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J11405-001

Tevikova O.V.

**EVERYDAY OF THE UKRAINIAN DURING KHRUSHCHEV'S THAW:
CULTUROLOGICAL CONTEXT**

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The article studied integrality and from the all sides everyday of the Ukrainian during the period of liberalization in the human and cultural dimensions. Delineated topic is in the socio-anthropological conception of historical studies that is actual school of thoughts in history. System colligation and conceptualization of everyday life was made through the study material and spiritual culture of the society, the characterization of moral values and imperatives of socium.

Keywords – everyday, liberalization, everyday life, moral value imperatives, leisure, welfare, ritualism.

Introduction

One of the important and turning for the transformation of everyday life of the Ukrainian was a period of de-Stalinization Ukrainian or Khrushchev's "Thaw" (1953-1964). Controversial and disputable for the development of the Soviet state era of Khrushchev's governance era is characterized by partial democratization of Stalin's totalitarian regime and caring out liberal reforms in all spheres of life. This is about easing of the Soviet Union's isolation from the Capitalist world, liberation of the Soviet society from autocratic regime, stopping of mass terror and repression, decreasing of hypertrophy ideological control over the population and giving greater freedoms and opportunities for citizens.

Ukrainian everyday life of that period should be studied at two levels: on the material consumer level, including the material conditions of existence, everyday way of life and welfare of citizens, and on the spiritual level, which provide analysis of moral imperatives of socium, characteristic of public conscience, studying of sphere of education, language, rituals and leisure.

First, we should analyze the material and consumer culture of the people, which forms the "matrix" of everyday life and determines the living conditions and living standards of citizens. Material and consumer sphere of public life of that time has gone through significant transformation as a result of social and economic reforms of government. Attempt of new government to reorient the economy of the Soviet regime to meet the needs of people has changed for the better living standards Ukrainian people. Focusing on the development of consumer goods manufacturing, food industry agriculture makes possible to satisfy many basic and sometimes also very crying wants of the people. This means resolving of the housing problem, development of electrification, gasification, heating, water supply and sanitation of buildings, widening of services sector, growth range of social welfare facilities, expansion of production and the range of items of goods, improvement of material welfare, human service and social protection of citizens and putting scientific and technological advancements into everyday life and production (radios, TVs, refrigerators, washing machines, etc.).

Was solved major problem - lack of housing (if the 1955 there was only 6 m² of housing per capita at an average, when sanitary standards was set as 9.1 m², along in 1965 – there was 10.9 m² of housing per capita) . [1] Through acceleration of housebuilding thousands families have changed less adapted for habitation placements and rooms in unsafe houses for new family type houses. The appearance of many thousands aesthetically poor living blocks with compact little flats, which where far from perfect, dubbed "Khrushchevki" was seen as a great blessing, and this massive housebuilding - as one of the most important events Khrushchev that was aimed at improving the welfare of citizens.

Resettlement of families in separate flats not only resolve the housing problem, says Russian researcher of Soviet everyday life Elena Zubkova, as well as making private life of the Soviet people really private, less accessible for socium and the state as compared to forced cohabitation in dormitories, shared apartments and small family apartments [2]. Personalization of everyday life facilitated individualization of the way of thinking.

Soviet everyday life improved gradually, but the living standards were still obviously insufficient, especially comparing with Western capitalist countries, economical rivals of Soviet Union. The reasons of that was preferred position of heavy and war industries, command and administration system in management and negligent from the state to the community needs and comfort requirements for their lives. In particular, despite the era of mechanical engineering and glut of auto in the world, for the average Ukrainian car has remained a dream and public service vehicle was insufficient. Therefore, widely used in a horse- drawn carting (chariots, road carts), which together with the low quality of the pavement (90 % were still soil) made transport connection between settlements more complicate.

Among the various problems we should point also a low level of health services. Lack of qualified personnel and undeveloped network of medical centres forced most people omit without medical care. In particular, during 1953 in several Western regions (Rivne, Volyn, Drohobich region) institutional obstetric care in countryside reached an average of 50% of mothers due to lack of stationary maternity [3]. And this was a time when the negative influence of passed war, excessive physical load in the post-war period, a low living standards, poor sanitary culture causing spread of a large number of various diseases , especially infectious diseases, tuberculosis, pneumonia, which in most cases resulted in death.

