3.6) Quasar

The most remote *Quest* in the historical sense, which characterizes the genesis of the analyzed *Quest*, *Archion*, *Station*, or *Version*, as well as the state of various *Matrixes* (or evolutionary states of the *Matrix*) is a *Quasar*. A *quasar Quest* is extremely difficult to identify because of a rather large proportion of subjectivism in assessing its significance for the process under consideration or analyzed *Archion*, *Station*, or, even more so, *Version*. In this regard, within the framework of the Theory, *Quasars* have one type of classification.

- proto-Quasar (pZ) is a Quest that supposedly took place in the relatively or actually distant past, or is particularly significant for determining the corresponding *Archions*, *Stations*, or *Versions*;
- real Quasar (rZ) is a Quest that reliably occurred in the relatively or actually distant past, is relative to the studied event and fundamentally significant to determine the studied event;
- debatable Quasar (dQ) is a quest that reliably occurred in the relative or actually distant past relative to the event being studied, but its significance is highly controversial.

An example is the *micro-Quest* of the beginning of *Second World War*. There are two historical versions. The modern European version claims that the *Molotov-Ribbentrop Pact* was the beginning of the war, after which the occupation of Poland began. The Russian version differs in that the beginning of the war came at the time of the betrayal of Poland by the German elites and the beginning of the seizure of territory. However, if we consider the genesis of the beginning of the *Second World War* in the framework of the Theory, the *Quasar* of this *micro-Quest* was the partition of Czechoslovakia. This event (*Quest*) became the political right of Germany and its allies to divide Czechoslovakia to expand other territories. Regarding the beginning of the Second World War, the unification of Germany and Austria cannot be considered a *Quasar*, since it had a distinctive genesis.

The importance of allocation of *Quasars*:

- 1) search for and find likely primary sources of origin of a certain type of *Quest*, *Archion*, or *Station*;
- 2) creat a more accurate methodology to model *Stations* and *Versions* in the framework of the *Theory*.

(3.7) Relict Background

The set of *Quests* that formed *Archions* and formed a complete analytical picture in relation to the current *Matrix*, is a *Relic Background*. It is only valid if all *Quests* of *Archions* are linked to the existing state of the *Matrix*. The *Relic Background* has an ‘input’ that is represented by a real *Quasar* that guarantees verification of the entire *Relic Background*.

Thus, a detailed and structural classification of the main parameters of the *Theory* helps to more correctly characterize historical events of political, social, economic, and cultural types. Within the framework of the *Theory*, it is necessary to take into account a clear differentiation of grouped *Quests* by time into *Stations*, *Archions*, and *Versions*.

4. Graphical representation of the basic principles of modeling in the framework of the Theory

Now it is necessary to graphically present the general principles of *Matrix* modeling according to the *Theory*. Graphical representation helps to understand the contextual information presented in sections 1-3 of this article, and to describe the main visual representations that are formed within the framework of the *Theory* [Fig. 1-3].

Thus, the graphical representation of the basic principles of modeling the *Matrix* and sequence of events shows a clear construction of historical events, which minimizes distortions and dualities of judgments. Modeling is done in a complex combination of *Quests* inside *Archions*, *Stations*, and *Versions*. Formed *Fragments* should be included in them at the input and formed inside, which remain at the output.

Conclusion

Theory of Wave Dualism of Cracy forms a more objective approach to historical processes and events in various fields of society. This increased correctness is achieved by a fundamentally different approach to the systematization of events, facts, and processes, which is based on a multi-level classification that takes into account time, relative, and absolute parameters. This approach allows us to take a different look at historical processes and justify their genesis. This approach also forms a completely different principle of modeling and forecasting events.

This modeling can be applied to substantiate political, social, economic, and cultural processes, as well as to create a specific set of probable changes in the state of society, taking into account both new parameters of the *Matrix* state and preserved, relatively constant parameters of the past.

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Notes:

- [1] Sir Karl Raimund Popper (1902-1994) was an Austrian-born British philosopher, academic and social commentator. One of the 20th century's most influential philosophers of science, he is known for his rejection of the classical inductivist views on the scientific method in favour of empirical falsification.

Appendix

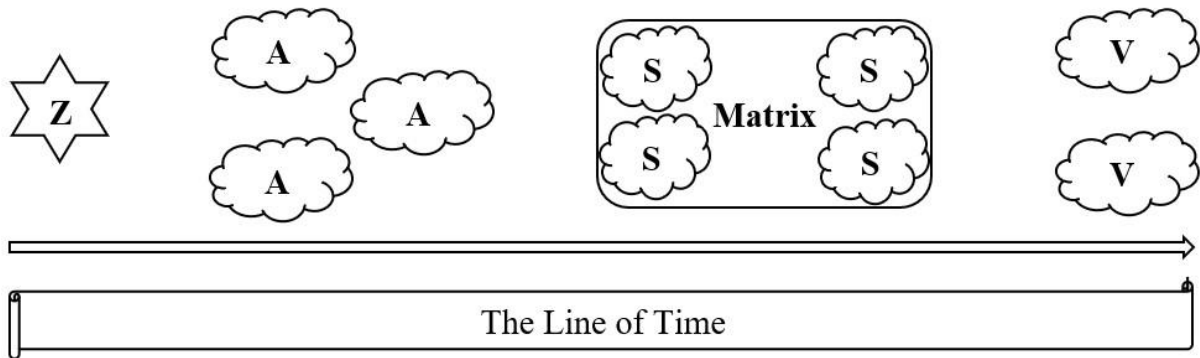


Figure 1. Relation of *Quasar* to *Archions*, the *Matrix*, and *Versions* in the schematic representation of modeling in the framework of the *Theory*

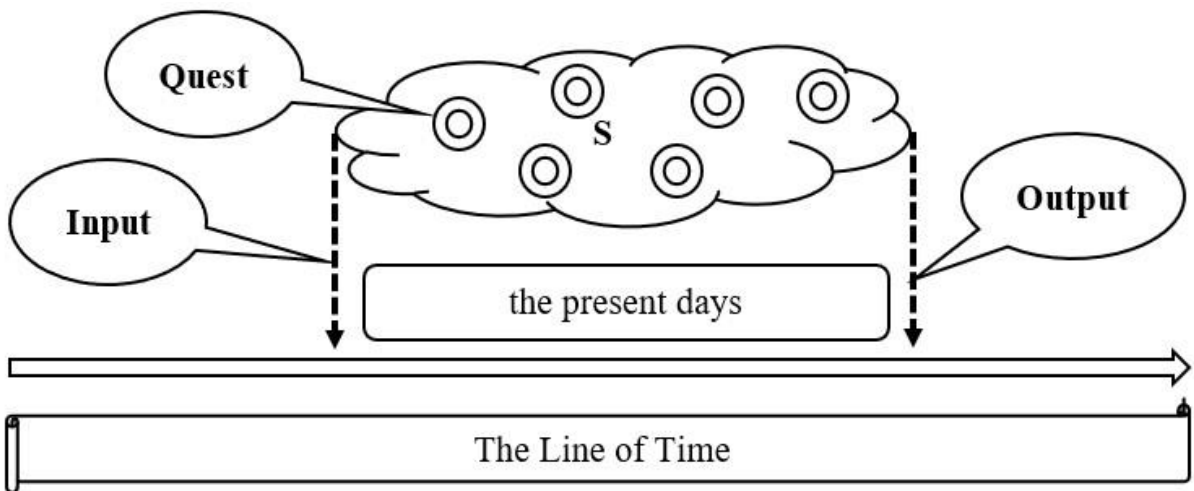


Figure 2. Formation of a set of *Quests* on the example of *Station* in the schematic representation of modeling in the framework of the *Theory*

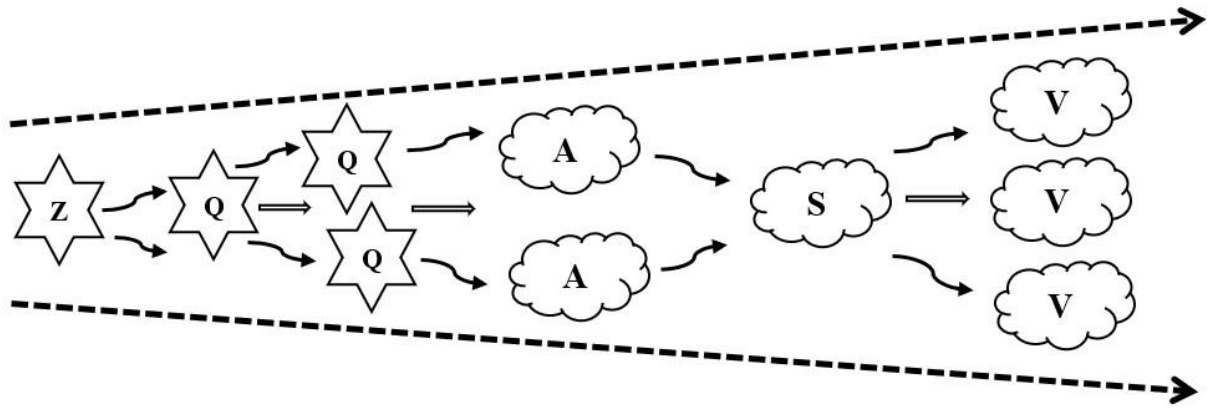


Figure 3. The formation and reflection of the *Relict Background* on the example of Version formation

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Possible and probable models of formation of a civil society in modern Russia

Abstract:

The author considers three possible and probable models of civil society formation in modern Russia, based on a philosophical understanding of the meaning of these categories. The opportunity is an objective reality of becoming subject, as expressed in the conditions for its occurrence; the probability is a concept describing a quantitative measure of the possibility of occurrence of some event under certain conditions. In article political, economic, administrative, society cultural resources of possible formation of various models of a civil society in modern Russia are analyzed. The author concludes that during the periods when Russia was turning towards civil society, its formation was mainly based on the domestic model. Its distinctive feature is rightly considered to be the construction of civil society 'from above' by the state. Their awareness of the need to rely on the capabilities of civil society is the key to the development of the latter.

Keywords:

formation models, modern Russian civil society, society and cultural resources, civil society formation.

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Возможные и вероятные модели формирования гражданского общества в современной России

Аннотация:

Автор рассматривает три возможные и вероятные модели формирования гражданского общества в современной России, основанные на философском понимании значения этих категорий. Возможность – это объективная реальность становления субъектом, выраженная в условиях ее возникновения; вероятность – это понятие, описывающее количественную меру возможности наступления некоторого события при определенных условиях. В статье

анализируются политические, экономические, административные, культурные ресурсы общества возможного формирования различных моделей гражданского общества в современной России. Автор приходит к выводу, что в периоды разворота России в сторону гражданского общества его формирование в основном базировалось на отечественной модели. Его отличительной чертой по праву считается построение государством гражданского общества «сверху». Осознание ими необходимости полагаться на возможности гражданского общества является залогом его развития.

Keywords:

модели формирования гражданского общества в современной России, культурные ресурсы формирования гражданского общества в современной России.

Introduction

In this article, we consider three possible and probable models of civil society formation in modern Russia, based on a philosophical understanding of the meaning of these categories. The opportunity is an objective reality of becoming subject, as expressed in the conditions for its occurrence; the probability is a concept describing a quantitative measure of the possibility of occurrence of some event under certain conditions (Philosophical Encyclopedia, 1983).