Introducing into practice new material and technical means, electrification and mechanization of work and life was slow. Still in that time in the collective farms men continued to make the bricks by hand and temper clay using horses, women - carry heavy cans of milk, they used the grids were transferred straw and hay, and buckets to carry water.

It should pay special attention to the significant retardation of socio-cultural infrastructure in countryside when urban development had fast pace. Increased attention of government to negotiate the decline of the country has failed to bring its living standards to city standards. Collective farmer were practically excluded from scientific and technological progress and did not have a lot of advances of civilization, already familiar for city people, for example gas, central heating, canalization, labour-saving

devices, consumer services (restaurants, laundries, hairdressers, tailors) etc. Quantity of cultural and education events, that could mix up leisure of peasants, was insufficient. Important features of rural homestead were petrol-lamps, skips, ovens, wells and own boreholes.

Significant deformation in the development of agriculture, arduous working conditions of peasants and low salary level predetermined a much more modest compared to urban external view and simple construction of homes, as well as a low level of needs of this people. Noteworthy is the fact that alcoholism was widespread in the countryside, probably because of spiritual degradation of village and poor living and working conditions of collective farmers.

Advantages of Cities in the material, cultural and infrastructural provision determined to a stable migration of the countryside population, especially among young and working age. As a result of urbanization processes thwart progress of the village and continue destroying tradition for Ukraine agrarian structure of the population, vanished traditions and elements of popular culture, Ukrainian language, kept by the peasants. Taken as a whole, these processes went against the traditional basis of the nation and discourage the preservation of the original Ukrainian flavour. However, on the other hand, they formed advanced industrial type society. In addition, collective farmers as the main carriers of national identity, traditions and mentality helped to spread the Ukrainian culture in cities that softening process of Russification.

Eventually people get used to existing realities: apartments with a minimal amenities, unsatisfied utility provision of houses, improper shopping, public, medical and transportation services of people, permanent deficits of essential goods for daily use, that, in particular, determinate antagonize in form of theft, speculation and bribery. In the end it brought up simplicity, modesty and caused drabness in lifestyle and behaviour. Evidence of this is the interior of apartments, food ration, and rig of Ukrainian.

Welfare of people during de-Stalinization period also depended on the working conditions, salary level, pock nook and social security. The specificity of the Soviet communist system was planned distribution of specialists in the specialty within the Soviet Union and their job security. Ambitious projects of building nuclear power plants,

network of hydroelectric power station on the Dnieper, spaceports, breaking of virgin soil, water impounding of steppe regions of the republic, extension of house building, transport, construction and other industries requiring large numbers of workers and caused demand for specialists in the relevant areas. Most part of people in working age was included in the industrial relations. The nature of work of the most part of people (83.3 %) was manual, far less - intellectual.

During the period under review, working conditions show a great improvement: working week and day reduced, duration of vacation expand, continue mechanization and electrification of producing operations and improving material and technical facilities, was applied social security work. In particular, women-collective farmers have the right to maternity leave, which was denied by Stalin. In 1960 begins passporting of collective farmers which made them full citizens of the state. A major achievement of contemporary leadership recognized pension reform in 1956 that touch millions of people and has made sufficient, although a modest livelihoods. Fit for citizens were following actions: increased financial aid for single mothers; free medical services etc.

Compared to the prior period significantly improved material welfare of citizens. Average monthly wage in the USSR in 1960 was 67.9 rubles. [4]. This amount was enough to pay taxes (15% of salary), rent (around 10%), buy food, pay in public transportation, and for cultural entertainment. Difficulties arise when buying consumer goods, household devices, furniture and cars. In general - because of deficit of such goods and their high cost.

It was a declared equality of citizens, but we observe the differentiation of society. This certifies by the different salary level for similar work in different spheres of production. Thus, the average monthly wage of workers and employees in the agricultural sector was only 56 % of salary in industry [5]. So priority position in the state was the working class that is considered as "leading, driving force of society", and farmers farmers was secondary. Senior officials, directors of large industrial and defense companies, directors of research institutes, academics, scientists and famous figures of culture and art belongs to the privileged social strata. Important role in the life of that time played a party affiliation. Membership in the party did not provide high salary, but

could promote to a better job, gave perspective of career development, help in getting an apartment and purchasing certain type of product etc. Senior party and government officials could use "closed" shops, sanatoriums, resorts, hospitals, government villas, cars, servitorial staff. However, in general social inequality was not so great. Everyone had some essential for life.