1. Formation of Russian civil society based on the Western model

The western model of civil society has historically developed before other national models of civil society including the Russian model. Ancient Greek society is considered the cradle of civil society. Polis democracy includes institutions and mechanisms for the functioning of civil society. Ancient Greek society of two periods – Royal and Republican – can also be considered a reference in the formation of civil society. The Middle Ages fall out of the mainstream of civil society. However, starting from the Renaissance and Modern times, the idea of civil society was becoming popular again. The endless struggle between the secular and spiritual authorities, between civil and theological concepts of politics by the beginning of the 17th century was resolved in favor of the first ones (Buychik & Golikov, 2016).

A feature of the formation of the Western European model of civil society is the regulation of the entire range of social and political relations and the organization of the legal space based on the constitution [1]. Modern constitutions have emerged from the differentiation of society and the state, which made it necessary to create a political organization that would support a consensus between them taking into account changing conditions and the balance of power (Medushevsky, 1994).

In this respect, the great French revolution, which adopted the Declaration of the Rights of Man and of the Citizen in 1789, is a great credit. In fact, the 17 articles of the Declaration set out the basic principles of interaction between the state and civil society, e.g., article 3 declares that the source of sovereign power is the nation. No institution or individual can have power that does not come explicitly from the nation. It also states that all citizens have the right to participate through their representatives in the creation of the Law. All citizens are equal before it and, therefore, have equal access to all posts, public offices and occupations according to their abilities and without any other differences, except those that are due to their virtues (Tumanov, 1989).

In historical retrospect, the great role that France played in the progressive development of law and the creation of modern democratic state and legal structures, is particularly clearly visible contrasting with the demand to ‘replace the rule of people with the rule of law’ with the ‘old regime’ of absolutism.

Western civil society has been developing almost without long interruptions for more than four centuries. During this time, a lot of historical experience has been accumulated: civil society institutions, forms and mechanisms of civil initiative have developed. The social structure of civil society, which also includes independent subjects of economic and political life-citizens – in the legal field, has been formed.

The long period of civil society functioning in Western European states is a strong argument to transfer their experience to Russian sphere. Another argument in favor of building a civil society in Russia based on the western model is its effectiveness. Indeed, many social and economic problems are being solved in western states, where civil society was established several centuries ago. However, it is clearly incorrect to compare Russia and Western European states. Everything is incompatible: the geopolitical situation, territory, climate, national mentality, legal awareness of citizens.

The general methodological situation is well known when conducting a comparative analysis – it is possible to compare comparable values.

The above does not mean that there can be no borrowing from the western model of civil society to form civil society in Russia. First of all, we are talking about transferring a number of powers of central state bodies to regions and municipalities. The real development of local self-government in western states makes it possible to develop civil initiative and civic responsibility.

To do this, municipalities have the appropriate powers, their own budget, and support for citizens. Their budget includes municipal schools and the municipal police, which are accountable to the relevant public councils. The most effective

forms of direct democracy at the municipal level, such as citizens' gatherings and referendums, contribute to the development of civil initiatives. An example of the development of forms of direct democracy is Switzerland, where all national problems and issues of concern to the cantons are resolved in referendums that are legislative in nature. It seems that Russian society is potentially ready for such a form of democracy, especially since there is some historical experience to hold gatherings, councils, and Veche. In modern conditions, the issue of legislative consolidation of decisions, taken at referendums of various levels and simplification of the procedure for their conduct, is overdue.

Civil society assumes control over the activities of state bodies. The forms and methods of such control are developed by western civil society and may well be borrowed by domestic civil society. Thus, the parliamentary control allows to control the actions of the executive power by means of deputy requests and deputy investigations. This control is most fully exercised in parliamentary republics. The implementation of this practice in Russia – the presidential republic – is very difficult, although it is provided for by law.

Western civil society has accumulated a lot of experience in resolving socio-political conflicts with the authorities. This does not mean that the number of conflicts here is less than in Russia. For the most part, the above-mentioned circumstances occur in the case of the emergence and resolution of social conflicts in states where civil society has been formed according to the western model. Most citizens of Western European states feel that they are equal subjects of social interaction. Based on this social attitude, they are set up for a dialogue with the authorities when resolving conflicts.

It is necessary to turn to the most well-established definition of social conflict as a form of relations between potential subjects of social interaction, whose motivation is determined by opposing values and norms, interests and needs.

According to R. Darendorff's theory of conflict, a conflict can arise in any organization where there are managers and managed people at all. The resolution of the conflict aims at the redistribution of power and authority. According to Darendorff, three factors are important for their successful resolution:

- recognition of different points of view;
- high organization of the conflicting parties;
- and the existence of rules of the game.

Any civil society develops in a certain social and cultural environment that represents a set of legal and moral norms, legal awareness of citizens, national

mentality, traditions and customs. The social and cultural environment of Western European states was formed in antiquity and based on Roman law, which were fundamentally developed legal norms with the priority of individual rights.

Legal nihilism is not typical of Western European civil society in general. It is characterized by compliance with the triad in practice: law – legal awareness – law enforcement. The implementation of this triad makes it possible not only to resolve social conflicts without much upheaval but also to gain public consensus on socially significant reforms. No matter how harsh, stupid, absurd, or unjust the law may be, it must be respected and strictly observed: “The law is harsh, but it is the law”.

It should be noted that as one of the principles of the western model of civil society, this triad allows many of its institutions to function. For example, the institution of property can be successfully protected and developed if each owner is sure that the legal framework guarantees him in practice the right of ownership. Even a significant legal framework does not guarantee strict compliance with the law. It is not by chance, e.g., the strictness of domestic laws is compensated by the non-necessity of their implementation, has fixed in the belief of the legal consciousness of Russian citizens

Law enforcement practices that are adequate to the adopted laws, make civil society institutions and mechanisms more effective, and, on the contrary, if it contradicts the laws, then civil society acquires the features of imitation. This relationship is also important when electing institutions of state power, dividing the various branches of government through a system of checks and balances, and regulating any public relations.

So, the western model of civil society has proved its effectiveness for most European states over several centuries of its existence. However, in the course of our political and historical analysis, we should give an answer to the question: “What extent can this model be applied to the formation of civil society in Russia to?” What extent it can solve the social and economic problems of modern Russia to? One of them is the problem to implement individual rights. Will the institutions of the western model of civil society, transferred to the Russian soil, be able to resist threats to the exercise of individual rights? We believe that these threats can be eliminated only if a strong state authority is functioning.

Historically, the central government in Russia has all the necessary powers and resources for this. However, as already noted, the nascent civil society has limited resources. Hence, it is the system undeveloped and very limited in its capabilities and resources. At the same time, when implementing the western model of civil society,

we should get municipal bodies that are able to solve a wide range of social and economic issues.

A serious political problem in modern Russia is the lack of control of state power over civil society. The control mechanisms that operate in western civil society, are naturally imitative in Russian one. Another institution of western civil society – the referendum, which allows you to accumulate, express public opinion, and then translate it into appropriate legislative decisions – is practically absent in modern Russian social and political practice. There are no necessary conditions for its implementation: the results of referendums are not legally fixed, their organizational implementation is extremely difficult and, as a rule, meets the resistance of state bodies. Therefore, there is no tradition to hold referendums in Russia, so they are held very rarely and do not have a significant impact on political processes.

It is particularly important to emphasize the fundamentally different nature of the social and cultural environments, in which western and Russian civil societies are formed. First of all, we note the rationality of thinking of the majority of citizens, which permeates the entire political life of Western European civil society: electoral behavior, behavior during referendums, attitude to the current state power. On the contrary, for the Russian social and cultural environment, rationalism is inherent to a much lesser extent. The Russian mentality is characterized by such features as: collectivism, conciliarity, charisma. The legal consciousness of citizens is based not only on legal norms but also on moral ones. In their behavior, citizens are often guided by such moral norms as justice, mercy, and conciliarity.

With the help of Russian national culture and mentality, people interpret the work of civil society institutions and social relations in different ways, see the world through different ‘value prisms’, and, consequently, treat and adapt to social reality in different ways, too. In modern Russian society, the conformism of a significant part of the population is conditioned by the presence of an authoritarian political regime that uses the national mentality and moral values to interpret social and political events in its own interests.

Thus, building a domestic civil society based on the patterns of the western model is hardly possible. At the same time, those elements of the civil society’s western model that do not contradict the Russian social and cultural environment, can be borrowed in the formation of the Russian civil society. First of all, these are institutions of private property, elections of state authorities and municipal self-government.

2. Simulation model of civil society in Russia

Imitation of activities, socio-economic and political processes by state authorities is a well-known fact in historical practice. This imitation is inherent in all political regimes and all types of political culture.

Imitation of civil society in Russia has an objective basis. First, Russian civil society has proved its effectiveness over long historical periods and become a model for its reproduction. Second, the process of civil society forming in Russia is very slow, and there are setbacks. Therefore, the Russian government cannot ignore the formation of civil society. However, the practice of the post-Soviet period shows that it is not interested in real progress of this process. Hence, it is possible to form a model of imitation civil society in Russia.

Then we should take a closer look at what exactly this can manifest itself in. It is necessary to start with the principles that underlie any civil society, such as electability, turnover, and control of state bodies at all levels.

The laws regulating the entire electoral process of both executive and legislative bodies at the federal and regional levels are adopted in Russia. These are laws on elections of the President of the Russian Federation, the deputies of the State Duma, heads of federal subjects, and legislative assemblies of federal subjects. They guarantee equal rights and political competition for candidates. However, even at the registration stage, candidates find themselves in unequal conditions. For example, in order to be a registered candidate for the position of region head, a person needs to pass the 'municipal filter', i.e., collect the necessary number of signatures of municipal deputies. It is extremely difficult for opposition candidates to do this.

At the stage of the PR campaign for elections, there is almost no competition between candidates, because candidates from the government have many times more airtime to promote their program. In violation of the law, they usually do not go on vacation during elections and use their official position to promote their program.

The next most important principle of civil society is the turnover of state bodies and officials, which is also imitative.

The control of state institutions and officials over civil society is decorative. One of the effective mechanisms for such control could be parliamentary control, control of the media. However, this practice is clearly imitative and permissive. Deputy requests, provided for by the legislation, would be able also to act as an effective mechanism, but they remain a declaration to a large extent.

The institutions of Russian civil society, primarily legislative bodies at all levels, are also mostly imitative in nature. Their dependence on the executive bodies is a well-known fact, and it violates the democratic principle of separation of powers.

It is important to emphasize that civil society should create conditions and mechanisms to manifest civil initiative. There are no such channels in modern Russia. In practice, it is impossible to hold referendums on the most important social and economic reforms.

In the absence of legal channels for civil initiative, lobbying became widespread in modern Russia. The content of lobbying as a social practice depends on the level of economic, political and social development of a country, as well as on the level of civil society institutions in them, the nature and forms of interaction between the state and society, the state and social groups, and ultimately, the state and the individual as the bearer of certain social interests.

The state, being the largest owner today, is also the largest entrepreneur exerting, by its nature, a specific influence on the development of economic and political activity of members of society.

No business entity has such specific advantages as the state. Moreover, it is the state that determines the parameters of the Russian market, prepares laws, and, in fact, exercises its monopoly right to assign and distribute the gross national product without control.

Monopolism has become one of the main obstacles in the development of civil society in Russia and the source of the growing contradiction between the interests of the economically and politically active population of the country, and the interests of monopolies.

In such a situation, lobbying takes on the features of a latent process, in fact, it is a corrupt communication. Today, a significant part of economic entities associate corruption with lobbying perceiving them as an established business practice. This factor indicates that a significant part of the business community is not psychologically ready to use the mechanisms of civil society in its work.

How much time can a simulation model of civil society be saved in Russia? The answer to this question depends on the researcher's position. There is a point of view that with the departure from the political arena of the current political regime, the imitation of civil society in Russia will also end. Russia will enter the global trajectory of human civilization once again and move in the 'rut' of civil society formation. This position is typical for adherents of the formation of Russian civil society according to the western model.

The common denominator of all these arguments is the hypothesis that ultimately Russian civil society will be built on the patterns of the western model. At the same time, the entire national historical experience is ignored, and the

responsibility for the current state of civil society in Russia is assigned to the ruling political class, which is not interested in its development.

This point of view seems to take into account only one factor that is certainly present: the disinterest of the current political regime in the development of civil society. At the same time, the socio-cultural environment and national mentality remain outside the field of analysis. Just they have a significant impact on the formation of the national civil society.

3. Formation of Russian civil society

Ask ourselves: why should an alternative domestic model of civil society be proposed for consideration? As for the western model of civil society, it is obvious that this model does not fit well into the context of Russian civilization. It is, first of all, because the development of western civil society takes place in a completely different social and cultural environment. In addition, the formation of civil society in Russia has its own historical and political limitations, which leaves a unique imprint on the nature of its formation. The necessary resources for the development of civil society in Russia also differ significantly from the resources for the development of western civil society.

The Theory of Catch-up Development in relation to the formation of civil society in Russia according to the western model does not stand up to criticism either [2]. It is possible to catch up with a stable state, rather than a western civil society that changes over time. Therefore, the goal set is not achievable in advance. This raises another question: is it necessary to copy western civil society in its modern form? The unrestrained expansion of civil rights, which leads western societies to anarchy, terrorism and the erosion of all the moral foundations developed over the centuries, should hardly be perceived by Russian society. In addition, the specific results of juvenile justice, which on the one hand, allow state bodies to unjustifiably interfere in the lives of families, and on the other hand, sharply restrict the right of families themselves to raise children.

It seems that the answer to this question is obvious to those who are engaged in propaganda and promotion of the western model of civil society in Russia. All possible risks for Russia and Russian civil society should be considered and weighed.

It is also impossible to follow the simulation model of civil society development indefinitely. It quickly exhausts its possibilities, and its negative side becomes more and more obvious. The most destructive thing in this case may be the disillusionment of the population in civil society and the assertion of the belief that civil society is impossible in Russia, in the public consciousness.

So, it becomes clear that the Russian society needs to present its own domestic model of civil society. Whatever model of civil society we consider, the key issue in this analysis is the relationship between society and the state. It is impossible to understand these relations without analyzing the origins of the nature of the state and society starting with Kievan Rus. In the interests of our argument, we should emphasize that in Rus, and then in Russia, we meet with a unique situation after the capture of Byzantium – the situation of the Christian spiritual and aesthetic ideal, which is the basis of a huge power. Kievan Rus and Russia are a theocracy in which God illuminates and limits the power of the Grand Prince, the Sovereign. When talking about the Orthodox Symphony, about the Church's anointing to the Kingdom, it is often forgotten that God's blessing on power is precisely a restriction of this power, and not a deification of it as such, at all. The Tsar (Grand Prince) is responsible for his people before God – this is the difference between the Russian Orthodox state and eastern despotism (the Tsar as a living 'God') or western absolutism (the king as the appearance of God) (Kazin, 2003).

Orthodox Rus and Russia are a state where power begins not 'from below' (democracy) or 'from the side' (plutocracy) but from above, i.e., from God. The First Rome – pagan – deified itself in the person of Caesar and fell under the blow of barbarians and internal decay. The Second Rome – Orthodox Byzantium – in spite of its proclaimed ideal of symphonies practically separated the priesthood and the Kingdom, agreed with the Catholics (the *Union of Florence* in 1439, *Bulla Unionis Graecorum*) and fell under the blows of the Muslims 14 years later.

Moscow, as the third Rome, had a colossal task to unite the temple, the throne and the people into one whole. The solution to this problem involved endowing the national leader with charismatic features, and the people's mentality with recognition of their God-chosen nature.

Thus, a certain archetype of the relationship between state power and society has historically developed. Power is limited not only by laws but God's blessing, which implies its actions on the basis of moral principles. In turn, the people endow the government with charisma agreeing voluntarily to transfer their rights and freedoms to it. In a certain sense, we can say that there is a Russian social contract between the government and society. Historically, it has proved very tenacious and is being implemented despite the change of forms of government and political regimes.

In modern conditions, the social contract between the government and society is based on the promises of the government to provide citizens with security and social justice. Society, in turn, is ready by default to restrict its political rights. At the

same time, it should be understood that such a contract can be prolonged only if both sides comply with it, which is unlikely. There are too many factors, both internal and external, that can change this balance.

Despite the historical consensus between the government and society, it is hardly legitimate to say that power is built exclusively from above. The history of Russia provides examples of building power from below. For examples, at one time, the Novgorod Veche, i.e., the institute of people's democracy was the core of the Ancient Russian civil society of the period from the 11th to 14th centuries. In a sense, even during the period of Moscow State, this role was performed by Zemstvo councils. However, during the period of the Russian Empire, when absolutism was established, this tradition was interrupted. There is no need to talk about its renewal during the Soviet period. Representative authorities were decorative in nature.

In modern Russia, all conditions are legally created to form representative authorities at all levels. However, it is obvious that the content of their activities does not meet the challenges they face. The reason for this situation is seen, first of all, in the obvious skew of real power in the direction of the executive bodies of the state.

Practically today in Russia, only executive bodies of state power are engaged in solving urgent social and economic problems of the population. Civil society institutions either do not exist or are formally established without the necessary resources to act them. As they develop, there will be a redistribution of powers between them and state authorities. However, the latter will still remain not above the society but within it engaged in purely state functions.

Now we should focus on non-state institutions of Russian civil society. There are also significant differences in comparison with its western counterpart. Any civil society is characterized by the presence of a large number of non-governmental organizations that express and defend the interests of a social group, accumulate civil initiative to solve public problems. These are political parties, public organizations, foundations, and associations.

Based on the political and historical analysis, we can consider non-governmental organizations that are directly involved in political life, and therefore, in the formation of civil society. In this series, the most important significance is a difference from the political parties of western states. For a number of reasons, political parties in modern Russia are imitative in nature. Their analysis is given in the previous presentation. The place of political parties is to some extent occupied by so-called influence groups that lobby for decision-making in both legislative and representative bodies of state power. The fundamental difference between them is

in the difference of political parties, and groups of influence express and defend strictly narrow corporate interests.

Modern Russian society is extremely ‘atomized’ for many reasons. Social, demographic, and professional groups are poorly aware of their interests and not sufficiently consolidated. Therefore, the social base of political parties is very vague. To some extent, it is determined during political elections, but it remains ‘mosaic’ in general.

The situation is even more complicated with the ideology, on which these political parties operate. Direct copying of the ideologies of western states’ political parties is an option that has already been played out. The consolidation of western civil society along the lines of ‘liberalism’ and ‘social democracy’ is a thing of the past. Here the watershed is based on other criteria, in particular, in the United States, it was designated as the interests of supporters of the global transnational economy. Under these conditions, the state forms political parties from above and determines the vector of their development.

Thus, in modern conditions, Russian political parties are not structures of civil society despite their large number and well-developed legal framework to function. In principle, the position on the role of political parties in the formation of civil society in Russia can change only if they really express the interests of structured groups of the population and bring their representatives to power in a competitive struggle.

The structures of domestic civil society cannot function normally without appropriate mechanisms. If legal mechanisms are fixed in the legal field and other mechanisms (socio-political and socio-economic) can be used on this basis, then social and psychological mechanisms can work based on the mentality only. Social and political mechanisms are common to any civil society. However, the social and psychological mechanisms of Russian civil society have their own differences. First of all, they are determined by the national mentality.

Social and psychological mechanisms are based on such a trait as paternalism, i.e., high expectations of citizens in solving their problems by the state and, as a result, inability and unwillingness to solve them independently. Such a feature of the national mentality as charisma is closely related to paternalism, i.e., giving power, first of all to the first persons of the state, infallibility, foresight of the development of society, which removes from citizens personal responsibility for the fate of the country. This has a negative impact on self-government and self-organization of citizens. Paternalism and charisma, as part of the national identity, have a historical projection that makes them stable, passed down from generation to generation.

To change this situation, the state should consistently transfer some of its functions to local self-government bodies. At the same time, the transfer of functions and powers should be accompanied by the transfer of the appropriate resources necessary for their implementation.

Conclusion

Summing up the above, we can state that during the periods when Russia was turning towards civil society, its formation was mainly based on the domestic model. Its distinctive feature is rightly considered to be the construction of civil society ‘from above’ by the state. Their awareness of the need to rely on the capabilities of civil society is the key to the development of the latter.

Almost throughout the 18th century, Russia continued the policy of expanding the privileges of the nobility. Thus, under Anna Ioannovna, estates became almost private property of the nobles. By decree of 1736, the landlords were given judicial and political power. They determined the measure of peasants’ punishment for escaping. Under Elizabeth Petrovna, landlords became, in effect, the government’s agents for overseeing their serfs. In 1760, they were granted the right to send peasants to Siberia for settlement with their credit for recruits, and even to hard labor by decree of 1765 under Catherine the Second. The state granted landowners the right to personal labor and the labor of serfs in exchange for the obligation to pay taxes for them. Landowners were satisfied with this, they were able to trade peasants as a living commodity, sometimes without stopping before the fact to destruct peasant families (Kamensky, 1992).

Under these conditions, the peasants had no choice except to rely on the ‘Tsar-Father’. And despite the fact that the situation with the abolition of serfdom were not changing for centuries, faith in a just sovereign did not weaken. It was no accident that a popular proverb was born during the period of the Moscow state: “Tsar is good, but the boyars are bad”. This proverb has proved to be extremely stable, since it reflects the deep archetype of national consciousness, and is used in an allegorical sense in modern conditions.

The abolition of serfdom in Russia in 1861 and the subsequent bourgeois-democratic reforms (1861-1870) that ended feudalism in Russia and gave a powerful incentive to the formation of civil society, however, did not significantly affect the mentality of the majority of the population. At the same time, a rather thin layer of citizens, who were determined to solve their problems independently, began to form.

The Soviet period of Russian history also did not significantly change the mentality of the majority of the population, since it could not overcome the political

and economic alienation of citizens. The slogan of the Bolsheviks, with which they carried out the October revolution – *Land to the peasants, factories to the workers, power to the Soviets!* – remained the declaration. However, paternalism still dominated the public consciousness.

The post-Soviet period of Russian history, which initially gave hope to change the situation, also showed its failure in the 1990s. Civic consciousness was failed to awaken. The archetype of charisma proved to be extremely tenacious, not allowing us to consider the activities of civil servants including top officials as hired by society as a result of elections and other democratic procedures. The majority of Russian fellow citizens have still pinned their hopes on a charismatic leader, who can mobilize society to solve key problems.