The nature of social and political processes and material living standard determined controversial development of spiritual sphere. Totalitarianism and the rule of the official ideology predetermined limited development of most sectors of the spiritual life of people. However, processes of democratization intensified development of culture and facilitated to the rise of new trends there.

An essential feature of society during under review was the lack of adequate, and often any, education of Ukrainian with working age. As usual, most of the people had incomplete secondary and primary education, higher education was rare (according to official data, around 3% of the population had higher education) [6].

To overcome the low level of education of people state authority tried in various ways, especially active in building a network of educational facilities and involving population in education. Great importance in the fight against low educational level of population had cancellation of school payment in upper secondary schools, colleges, universities, and expansion of distance education, evening forms of education and the establishment of schools for working and rural youth.

The characteristics of the educational process were excessive indoctrination, politicization, strict regulation of each teacher's and student's step, a strong industrial temper. Attention has focused on the youth education in the spirit of communist morality, Soviet patriotism and proletarian internationalism. The school was subordinated to the state interests, so it deprived opportunities for young people to recognize themselves as a part of the separate Ukrainian nation, since the content of education has not helped to popularize Ukrainian history and culture. In contrast, developed a prejudice attitude to all Ukrainian.

The processes of denationalization and reducing of the Ukrainian identity clearly manifested in speech and characterized by active purposeful Russification of all spheres of

life. An important lever of this process was the system of education, from pre-school, book publishing policy, aimed onto reducing the number of Ukrainian-language literature. As well as public life, where the Russian language dominated. There was even intervention in the internal structure of the Ukrainian language. As a result many unusual to Ukrainian language words and terms, lexical and even grammatical elements of Russian origin were artificially introduced in to vocabulary and phonetics. As consequence, Ukraine - Russian dialect was common throughout for the population of the USSR.

The power changing course and the active recovery processes transformed the content and character of public entertainment. The meeting of many population spiritual needs and demands became possible because of national economy development. It's about expanding of the libraries network, cinemas, cultural centers and clubs, museums reconstruction, setting up of the theaters, philharmonics, publishing houses, editorials and others. At this time, the most affordable leisure forms were: reading books, visiting libraries, watching films and theater performances , participation in clubs and amateur performances, physical trainings and sports , tourism, subsistence farming .

The leisure of that time was diversified in a result of scientific and technological progress. Innovational phenomenon of a daily life became the television and tourist trips on own cars. The foreign radio stations appearance in the beginning of 1960s brought the peculiar radio revolution with the information and political character. Such as " Voice of America " which was forbidden for listening by Soviet citizens because of its ideological harmfulness. But secretly, mostly at night, the Ukrainians, adjusting their radios on this channel, obtained the information, drastically opposite to the official. [7]

The population ritualism of those times was determined, on the one hand, by the established traditions, and on the other hand – by the focused state ritual policy that covered all aspects of society. Popular holidays and rituals of those times can be grouped into two groups: the family- household complex, which included the celebration of a child birth, birthdays, wedding, family anniversaries, housewarming, funerals and other events, and public complex which consisted of state, professional - labor and industrial holidays.

Despite the government's anti-church campaign and introducing of a new communist rituals (ceremonies of registration of a marriage, newborn, civil burial ritual, rite of a

passport getting, dedication to the workers and others) the rooted in the everyday culture of the society Christian rites still had their value. In the people minds they were associated not only as a purely Christian religion, but as a folk, long -established, habitual. Their traditionalism prevented fast and complete displacement of a religious and folk cult from the citizens' life. The official statistics of the state authorities fixed high religious activity of citizens, especially in the western regions of the USSR comparing with the eastern, as well as in rural areas than in urban. In general, the sacrament of baptism was carried out in rural areas almost over all newborns, and burial according to the church rite – half of the occasions. It is because of the conservative Ukrainian Village cherished ancient folk traditions in contrast to the cities, where citizens adapted faster to the new conditions of life and custom. [8]

However the authority targeted agitation and propaganda, prohibitive, punitive and ritual measures deprived the Ukrainian folk rites of traditional national features and provided a new, communist sence. Large-scale anti-church authority attack and atheistic propaganda led to a gradual people from the church and the rejection of a religious rites.

Significant differences in the forms of leisure of urban and rural population through undeveloped rural socio-cultural networks, that limited the rural population access to the modern achievement and cultural attainments (television, cinema, theater). There were a traditional and universal cultural establishments such as clubs and culture houses. However, the village have retained high moral principles and the deep basis of traditional and household culture.