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Notes:

- [1] The exception is the United Kingdom, where there is no constitution. However, the political and legal space is organized there through a system of laws and legislative acts in a way that ensures the normal functioning of civil society.
- [2] The Catch-up Development Model assumes that Russia has lagged behind Western Europe in social and economic development, and is doomed to continuously catch up with it (following the Western European model) including in the formation of civil society.

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Publications of M.N. Katkov about Czech guests at the Slavic Congress of 1867 (in Czech)

Abstract:

Freethinking and rationalism, as the main ideas of the Enlightenment, dominated throughout the 19th and most of the 20th century. They were based on the values of equality, justice, reason, progress, which, above all, contributed to the consolidation of entire nations. The Enlightenment affected not only Western Europe, but also Russia and the Slavic countries. Slavic societies experienced a transition to capitalist attitudes, where they required a different way of thinking and a special level of self-awareness. The article deals with the events related to the formation of the Czech and Slavic identity. The Association and activity of groups of intellectuals contributed to the preservation of language, culture and the formation of national identity. In the Czech Republic, this role was assumed by the adherents. The author concludes that the activity and awakening of the national consciousness are carried out by intellectuals from the people, and in the Czech version there were alarm clocks. Leading Russian media, especially Moscow Vedomosti, described in great detail and objectively the course of the Slavic Congress. The results of this congress had a huge impact on the further development of the world Slavic movement.

Keywords:

adherents, Matice česká, F. Palatsky, assimilation, Germanization, Slavic Congress, M.N. Katkov, Moscow Vedomosti, pan-Slavism.

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Publikace M.N. Katkova o českých hostech na Slovanském kongresu v roce 1867

Anotace:

Volnomyšlenkářství a racionalismus jako hlavní myšlenky osvícenství dominuje celé 19 a většinu 20 století. Jejich základem byly hodnoty rovnosti, spravedlnosti, rozumu, pokroku, které především

přispěly ke konsolidaci celých národů. Osvícení zasáhlo nejen západní Evropu, ale i Rusko a také slovanské země. Slovanské společnosti zažívaly přechod k kapitalistickým postojům, kde vyžadovaly jiný způsob myšlení a zvláštní úroveň sebeuvědomění. Článek se zabývá událostmi spojenými se vznikem české a slovanské identity. Sjednocení a aktivita skupin intelektuálů přispěla k zachování jazyka, kultury a vzniku národního sebeuvědomění. V Česku takovou roli převzali buditelé. Autor dochází k závěru, že aktivitu a probouzení národního vědomí provádějí intelektuálové z lidu a v české verzi byly budíky. Přední ruská média, zejména Moskovské Vedomosti, velmi podrobně a objektivně popsala průběh slovanského sjezdu. Výsledky tohoto kongresu měly obrovský dopad na další vývoj světového slovanského hnutí.

Klíčová slova:

buditelé, Matica česká, F. Palackého, asimilace, germanizace, Slovanský sjezd, M.N. Katkov, 'Moskevské Vedomosti', panslavismus.

1.

Volnomyšlenkářství a racionalismus jako hlavní myšlenky osvícenství dominuje celé 19 a většinu 20 století. Jejich základem byly hodnoty rovnosti, spravedlnosti, rozumu, pokroku, které především přispěly ke konsolidaci celých národů. Osvícení zasáhlo nejen západní Evropu, ale i Rusko a také slovanské země. Slovanské společnosti zažívaly přechod k kapitalistickým postojům, kde vyžadovaly jiný způsob myšlení a zvláštní úroveň sebeuvědomění. A většina vzdělaných a intelektuálních jeho představitelů si kladla za cíl šířit takové myšlenky. Ve Francii takovou roli plnili encyklopedisté. Špičkoví myslitelé a spisovatelé v Česku nosili hrdé jméno 'buditelů'. Tak se jmenovaly osobnosti, které probudily český národ. Prvořadým faktorem pro oživení svého lidu je vidět kultura, jazyk a ideologie ve veřejném myšlení. Jen pro Českou republiku se období osvícenství protáhlo až do roku 1870 a stalo se současně obdobím národního obrození. Podle S.A. Nikitin, "Slovanské Obrození je začátek národa skládací období, počáteční období vzniku národního vědomí před politický program národa je tvořen" (Nikitin, 1968). Oživení bylo definováno především bojem za zachování a uplatňování rodného jazyka a jeho práv v různých společenských a kulturních sférách. Ve skutečnosti byl jazyk považován za hlavní rys národnosti a etnického původu.

Čeští lidé měli určité příznivé předpoklady pro rozvoj: bohatou literární a kulturní tradici v českém jazyce, městskou kulturu a přítomnost nižších (základních) škol využívajících svůj rodný jazyk, ale i středních a středních škol. Česká republika zároveň během třicetileté války zničila svou vlastní šlechtu. To však České republice (Čechům) v Habsburské říši nezabránilo v jisté územní samosprávě. Pro české pupeny na počátku 19 století se stalo úkolem nikoli boje za nezávislost, ale prevence konečné germanizace. Z těchto důvodů se formování českého národa projeвило

formou českého národního literárního obrození, tedy obnovením kdysi vyspělého jazyka, literatury, kultury v nových podmínkách (Lapteva, 1998).

Během celoevropské revoluce v letech 1848-1849 se Slované náhle ocitli silní v oblasti politiky. Rakouské císařské země se měly stát součástí sjednoceného Německa, což by mohlo vést Slovanů k asimilaci v německém moři. V důsledku toho se rozhodli podpořit habsburskou dynastii a jejich zchátralé impérium, jako by si uvědomili, že budoucnost není jistá a rozvoj jejich jazyka se stává životně důležitou nutností. Staré a nové formy společenského života – matky – se tak dále rozvíjely. V té době byl Mathitz v Rakousku, Prusku a Sasku, kde Slované nesměli státní moc a vláda bránila duchovnímu rozvoji Slovanů. Pro tyto národy byl Matisse formou duchovního sebezáchovy společnosti tváří v tvář cizímu státu (Islamov a další, 1996).

V podmínkách dělbý národů po hranicích měla činnost kulturní a vzdělávací společnosti zvláštní význam. Česká maminka, nejorganizovanější ze všech, byla jakýmsi měřítkem pro ostatní. Zřízení kulturních institucí přispělo k důvěryhodnosti intelektuálního potenciálu.

Ruští vědci *M.P. Pogodin, I.I. Sreznevsky, A.F. Gilferding, S.M. Soloviev, F.I. Buslayev* a další byli členy Matice české v různých časech.

Aktivita Matice od samého počátku byla zaměřena na české země, na překlenutí regionálních rozdílů mezi zeměmi české koruny, ale také na Slovensko, území, входившую součástí Uherského království. Bez barikád, parlamentních debat se slovanským národům podařilo udržet se v tomto světě jako národ. Matyáš hrál roli, kterou obvykle hraje tisk (Lebedeva, 2015).

Vznik myšlenky slovanské reciprocity ovlivnila i myšlenka slovanské reciprocity, že slovanské národy mají vedle etnických národů od starověku. “Během revoluce byli Slované konzervativní silou, protože stáli za svou existencí, ne za vítězstvím demokratických principů. Není divu, že panslovanství, které se zrodilo v zahraničních Slovanech, vyvolalo sympatie mezi konzervativními kruhy Ruska” (Lebedev, 2004).

V Moskvě v dubnu až květnu 1867 se konal slovanský kongres, který byl pokryt především v oficiálních novinách *Petrohradské Vedomosti, Hlas a Severní Pošta*. Toto téma bylo blízké historikům a filozofům, kteří zanechali širokou škálu děl: *N.A. Popov, A.N. Pypin, P.K. Shchebalsky*, publicista *E.M. Feoktistov*, diplomat a filozof *K.N. Leontiev*. Noviny *Moskva*, hlavní orgán slavofí vydávaný *Ivanem Aksakovem*, byly poté cenzurou dočasně pozastaveny. Kromě toho většina slovanských hostů ve své vlasti byli političtí opozičníci. Moskevský list, vlastněný Moskevskou univerzitou a editovaný *M.N. Katkovem*, měl také pokryt oficiální kroniku a aktuální události. Proto *Moskevské Vedomosti*, publikování materiálů svých vlastních korespondentů, také přetiskl kroniku pobytu slovanských hostů z oficiálních publikací. Kongresu

publikací však předcházela určitá ideologická příprava, aby se probudila v zájmu ruské společnosti o své domorodce.

Michail Katkov (1818-1887) byl jedním z těch novinářů, kteří tvořili veřejné mínění a aktivně ovlivňovali politiku své země. Jeho publikace (od roku 1856 publikoval časopis *Ruský Posel*, od roku 1863 – noviny *Moskevské Vedomosti*) četly celé Rusko – od císařů až po měšťany a gramotné rolníky.

Od prvních vydání ruského věstníku Katkov také věnoval pozornost bratrské slovanské národy. Znalost české literatury v Rusku probíhala v několika etapách, od seznámení se jmény a díly zahraničního autora až po literární hodnocení. A.S. Troyanskyho práce *Karl Gavlichek-Borovský* (1861, červenec, T. 34, *Ruský Věstník*); jeho *Česká Vesnice – Vesnice Gudliŝ* (1861-1862). A.S. Troyansky zanechal mnoho korespondence z Prahy, Vídně, Záhřebu, Fium atd., a statistické poznámky o galicijských Rusinech. – Esej *N.A. Popova Srbové v Rakousku*.

Tam byl také zpětnou vazbu. Tak tomu bylo v případě díla české spisovatelky *Boženy Němcové* (1820-1862), klasiky české literatury, jejíž jméno pro každého čecha znamená ne méně než jméno A.S. Puškin v Rusku. Pro navázání vztahů českých autorů s ruskými vydáními *A. Gilferding* v letech 1855-1858, v období pobytu v Praze, navrhl Božena Němcová napsat etnografické pojednání k publikování v Rusku a spolupracovat v slavjanofilských publikacích *I. Aksakova*. O *Němcovovi* se dozvěděl v roce 1859 z povídek a. N. *Pypin* a je považován za prvního překladatele hlavních děl. Překlady děl Němcové, provedené a. N. *Pypinem* byly publikovány v *Současníku*. *N.S. Leskov*, *M.P. a E.G. Petrovkie*, *N.P. Zaderatsky*, *M.A. Lialina* jsou s překladateli děl českého B. Němcové (Žuková, 2005). V *Ruském Věstníku* verze překladů povídek a novel B. Němcové provedl *E.P. Petrovku* (Žuková, 2005). V roce 1867, na stránkách časopisu *Ruský Deník*, v č. 8 a 11, byly vtištěny příběhy Boženy Němcové *Horská Idyla*, *Z Každodenního Života Slováků*. Současně s *Babičkou* na stránkách těchto pokojů je vtištěn *Zločin a Trest* F.M. Dostojevského a první část *Válka a Mír* L.N. Tolstého. Spolu s nimi se dílo české spisovatelky dostalo do oblíbenosti ruské literatury. Později bylo seznámení se životem české spisovatelky doplněno povídkou *E.P. Petrovské Boženy Němcové. Biografický Esej* (*Ruský Posel*, 1871. Kn. 5).

Seznámení ruských čtenářů s dílem B. Němcové bylo díky překladům Emmy *Henrikhovny Petrovské*, manželky slovanského kazaňského univerzitního M. P. Petrovského. Později, v roce 1871, publikovala životopisnou esej o Němcové a v roce 1871 v Praze byly tyto příběhy publikovány jako příručka pro výuku češtiny ruštiny (Karskaya, 1968). Morální a umělecké otázky vznesené v díle B. Němcové byly ruskému čtenáři blízké.

Je třeba poznamenat, že v roce 1867, před a po kongresu, *Moskva Vedomosti* poznamenal, jak cenzura slovanského tisku v Rakousku ovlivnila a reagovala na něj

(č. 83, 1867). *Katkov* sám, jako redaktor *Moskevského Věstníku*, psal pokročilé o utlačované situaci Slovanů, obviňovat rakouskou vládu (1866, č. 135, 29 Červen; 140, 7 Červenec; 145, 12 Červenec). Vzdělávání bylo také ovlivněno. Například v č. 192 ze září 13, 1866, *Moskva Vedomosti* – o zlepšení ‘vzdělávacího systému’ v Rusku a nedostatek učitelů. Je třeba se postarat jak o zájmy vědy, tak o zájmy jednotlivců a o to, jak by se čeští učitelé mohli snadno naučit ruský jazyk blízko nich a zůstat vyučovat na ruských univerzitách. Úřady bohužel nebyly při realizaci této myšlenky rozhodující.

V č. 3, 1866, *Moskevské Věstníky* – o nejednotnosti a nesouhlasu Slovanů mezi sebou v politických vystoupeních. Zatímco v Rakousku na obou stranách hrozí průšvih našim slovanským bratrům, kteří se nacházejí mezi německým a maďarským klínem. Prastarý postup maďarské národ v politice naučil jasně stanovit cíle a využít čas, – píše *Katkov*, pak jako “rakouští slované bloudit ve tmě na okraji propasti, hotových absorbovat, a rakouští němci cvičil v abstraktní разглагольствованиях, ztrácí pocit jejich životní skutečnosti”. Článek popisuje brožuru o maďarské otázce, kterou napsal hrabě Nikolaj Betlen, sám byl považován za necitlivého Maďara. “Velkým povoláním Rakouska je sloužit jako bašta Evropy proti stále rostoucí síle slovanského kmene, jehož přední mosty jsou již v srdci Rakouska”, napsal N. Betlen (*Katkov*, 1866).

2.

Slovanský kongres z roku 1867 samozřejmě *Katkov* nepovšimne. V *Ruském Věstníku* se tématem Slovanů zabývali historici *N.A. Popov*, *A.N. Pypin*, *P.K. Shchebalsky*, publicista *E.M. Feoktistov*, diplomat a filozof *K.N. Leontiev*. Slovanské téma v vydáních tohoto období bylo pokryto takovým publicistou, jako je *P.K. Shchebalsky*.

Na výstavu a slovanský kongres v roce 1867 v Moskvě dorazila velká a reprezentativní delegace České republiky. František Palácký, přezdívaný ‘otec českého lidu’, se umístil na prvním místě mezi slovanskými hosty.

V č. 103, 104 *Moskevské Vedomosti* (respektive 11. května 12, 1867) můžete vidět úplný seznam hostů s podrobnými biografiemi (pro některé delegáty jsou pouze jména, bez jména). Další Češi:

Brauner František (r. 1810, Litomyšl) – soudce, poddůstojník; pak advokát v Praze. Jeho vliv na Českou zemědělskou třídu přispěl k tomu, že se podařilo uklidnit (uklidnit) dubnové vzrušení z roku 1848. Ve svém projevu během sjezdu podotkl, že jako člen ‘lidového výběru’ (Lidového výboru) podlehl vojenskému soudu. Z vazby byl propuštěn už jako člen říšské dumy, zvolený za obec Převýšovsko. Během sjezdu řekl, že “různé skupiny slovanských, byt’ byly rozmístěny v různých státech,

reprezentují společný kmen slovanský. Vědomí jednoty označené pečeti přírody nemůže přehlušit ani prostor, ani odlišnost zvyků a řečí, ani odlišnost”.

Erben Karl Jaromir (r. 1811, Miletině) byl vychován v tělocvičně Královohradetska (Koinigrecki), městském archiváři z Prahy, sbíral archivní akty v českých městech, které byly vytištěny v českém archivu Paletského. Při vydávání některých právních předpisů erben pomáhal korigovat českou právní terminologii. Podílel se na stavbě pražského archivu, který se ujal jako městský archivář. Jeho vědecká práce byla zaměřena především na lidovou poezii, mytologii a historii českého lidu. (Regesta Bohemorum; články v muzeu), jeho další díla (Vybor, česká učebnice), historie hlavního města Prahy (Die Primatoren, životopisné eseje starších Prahy. Erbenovo poslední dílo má půvabný a věrný překlad našeho Nestora.

Antonín Vertyatko publikoval překlad některých Aristotelových spisů, biblických apokryfů ve starověké biblické předložce atd.

Gamernik Joseph je žákem Rokitanského a Škody a učitelem Girtla. Studoval ve Vídni, v roce 1837 se vrátil do Prahy, poté do Tábora a Budějovice, praktikoval medicínu; Ale za veřejné vyjádření neúcty ke katolické víře byl zbaven kazatelný ministrem hrabětem Leem Toolem. V roce 1848 byl *Gamernik* zvolen do císařského Sejmu a v zemských sejmech byl po roce 1861 zástupcem města Tábor. Patří do strany federalistů.

Doktor *Skreishovsky* je Pražský publicista, majitel typografie, bratr vydavatele pražského deníku *Politik*, který začal vydávat v roce 1861 a zakázán v dubnu 1867 a byl nahrazen novinami *Corresponde*. Deník *Politik* byl Štrossmajerovým orgánem (v Záhřebu). Na stránkách tohoto deníku se objevila myšlenka polského vedení mezi slovanskými, mezi katolickými Slovanů a učinit z něj centrum slovanské federace v Rakousku.

Gregr Julius – Doktor práv, narozený v roce 1831, nakladatel národní Listy od roku 1861, v červnu 1862, byl zbaven své redakce, doktorátu a odsouzen k 1300 trestům odnětí svobody a 1300 trestům odnětí svobody. Devadesát měst 260 venkovských obcí v Česku mu zaslalo adresy s vyjádřením sympatií. Po – soud zvýšil trest odnětí svobody na 10 měsíců a pokutu 3000 dolarů.

Vávra – spolueditorka Gregra, literární kritička, překladatelka Gogol, Turgenev, Gončarová;

Baron Viljami je členem Kurie velkých vlastníků půdy v pražském zemském Sejmu. Koná se lidová strana a federální programy;

Patera Adolf narozen v Guslitzu, knížecí z Furstenbergu, vystudoval filozofickou fakultu pražské univerzity, asistent v knihovně Českého muzea. Jeho činnost byla zaměřena na posílení literární reciprocity Slovanů a v důsledku usilovné práce nashromáždil rozsáhlý materiál. Udržoval vazby s chorvatskými a slovanským

autorem jmen, ale především navázal dlouhodobé vztahy s ruskými spisovateli a vědeckými společnostmi.

Kolyarj Joseph – profesor ruského jazyka na Polytechnické škole v Praze, narodil se v Ichinu, první student věnoval přírodním vědám, později studoval slovanské jazyky a literaturu, překladatel srbské a ruské poezie.

Manes Guido je členem české rodiny, která věnovala umění pěti talentovaným umělcům (například 1829, Praha) umělci.

Také poznamenal fakta biografie a dalších slovanských hostů:

Matija Mayar (r. 1809) – zná všechny slovanské dialekty, je hoden zaujmout jedno z prvních míst mezi jihoslovanské spisovatele. Hlavní dílo – *Pravidla, jak znázornit ilirské příslovce a obecně slovanský jazyk* (1848, Lublaň).

Mudrin, doktor práv, advokát slovenské Matitsy, založený v roce 1863.

Šafařík Janko (P.Y. *Šafařík* – jeho strýc) doktor medicíny, sekretar a pokladní srbského vědce družstva, knihovník a správce muzea na ministerstvu osvěty a duchovních věcí v Bělehradě. *Drushtvo sprbske verbality* (OSN. 1841) na základně Lycea, která byla v roce 1847 přeložena do Bělehradu. Oficiálně *Drushtvo* začala existovat od 8.Června 1842, kdy byl otevřen kníže Alexander. Cílem ‘družstva’ je literární a filologické zpracování srbského jazyka a šíření vědeckého vzdělání a informací ze Srbska. Na začátku jsem zaměřil veškerou činnost na vědeckou terminologii srbského jazyka, na vypracování příruček a učebnic. Šafařík podal návrh na vypracování srbské historie a jako první představil plody dlouholetých akademických prací nad archivními akty, mincemi a razítky. Spisy o srbské numismatice a historii v *Glasniku* 1857. Působil jako historik, J. Šafařík se hodně věnoval v benátském archivu sv. Marka, kde jeho rukou bylo odepsáno až 2000 aktů týkajících se srbských dějin.

Militijevič-zaměstnanec ‘družstva’.

Sretkovic – žák Kyjevské duchovní akademie, který hodně napsal v *Ruském Věstníku*, přeložil pojednání řížského biskupa *Filareta* o bratřech *Dmitriji Solunskym* a *Solunovi*, vydané v roce 1865 v *Bělehradském Glasniku*;

Gaj Ljudevit narozený v roce 1809, v Krapinu, v chorvatské vysočině, v oblasti, do níž se čas od času promítají nejstarší pohádky jak pro Čechy, tak pro Lecha. Tyto příběhy byly inspirovány jeho první esej 1826. Absolvoval kurz filozofie ve Vídni a Štýrském Hradci, kurz práva v Pešti. S *J. Kollarem* jsem se sblížil. L. Gaj si uvědomil, jak málo naděje dávají Chorvaté k literárnímu vývoji v těsných mezích své kmenové výjimečnosti. Guyova představa o vlasti se rozplynula. Vytvořil literární jazyk, který byl uznán jeho obyvateli Slavonie, Dalmácie a Srbska stejně snadno, jako Ho Chorvaté uctívali svým, rozeným. Tento jazyk, kterému se říká illyrijština, dostal svou písemnou obálku v tzv. podobném dopise, který poprvé zadali Češi. Začátek literární

činnosti, dal Guy сочинением: *Kratka osnova horvatsko-slavenskoga pravopisanja* (Boudin, 1830). V Pešti La Guy měl možnost se blíže podívat k úzkému vlastenectví se maďar snaží pohlit všechny slovanské kmeny, které obývají Zemi Uhorskou. Guy, v boji proti této snaze se snažil všemi prostředky zvýšit vědomí Chorvatů jejich slovanské národnosti. A opravdu, brzy zazněla Illyria hymna: *Jos horvatska nij propala*. Od roku 1835 noviny *Novine Horvatske* s doplňkem *Danica Horvatska*, na kterou исходотайствовал povolení osobně u císaře Františka v roce 1833. S 1836 roku název *Horvatske* bylo nahrazeno novým *Illirske*. Brzy Gaj získal silné spojence v духовенстве, když v roce 1836 protestantům byl zakázán pobyt v Chorvatsku. Prostřednictvím misionářů řádu František vykonával činnost v Bosně.

Pucič – hrabě, publikoval v časopise *Dubrovnik*, strážce zákona ostrova Mleta z roku 1343, napsal historii *Dubrovniku*. Rozhodovaly politické osudy a obchodní zájmy *Dubrovniku*.