Morally-valuing imperatives and outlook mood of Ukrainians in 1953-1964 were determined by already established behavior norms and rules of individuals and new life guidelines, drawn up under the influence of the reformation changes. A characterizing feature of a totalitarian regime was a state dominant role in the society life. The maximum subordination of the population activity has made it dependent on the state. The ensuring of the citizens existence associated with the state. That has formed the habit of waiting for all the benefits and improving of well-being with government policy.

Insignificant role of a human-being in the Soviet Union, the lack of private property and economic freedom gave rise to political passivity, muted individuality and initiative,

reduced self-independence of citizens, developed nihilism. But the obtrusion of appropriate principles, values and opinions did not develop critical thinking, did not focus the sense of curiosity.

The official ideology persistently spread the cult of work and call of duty to the state in society. The result of such education was high public activity and extraordinary labor enthusiasm of Ukrainians. They gave all their strength to rebuild and further development of the national economy. It was quite free, as a volunteering during their free time.

Under the influence of communist ideology was also the private sphere of family relations. The morality, chastity, high purity interpersonal relationships was promoted. Thus, the women look showed the modesty and anti-sexuality. Among the school subjects there was no any subject that would be studied psychology and health sexuality, intimate scenes were missing in Soviet films and literature.

We can observe equality between men and women and further woman role increasing in the society. The sexual imbalance and a lack of manpower led to an active women employment in public life, the widespread of the female labor using in all sectors of the economy, even where the significant physical efforts were required (for example, work in the mines, space aviation). It had broken the tradition to have many children, which was typical for Ukrainian society of the earlier period. Also the women system values brought together to the men value orientations. So - the formation of the corresponding character - virile muscular type.

Meanwhile the Communist system had its own advantages. The diligence, altruism, enthusiasm, collectivity, internationalism, patriotism and morality were cultivated. Contemporary life was predictable and stable, gave people a sense of security and confidence in their future. The state has guaranteed habitation, employment and the salary, social and trade union protection. The main feature of Ukrainians ideological orientations was historical optimism and the fullness of hope for the "light communist future". That blocked tough reality.

The shift of thinking paradigm of Soviet citizens associated with the cessation of mass terror and weakening of inherent to Stalinism pervasive fear for own life, weakening of Soviet isolation from capitalist countries, with the processes of Western

world influence. Thus, the penetration to the Soviet Ukraine of foreign music (jazz and rock and roll), literature (works of Camus, Kafka, Remarque, Saint -Exupery, Hemingway), movies ("Roman Holiday" , "Love at first sight " , "Babette goes to war"), fashion (collections from I.Lorana , K.Shanel and C.Dior) led to the destruction of ideological one-dimensionality and flatness , promoted the deformation of the ideological artistic tastes, led to the democratic people thinking.

Primarily the progressive part of Ukrainian intellectuals has experienced these effects, who as a contrast to the passive perception of the existing order, tastes and judgments, formal topics, stereotypes and common forms and methods of "socialist realism", initiated new, modern art and non-conformist tendencies in it. This is about the art of M. Vingranovskiy , Ivan Drach, L. Kostenko , D.Pavlychko, V.Symonenko , V. Stus , A.Gorska, S. Parajanov , L. Tanyuk , T. Yablonska.

Also non-typical for the Soviet everyday phenomena has appeared, such as "stylyazhnytstvo " and underground culture. That arose as a reaction of the part of the society (especially urban youth) to absolute conquest of the spiritual space by the state ideology, and expressed the people willingness to choose the path of cultural development. These subcultures followed the Western standards of everyday life and included certain attributes in clothing, behavior manner, the special vocabulary and a system of cultural and aesthetic preferences inherent to Western capitalist world. Because of the following to tastes and values inherent to a foreign culture the authority attributed this movement to the political opposition, as the power observed a direct threat to the ideological education of citizens. However "stylyazhnytstvo" can not be considered as open youth social protest against the state government and the official ideology. It was the simply wish to dress better and more fashionable to be similar to their foreign peers. However, the "stylyaga" behavior and appearance expressed people's desire for social self-affirmation and separation from the typical appearance and thinking stereotype crowd , and became the basis for the formation of further open social protest and dissent through dress and manners (movement " hippies").