Lukšič Abel je Chorvat, který vlastní tiskárnu v Karlověcích.

Sobotič – Ph.D. a svobodného umění, doktor práva na univerzitě v Pešťanech, tam vyučoval od roku 1848 římské právo. Základem práce je *Srbská Kronika* (1842 – 1852), celkem 32 svazků. V roce 1858 vydal lyrické písně *Srbské Texty*, 2 svazky *Epických Písní*. V roce 1845 obdržel cenu za eposej *Králův Děčín* a v roce 1847 za *Srbskou Gramatiku*. V roce 1861 lid zvolil Sobotku pod županem Sremským výborem. V roce 1862 jmenován členem Nejvyššího soudu v *Triedinském království*. Od roku 1862-vedl srbské lidové divadlo v *Záhřebu*.

Popis událostí v českých zemích v předvečer sjezdu byl pravidelný. Zde je to, co *Moskevské Vedomosti* č. 74, Duben 1, 1867 napsal: *Kronika. Setkání Sejmu Čech, Moravy a Krainy 6. dubna o volbách do Císařské dumy*: V pražském Sejmu je nespokojenost spojena se jmenováním *Sejma Gartiga*, který nezná češtinu a svého místokrále *Limbeku*, který český projev nechápe. Maršál slíbil, že rozšíří autonomii země, pokud pošle zástupce do *Císařské dumy*.

V č. 76 *Moskevské Vedomosti* z dubna 6, 1867, sekce *Chronicle Hlášeny*: “Nové ruské noviny (časopis) ve Vídni *Slovanský Úsvit*. V něm, *Joseph Livchak*, Xenophon Klimkovic nastínil program: “Jediným prvkem schopným vytvořit hustou státnost v rozlehlé jižní Evropě je slovanský prvek, který čítá tři desítky milionů lidí”.

Ve své současné podobě, s pestrou různých příslovcí, s mnoha vratkých center vytvořených, které nejsou spojeny žádným společným zájmem, nemůže splnit tento úkol. K dosažení tohoto cíle je nezbytné sjednotit jeden politicky snadno přístupný jazyk a snadno dostupný mocný nástroj politické jednoty. Přijetí ruského jazyka, by Slované posílil, že duchovní spojení s ruským lidem, region, za těchto podmínek, je téměř nezbytné pro existenci jejich lidu. Záruka politické nezávislosti západních slovanských – států: na jedné straně, Za jeho straně, Rusko, pokud chce mít přirozené

politické spojení ve Slovanech, může jen přát, aby byli nezávislí a nezávislí na ní politické organizace, jinak, i přes geografické potíže (téměř nemožné) připojit je k jeho již příliš velký stát, to, že vzal v hodně tak rozmanité, na individuální vývoj aspirujících prvků, by jen oslabit sebe a zabránit normálnímu rozvoji vlastního lidu.

... Západní Slavism by si měl vytvořit vlastní zvláštní politické centrum, vytvořit si vlastní zvláštní centralizační státnost a pak se musí spřátelí, když je v jejich zájmu, v zájmu jednostranného Ruska, spřátelí.

Předpokládáme, že apoštolnost této myšlenky – ne nová, protože myšlenka takzvaného panslovanského je Evropě již dlouho známa; nová věc, kterou kážeme, je v podobě, která nejen sladuje zájmy dříve nesmiřitelných politických faktorů, ale také na základě vnitřních potřeb, má záruku budoucnosti, a je tedy zárukou zájmů, které jí byly svěřeny.

Takže bychom v Evropě rádi viděli dva velké slovanské státy s jedním ruským jazykem – ve věčném přirozeném spojení mezi námi, založeném na národním slovanském vědomí a na výsledné solidaritě všeslovanských zájmů.”

Na konci kongresu, na č. 129, Červen 13, 1867, v článku *Německý a Magyar tisku na cestě Slovanů do Moskvy* přehled rakouského tisku.

Článek *Narodny Novini* zmiňuje článek z vídeňského deníku *Debatte* (aristokratický maďarský orgán). Odkazuje na “hřích spáchaný rakouskými Slovaný, kteří navštívili Moskvu. Gg. Palatský, Rieger atd... Rakouské šunky. Mění Rakousko v okamžiku, kdy, unavené po sérii nešťastných událostí a neúspěšných experimentů, začne mezi svými národy přinášet půvabnou harmonii.” A později, v č. 247, 1867: situace rakouských Slovanů a pronásledování těch, kteří šli do Ruska. Povinnost morální a materiální podpory Slovanů, ležící na Rusku, – byl uzavřen autorem z Moskevských dokumentů.

3.

Moskevská etnografická výstava a slovanský kongres z roku 1867 měly vliv na ruskou společnost, díky čemuž bylo možné se dozvědět o příbuzných slovanského lidu, jejich historii, kultuře a národních aspiracích. *S.A. Nikitin* napsal, že to byl slovanský svátek roku 1867, který přispěl ke zrodu sympatií k slovanským národům v širších kruzích ruské veřejnosti, což vysvětluje “silnou reakci ruské společnosti na převážně střední a dolní kruhy, k výzvám slovanské solidarity, která byla odhalena o osm let později”, tj. O 150 let později byla kniha o těchto událostech přetištěna” (Ivanov, 2017).

Na stránkách byly podrobně zmíněny i rutinní otázky, jako jsou zprávy předsedy, zprávy a finanční zdroje.

Nicméně, při zvažování, jak byla etnografická výstava pokryta, zdá se, že Moskevský věstník byl spíše držen oficiální, oddělenou kronikou událostí.

Lze tedy konstatovat, že činnost a probuzení národního vědomí provádějí intelektuálové z lidu a v české verzi byli budíky.

Za druhé,-přední ruský tisk, především *Moskevské Vedomosti*, popsal velmi podrobně a objektivně průběh slovanského kongresu.

Za třetí, výsledky tohoto kongresu měly obrovský dopad na další rozvoj světového slovanského hnutí.

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Ancient Novgorod civil society

Abstract:

Ancient civilization, of which civil society is certainly an integral part, had a huge impact on the subsequent development of civil societies around the world. The romanization of 'barbarian' peoples, which began in the heyday of the Roman Republic, absorbed many of the principles and organizational forms of Roman civil society. Western European civil society of the 17th and 18th centuries and our modern civil society as a reference turned to the ancient civil society. In article various approaches to understanding Ancient Novgorod civil society are considered, is analyzed democratic principles in activity of the Novgorod republic. The author concludes that the Ancient Novgorod civil society not only enriched the world practice but also created an original type of civil society. One of the Russian idea's representatives, G. Fedotov, who developed the theory of the Orthodox democratic state, believed that this had already happened once in Russian history, meaning "the creation of a unique Orthodox democracy in Novgorod"

Keywords:

the Novgorod Republic from 12th to 15th centuries, a civil society, veche, Veche democracy, the prince, a national home guard, birchbark reading and writing, masterful, merchants, trade.

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Гражданское общество Древнего Новгорода

Аннотация:

Древняя цивилизация, неотъемлемой частью которой, безусловно, является гражданское общество, оказала огромное влияние на последующее развитие гражданского общества во всем мире. Латинизация «варварских» народов, начавшаяся в период расцвета Римской республики, вобрала в себя многие принципы и организационные формы римского гражданского общества. Западноевропейское гражданское общество 17-18 веков и наше современное гражданское общество в качестве ориентира обратились к античному

гражданскому обществу. В статье рассматриваются различные подходы к пониманию древнего гражданского общества, анализируются демократические принципы в деятельности Новгородской республики. Автор приходит к выводу, что гражданское общество Древнего Новгорода не только обогатило мировую практику, но и создало самобытный тип гражданского общества. Один из представителей русской идеи, Г. Федотов, разработавший теорию православного демократического государства, считал, что это уже однажды произошло в российской истории, что означает «создание уникальной православной демократии в Новгороде».

Ключевые слова:

Новгородская республика XII-XV вв., гражданское общество, вече, вечевая демократия, князь, народное ополчение, берестяная грамота, мастерство, купечество, торговля.

Introductions

Ancient civilization, of which civil society is certainly an integral part, had a huge impact on the subsequent development of civil societies around the world. The romanization of ‘barbarian’ peoples, which began in the heyday of the Roman Republic, absorbed many of the principles and organizational forms of Roman civil society. Western European civil society of the 17th and 18th centuries and our modern civil society as a reference turned to the ancient civil society.

How did civil society develop in Russia? On the one hand, it could not develop in absolute isolation from the path already laid by mankind and, naturally, it absorbed historical experience, and on the other hand, the identity of the development of the entire Russian society – left its mark on the formation of civil society. The historical roots of the identity of Russian civil society will be analyzed in the following data. In the same article, we will discuss in more detail the ancient Novgorod civil society.

1. Historical characteristics Ancient Novgorod civil society

In the Novgorod Republic of the 11-15th centuries, a rather unique open-type civil society developed, largely ahead of the Western European societies of that period.

In addition, in other Russian lands during this period there was a period of regression associated primarily with the invasion of the Golden Horde. In March 1238, in a campaign against Russia, Batu did not reach the Novgorod lands. Not having reached a hundred versts to Novgorod, the Tatars stopped fearing, according to some reports, the approach of spring flooding of rivers, melting swamps, and went to the south-east, on the steppe (Tikhomirov, 1964) [1]. At the end of 1240, Kiev was taken and destroyed. A long, dark period begins in the history of Russia. Different assessments of the Tatar-Mongol invasion of Russia are given in modern

literature. It is alleged, for example, that in the Russian Chronicles, events distort, exaggerate in the description of the massacres and devastations, which were carried by the conquerors. However, the evidence of written sources both in Russia and abroad, as well as data from archaeological excavations, do not support these hypotheses. The Russian land was devastated and plundered. The natural process of historical development of Russia was interrupted. This fully applies to the development of civil society, the contours of which began clearly to appear after the formation of Russian Justice (or Russian Pravda) in the 11th century [3]. Therefore, it is of particular importance to consider the Novgorod Republic, which throughout the period of the Tatar-Mongol invasion and after it, remained the only center of democratic development in Russia until the conquest in 1471-1478 by the Moscow Prince Ivan III Vasilyevich.

It should be noted that elements of civil society have emerged in Novgorod not only because of the specific historical situation discussed above, but also because of the current geopolitical and economic situation. Novgorod owned a huge territory of North-Western Russia – from the Gulf of Finland to the Urals and from the Arctic Ocean to the upper Volga. Novgorod was at the beginning of the famous way *From the Varangians to the Greeks*, which played an extremely important role. Novgorod always had strong economic ties with Western Europe drawing ideas and many organizational forms of self-government of cities, especially the Hanseatic League, from it.

A strong focus of the entire economic turnover of the Novgorod land appeared to be involved in the life of the main city everything that were picked up, and on the other hand, caused an active part of the Novgorodians in the trade-industrial life of the suburbs of the whole earth. We constantly find references to Novgorod merchants in the suburbs and volosts, and the jurisdiction of merchants in Novgorod indicates a broad development of participation of Novgorodians in local life, where they were driven by commercial and trading interests. Deep domestic ties supported the unity of the Novgorod region and the predominance of the main city in it (Presnyakov, 1993).

In the first decades of the 11th century, Novgorod acted as a fairly consolidated community. The outlines of the Novgorod Veche, which had the necessary power to resist the Prince on occasion and direct his activities in accordance with the interests of local society, are outlined in relief. The social energy of Novgorodians was mainly absorbed by the struggle to reduce dependence on Kiev. It is remarkable that they managed to make Prince Yaroslav an instrument of this struggle for some time. There we observe the first manifestations of new relations between Novgorod and the princely power, which previously stood guard over the interests of the

Kievan Grand Duke, but then had to give them up in favor of Novgorod. There were changes in Posadnik's management. There were sprouts of a new type of such management that coexisted with the Principality and was organically connected with the Novgorod community. There were prerequisites for the election of local posadniks to replace those sent from Kiev (Froyanov & Yudin, 1980) [2].

The designated time should include the completion of the formation of statehood in Novgorod characterized by a full set of inherent features: the presence of an even stronger public power, the rudiments of 'taxation' and the placement of the population on the territorial principle. The subsequent history of Novgorod statehood was associated with the strengthening and improvement of public power, the branching of the tax system, and the deepening of the territorial foundations of settlement (Froyanov & Yudin, 1980) [2].

The political system of the ancient principalities was characterized by "a mixed form of government, in which two elements participate, namely the monarchical represented by the Prince, and the popular, democratic one represented by the Veche" (Sergeyevich, 1973). The whole question is what relationship between these two elements took place in a particular land in a particular historical period.

The Prince in Novgorod was always secondary to the city. His dependence on the people of Novgorod were always significant. They could banish a Prince, summon another to the princely table at their own discretion: the change of princely power occurred 58 times from 1095 to 1304. An event of all-Russian significance was the decision of the Novgorod Veche in 1136. The Novgorodians drove Prince Vsevolod Mstislavovich to Pskov. The new Prince was invited not from the Kievan land, but from the ruling house of Chernihiv. Novgorod coins did not depict a Prince, but the personification of Novgorod – Sofia (an angel representing wisdom) and the inscription: 'Veliky Novgorod', while the coins of Russian principalities always had the names of princes. Along with the princely seals, in Novgorod during the excavation, seals of the Novgorod Posadniks, tysyatskys (thousandmen), tiuns, and archbishops were discovered. There were also seals of individual boyars, who obviously held public office.

The powers of the Novgorod Prince differed significantly from those of the princes of other Russian lands. The main duty of the Prince in Novgorod, as elsewhere, was the duty of the supreme judge, in the performance of which he considered the laws that were in force in the city. However, the princes were constantly changing: they came from distant countries, from regions of Kiev, Volyn, Smolensk, Chernihiv, Suzdal. The alien princes had no idea of the customs of Novgorod, just as the Novgorodians did not know the customs of other Russian regions: hence there was incessant misunderstandings in the princely court. To ward

off such inconveniences, Novgorodians demanded of every new Prince to judge always in the presence of officials elected from the citizens, familiar with all customs and relations of the country, “And no pasadnik, you, the Prince, has not to judge.” (Solovyev, 1960)

In the arsenal of Novgorodians enriched with another invention, with help of which they resisted the claims of the Great Kievan princes: ‘nurturing’ or education, raising princes from a young age. Having taken to themselves by agreement with the Grand Prince some boy Prince, the Novgorodians tried to educate the younger Rurikovich in the spirit of their customs and mores, in order to make him a ruler, who ruled in accordance with the interests of Novgorod society. Noting the emergence of a new system of ‘nurturing’ the Prince, B.A. Rybakov writes, “Novgorod invited a young prince from the family of an influential Prince and accustomed him to his boyar orders from an early age.” (Rybakov, 1982) [3]

That is why, I.Y. Froyanov rightly observes, “feeding the Prince is, in fact, a way to transform the power of the Governor, imposed from outside, into the local princely power of the Novgorod community. Of course, this transformation was not complete. However, we cannot deny certain of its results.” (Froyanov & Yudin, 1980) [2] A striking example of this approach of the Novgorod community can be Mstislav, the son of Vladimir Monomakh. He was brought to Novgorod in 1088 when he was 12 years old. In 1093, he moved to Rostov and then to Smolensk. In 1095, the Novgorodians again took the Prince to themselves. In total, Mstislav reigned in Novgorod for almost 30 years. Novgorodians valued him primarily because they ‘nurtured’ him. *The Tale of Bygone Years* tells that in 1102, Svyatopolk, the Grand Prince of Kiev, planned to withdraw Mstislav from Novgorod and put his son there. The envoys of the Novgorod Veche prevented this saying that they had all the rights to Mstislav, and the Grand Prince had to agree to this.

In the social and political life of Novgorod, the Veche had great importance. It was the supreme authority, elected a Posadnik, a tysyatsky (thousandman), a Bishop, declared war, made peace, and tried the highest officials. Artisans and small traders had their own self-governing headmen. Novgorod was divided into five ends, and the ends, like the streets, had their own Veche, their elected elders. Numerous finds of birch bark letters in Novgorod suggest that literacy was widespread not only among the nobility, but also among ordinary citizens.

Gradually, the principles and organizational forms of management of the Novgorod Veche were formed. Novgorod management was built in connection with the definition of the relations of the city to the Prince. These relationships were defined by contracts. Because of this, political center of gravity in Novgorod had to move from the Prince’s court to the Assembly Area in the local society environment.

That is why, despite the presence of the Prince, Novgorod was actually a city Republic in specific times.

Analysis of the emergence and functioning of the national Veche in the Ancient Russian lands is given by many Russian historians. V.I. Sergeevich considers the Veche system, apparently, of the same type as observed in the 11th and 12th centuries existing since time immemorial. In his view, it had strongly been developed since the 9th and 10th centuries. Already in the treaties with the Greeks, he finds a manifestation of the major role of the Kiev Veche. The treaty of 945 was signed by the ambassadors “from Igor, the Russian Grand Prince, and all the people of Russian Land”. V.I. Sergeevich believes that the words of the last agreement on the arrival of the ambassador “to Russian Prince Igor and his people”, about the oath “Many of us were baptized” and unbaptized Russia refers to the entire population of Kiev, and does not imply “any close group of people dependent on Igor” (Sergeyevich, 1973).

V.I. Sergeyevich sees the main support of the Veche force in the military significance of the people’s militia. Objecting to the opinion of the unlimited power of princes, he observes, “As long as all the people were armed, as long as the army did not specialize and did not enter into the Prince’s management, absolute power could not be formed; the people formed the main force of the princes, who therefore had to enter into an agreement with them” (Sergeyevich, 1973) In his opinion, this organization of city parishes was formed by subordinating the surrounding population to the enterprising founders of cities, who also built suburbs to ‘protect’ their acquisitions. V.I. Sergeevich imagines them mixed groups, which “could include people of different Slavic tribes and even foreigners, Chud and Merya could connect with the Slavs.” (Sergeyevich, 1973)

If we join this point of view on the formation of a national Veche for the entire Ancient Russian land, then we will find a number of confirmations of this in relation to Novgorod related to its geopolitical and economic position, which were discussed above. In the case of Novgorod, the assumption of joining the Veche of foreigners seems very likely that at the same time, it indicates the broad social base of its civil society.

Another approach is contained in the works of V.O. Klyuchevsky. His theory of the commercial origin of cities in Russia is well known. The origin of urban areas is based on “the emergence of the oldest cities in Russia with commercial and industrial districts that stretched to them”. And this phenomenon can be attributed to the 8th century, and its origin is presented as follows: the Eastern Slavs settled along the Dnieper and its tributaries in lonely fortified courtyards, where trappers and bortniks converged for a guest house, and the points themselves were called

churchyards; such small rural markets were drawn to larger ones that appeared on particularly brisk trade routes; from these large markets, which served as intermediaries between native Industrialists and foreign markets, our oldest cities grew” (Kliuchevsky, 1906) as A.E. Presnyakov rightly notes, “This is the first stage of Russian historical development. It is important in the historical theory of Klyuchevsky because it serves as an explanation of the nature of the social elements that created the influence of the Veche and guide Veche life: this is the commercial and industrial aristocracy, representatives of commercial and industrial capital.” (Presnyakov, 1993)

With the growth of cities, where foreign military-industrial people accumulate (9th century), with which cities organize their military force, using it not only to fight an external enemy but also to subdue the surrounding population of their tribesmen, there is an urban area-the “first political form of Rus”, the predecessor of the secondary form – the Varangian reigning.

Power in this “the first political form” was not, however, Veche, folk. “In the 9th century, the administration of the city and the region was concentrated in the hands of the military foreman, military chiefs of the main city, tysyatsky (thousandmen), sotsky(hundredmen), etc., who came from among the commercial city nobility. With the advent of the princes, this urban aristocracy gradually became part of the princely squad, the class of princely husbands, or remained in place without government business.

The military administration of cities by personnel, which had previously been, perhaps, elective, or at any rate native in origin of its personnel, now became a command-and-service Department, passed into the hands of princely men by appointment of the Prince. As for the decline of the authority of princes, owing to the strife began again to climb the main regional cities; however, political power in these cities was, instead of the missing government by the nobility of the entire urban mass gathered in the chamber. Thus, the national Assembly of the main regional cities was the successor of the ancient urban commercial and industrial aristocracy.” (Kliuchevsky, 1906).

Finally, “the third epoch of the Veche assemblies (from the 9th to 11th centuries) was the epoch of the complete separation of this form of power into an independent one (as an assemblies of ordinary citizens) and the full development of its rights. It coincides with the time of the final establishment of the power of the older cities.” (Sergeyevich, 1973)

2. The thoughts of Russian historians about Veche place in Ancient Novgorod civil society

Despite different approaches to understanding the genesis of Veche, its evolution seems similar to representatives of the national historical school, who developed this problem (V.O. Klyuchevsky, M.F. Vladimirsky-Budanov, V.I. Sergeevich, A.E. Presnyakov). The prehistoric ancestor of Veche meetings were tribal gatherings, meetings that existed among the Slavs at the early dawn of their history, according to Procopius (6th century): the Slavs “have lived in in people’s power since ancient times; happy and accidents have called them to a General Assembly”, and Mauritius, which lasted at the Vyatichs, where urban life was poorly developed, until the 12th century (Vladimirsky-Budanov, 1900). The force that the princes had to reckon with from the first steps was the organization of special management of urban areas that was created on the eve of their appearance. “The system of Zemstvo administration (more ancient than the princely one) was based on the numerical division of society, as the whole state was a thousand, and the older cities in the province were divided into hundreds and tens, so the central ruler was tysyatsky (thousandman), and the subordinate sotskys (hundredmen) and desyatskys (tenmen).” (Vladimirsky-Budanov, 1900)

M.F. Vladimirsky-Budanov imagines the process of development of the Veche from the tribal assembly to the city one so that in the period from 9th to 10th centuries, “to solve cases, the best people of the entire land come together in the senior city and discuss Zemstvo issues in the presence of the citizens of this city” calling such a transitional phenomenon by “the General Duma combining two future institutions – the boyar Duma and the Veche” (Vladimirsky-Budanov, 1900).

What was the role of the Novgorod Veche as a body of supreme power? We can present the analysis of A.E. Presnyakov, who considers various points of view on this issue. He wrote that “Syromyatnikov’s attempt (Muravyev & Syromyatnikov, 1973) to establish two points in the development of Veche competence is very interesting. Initially, two functions of the Veche embraced the entire sphere of state government: legal education, the court, management, the role of the Veche as a ‘trustworthy witness’ certifying the actual issues of a dispute about law, and etc. Later, gradually, the functions of the supreme administration remain for the Veche: the calling and expulsion of princes, a number of them, control over the administration, the supreme court, issues of war and peace, international treaties, legislation. This idea can be recognized as correct if the first stage of the Veche is understood as the people’s meetings of the oldest territorial unions – vervi, hundreds, etc. However, the historically known city Veche as the supreme authority of the parish can only be characterized by the functions of higher management.

A question of frequency of meetings of the Veche is related with this. M.F. Vladimirsky-Budanov considers it to be probable believing that the annals talking very often on the marketplaces connected with any revolution, passed ordinary peaceful meetings to address current affairs (Vladimirsky-Budanov, 1900). He needs to allow for the frequency of Veche meetings, because he claims that “Veche deals with the current affairs of the court”, to confirm which he cites examples from the late practice of Novgorod and Pskov – the princely and posdnik court at the Veche. The conclusion is very artificial and unfounded.

On the contrary, it is impossible not to agree with V.I. Sergeevich’s denial of “the very idea of the periodicity of Veche meetings” (Sergeyevich, 1973) and with his explanation that “there was no reason for periodic meetings, since the Veche did not deal with any current issues of legislation, court and management”. However, we note that we are talking about the Russian Veche in general. This is what A.E. Presnyakov himself says when, in support of the above-mentioned point of view, he refers to the opinion of M.F. Vladimirsky-Budanov stipulating that, of course, this did not apply to Novgorod and Pskov.

In fact, the legislative, legislative, and judicial activities in other Russian principalities were in the domain of princely law, while this type of activity in Novgorod was either the domain of its Veche, or was carried out jointly by the Prince and the Veche. Therefore, the conclusion of A.E. Presnyakov that “the Veche did not centralize the administration of the parish without having outside the princely administration and organs for any of its administration” (Presnyakov, 1993), cannot be attributed to the Novgorod Veche. The Veche was called, depending on the circumstances, by the prince, posadnik, tysyatsky (thousandman), and met at the call of the Veche bell or by fellow citizens. The question of the mechanism of functioning of the Novgorod Veche is extremely important for understanding the essence of this civil society.

Indeed, the documents at our disposal do not indicate any own administration of the Veche, which would allow us to carry out the management process independently. Therefore, only the option of self-government remains. The Novgorod Veche was a rather complex self-governing body consisting of self-governing units. The main such unit was the hundred with its own internal self-governing organization. The main significance of the hundred was in its role as the center of the entire way of life, legal and administrative, economic and religious. Hundred was a judicial district, the place of judicial meetings was in its center. It was a union for the protection of the Zemstvo world. Duties were being deployed with hundreds. They were the main judicial and administrative institution for the urban population and at the same time, a form of organization of its commercial and

industrial population in Novgorod (Presnyakov, 1993).

However, the hundred was not the smallest administrative part of the city: it was subdivided into streets, each of which also formed a special local world that enjoyed self-government with its own street chief. On the other hand, hundreds formed larger alliances, or 'ends'. Each 'end' of the city consisted of two hundred. At the head of the 'end' was an elected konchansky headman, who conducted the current affairs of the 'end' under the supervision of the konchansky meeting or Veche, which had administrative power. The Union of Ends formed the community of Veliky Novgorod. Thus, Novgorod was a fairly democratic Republic for its time, a political system that was characterized by the following:

- 1) a civil community with a broad social base;
- 2) selectivity of the higher administration;
- 3) contract with the Prince;
- 4) developed local self-government.

Consideration of Novgorod civil society cannot be limited to the analysis of the state system and institutions, although, of course, they were its mainstay. Along with the state, there was also private life (family, life, traditions, customs), on which state institutions were based. It should be noted that these issues are poorly studied and described in the scientific literature.

3. Research by Russian historians and the main results of archaeological excavations

Russian scientists in the 18th and 19th centuries paid sufficient attention to the study of the emergence of the state and political institutions in Novgorod. The works of V.N. Tatishchev, N.M. Karamzin, S.M. Solovyov, and V.O. Klyuchevsky are devoted to this problem. In the 20th century, interest in it increased even more. The research of B.D. Grekov, D.A. Vvedensky, A.N. Nasonov, V.L. Yanin, B.A. Rybakov, M.X. Aleshkovsky, A.V. Kuzy, N.E. Nosov, V.F. Andreev, and M.N. Tikhomirov continued what was started by Russian historians of the past centuries. A significant contribution to the development of the topic was made by the I.Y. Froyanov's monograph of *Rebellious Novgorod* (Fedotov, 1982). However, against the background of a large amount of factual material and many valuable generalizations, the problem of civil society formation in the Ancient Novgorod Republic turned out to be little noticed and meaningful. In addition, it seems that without its analysis, the consideration of Novgorod state and political institutions may become incomplete. In Russian historical science, the everyday and private life of Novgorodians in the period from the 11th to 15th centuries did not find such a comprehensive coverage. Therefore, the task of any researcher, who undertakes to understand the ancient

Novgorod civil society, is to consider the non-state civil life of Novgorodians. Also, we can note the work of modern Russian-in-born scientist Alexander G. Buychik, who made research of democratic characteristics of Ancient Novgorod civil society in the early 21st century (Buychik, 2019).

Literacy, which was widely spread among its population, was of great importance for the development of civil society in the Novgorod medieval Republic. Medieval Novgorodians were the citizens associated with trade deals and stood out for their literacy. This is evidenced by the inscriptions, ‘graffiti’ scratched with sharp tools on the walls of Novgorod churches. They were made by literate people, and there were many of them among Novgorod merchants and artisans; in some cases, they simply needed literacy for business transactions (Tikhomirov, 1964) [1].

The wide spread of literacy among the Novgorod population is also indicated by a large number of birch bark letters. It is important to emphasize that “most of the letters were private letters, the very existence of which was unknown before the excavations in medieval Russia. All sorts of everyday and business issues were touched upon. Many of the certificates were business documents. The complaints addressed to the government were also found. There were school records, comic texts, and more.” (Artsikhovskiy, 1964)

Now we can turn to the social structure of Ancient Novgorod society. Already excavations in 1951-1961 found several dozen craft workshops in Novgorod, more than in all other Russian cities totally (Artsikhovskiy, 1964). Apparently, a huge part of the city’s population was made up of artisans.

Shoemakers’ workshops were the most numerous. The jewelers were in second place. Workshops of bone cutters and blacksmiths were repeatedly met. However, no ordinary forges have been found yet: they were probably located outside the city limits for fire protection reasons. The excavated forges belonged to the specialists, who produced steel for the other blacksmiths.

A large number of artisans engaged in shoemaking was typical for various districts of the city. During the excavations, several hundred thousand pieces of leather shoes were found. This can be compared with the fact that bast shoes are found only once, although the bast was well preserved in Novgorod and is often found. It is obvious that Novgorodians wore leather shoes. There were no purses, as the Russian Chronicles call the poor by the purses. The antithesis of people shod in bast shoes and people shod in leather, retained its significance in Russia until the 20th century. Usually shoes of Novgorodians were pistons from the 10th to the 13th centuries and boots in the 14th and 15th centuries. From other leather products, balls are relatively common. It turns out, Novgorodians loved to play ball.

Novgorod was not a city of traders (merchants), although historians depicted it

as such. Its population was not so much merchants as artisans. However, of course, trade was very important there, and the excavations showed it. Archaeologically, objects that originated from different Russian lands, as well as from different Western and Eastern countries, have been identified. In the layer of the 10th century, two large hoards of silver Central Asian coins, minted mainly in Samarkand, were found. A number of birch bark certificates are related in their content to trade. Among them, there are many monetary settlements.

Everyday and private life of Novgorodians were determined, first of all, by Orthodoxy, which was their way of life. Everyday life was closely connected with the rhythm of the Church calendar, which inevitably transferred to the social and political life of medieval Novgorod. Being the moral core Orthodoxy formed moral norms in relation to the power structures: the power of the prince, the *posadnik*, the *Veche* self-government.

Conclusion

Thus, the Ancient Novgorod civil society not only enriched the world practice but also created an original type of civil society. One of the Russian idea's representatives, G. Fedotov, who developed the theory of the Orthodox democratic state, believed that this had already happened once in Russian history, meaning "the creation of a unique Orthodox democracy in Novgorod" (Fedotov, 1982).

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Notes:

[1] In the scientific literature, a different point of view on this issue expressed, too. So, M.N. Tikhomirov wrote: “The usual version that explains the rescue of Novgorod and Pskov from the Tatar pogroms by the spring rasputitsa, which prevented Batu’s hordes from ravaging the Novgorod land, is unconvincing. Who would prevent Batu from waiting for a dry summer or a cold winter that bound the Novgorod swamps and rivers to get to Novgorod? After all, Batu did not belong to the precocious generals and, as other examples show, was able to wait. A whole year passed between the conquest of the Great Bulgars and the Tatar invasion of the Ryazan land, and the impenetrable forests and swamps between the Great Bulgarians and the Ryazan land were no less than in the Novgorod land. Novgorod was saved from ruin not by the elements of nature, but by the courage of its defenders”.

[2] There are at least three approaches to the social structure of Rus in the period of the 9th to 12th centuries. The most common concept is the development of feudalism (V.V. Mavrodin, B.A. Rybakov, M.N. Tikhomirov, etc.). the point of view is also expressed about the existence of a slave-owning system in Russia during this period. (See, for example: *Goremykin, V.I. (1970). On the problem of the history of pre-capitalist societies (based on the materials of ancient Russia). – Minsk*). According to I.Y. Froyanov, in Russia of the the period from 11th to the 20th centuries there was a system of ‘city volosts’, ‘city-states’ (*Froyanov I.Y. (1980). Kievan Rus: Essays on socio-political history. – Leningrad: Publishing House of the Leningrad State University*), ‘pre-feudal period’ understood as ‘community without primeval’ (*Froyanov I.Y.; Yudin Y.I. On the historical foundations of the Russian bylevogo epic. Russian Literature. 1983,*

Vol. 2. p. 93), the system of “city-states that had a lot in common with the ancient Greek Polis” (*Froyanov I.Y.; Dvornichenko A.Y. City-states in Ancient Russia. Formation and Development of Early Class Societies: City and State. – Leningrad: Publishing House of the Leningrad State University. 1968, pp. 198-311*). The latter approach seems to us to be the most justified. Analyzing the prerequisites for the formation and the elements of civil society in Novgorod in the 11th and 12th centuries, we will express a number of arguments in support of this approach.

- [3] Russian Pravda was an ancient Russian code of laws containing the norms of oral and written law. The Pravda consisted of the so-called Ancient Pravda published probably in the period of 1015-1016 and the so-called Pravda of the Yaroslavichs (mid-11th century). The extensive edition of Russian Pravda was probably formed in the first third of the 12th century.

European Scientific e-Journal

EU, Czech Republic, Hlučín-Bobrovníky

Publisher
Anisiia Tomanek OSVČ

Right to conduct publication activities
IČO: 06463371

Date of Issue
October 04, 2020

European Scientific e-Journal

ISSN: 2695-0243

ISSUE 2 (2)
October 4, 2020

EU, Czech Republic, Ostrava-Hlučín

ISBN: 978-80-907957-1-6

DOI: 10.47451/col-02-2020-002