Conclusion

So, everyday life of Ukrainians in period of Khrushchev's "thaw" was determined by a combination of traditional events and processes in life and culture with the new rules and standards of living and predetermined by the totalitarian regime and the communist ideology, also the reform changes within the partial liberalization of all spheres of society life. The tendency to update the culture and everyday life of Soviet society started, as well as modernization and transformation of the paradigm thinking, the spread of various forms of dissent and non-conformism. At the same time the introduced reformation was temporary and superficial, so did not fundamentally changed the foundations of a totalitarian system. The standards of life and thinking patterns of the previous times had the stable action. The inert and closed consciousness of Soviet society made fast and radical change in the paradigm of thinking impossible.

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**THE IMPACT OF THEOPHAN PROKOPOVICH'S RESEARCH
OF THE RELATION OF THE CHURCH AND GOVERNMENT POWER
ON THE DEVELOPMENT OF STATE CONCEPT OF RUSSIAN
EMPIRE
IN THE FIRST HALF OF XVIII-th CENTURY**

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Abstract. In this article you can find the essence of philosophical and political doctrine of Pheophan`s Prokopovych about the relationships between secular and spiritual powers in the ideal state. Also there is the influence of his viewpoint on the formation of the Russian Empire state`s ideology during the firs half of XVIII sentury.

Keywords: Pheophan Prokopovych, Russian Empire, secular power, spiritual power.

The problem grounding and the state of the research. The setting of Russian empire of Peter I and his closest successors' period was of great importance for Russian history as well as Ukrainian one. That was the time of the most active integration of Hetmanship to the Russian membership, which involved conflicting views in political trends of the Ukrainian elite. The idea of autonomic existence of Hetmanship amidst the Ukrainian nobles took place as well as the tendency to integrate Cossack state into the empire state structure. One of the most active followers of this concept was Theophan Prokopovich, an outstanding Ukrainian philosopher, literary man and clergyman. Along with other Ukrainian, Russian and foreign politicians and cultural workers he exerted himself to reform Peter the Great's state to one of the most powerful empires in the world that influenced Ukrainian history both negatively and positively. A key question in the reasoning the empire ambitions of the Peter's Russia was a philosophic concept of the ideal state, based on both the Orthodox traditions and the idea of enlightened absolutism concurrently. The

Kyiv-Mohyla philosophic school appeared as a go-between for these two ideological systems [1]. Therefore, the research of the problem of relation between the power of the church and government power in Theophan Prokopovich's concept of the ideal state presents a better understanding of the essence of the historic processes in the relationship between Germany and Russian Empire in early XVIII ct.

The activities of this prominent intellectual, whose ideas were of great importance for clerical and political development of the two countries, attracted scientists' attention long since XIX ct. Nowadays, many scientific works are devoted to Theophan Prokopovich (I. Chistovich [9], P. Morosov [2], Yu. Samarin [6], V. Nychyk [3], D. Koval [1], N. Suholit [8], etc.). Nevertheless, the impact of his ideas about the role of church in the ideal state on the development of Russian Empire's state ideology has not been studied thoroughly.

The purpose of this article is to analyze the impact of Theophan Prokopovich's ideas about the relations of the power of church and government power in the ideal state on the development of Russian state ideology in the first half of XVIII ct. and its meaning for the state development of Hetmanship of the same period.

The material presentation. In the days of Theophan Prokopovich there were two contradictory ideological trends in the Ukrainian political elite environment. To the one hand a number of the Cossack top and gentry, the highest church hierarchy, wealthy petty bourgeois did their utmost to preserve the traditions of self-government. However, a significant part of the Ukrainian politicians considered themselves to be full members of the empire elite, moreover, its most authentic, old and essential part. That was the meaning of the name "Little Russia" used in the beginning of XVIII ct. In the traditional historical narration (starting with the national-cultural revival of XIX ct.) such a tendency of the Little Russian elite and their activities were disparaged and treated as treachery of national interests. But it has become more common recently to claim the necessity to review this problem in order to convince that the history of Ukraine would not be entire, unless the impact of the Ukrainian public people onto the development of the empire forms of government, ideology and policy is considered.

Prokopovich's ideas on the essence of government, its treatment of citizens, personal duties to the government, etc. are based on the same grounds with his dogmatic views. Prokopovich's coevals stated that the philosopher's activities at Peter's court put the beginning of a new epoch in Russian orthodoxy, these innovations being not always approved. The most passionate opponent of Prokopovich in the questions of the church dogmatics and the state structure was Stefan Yavorsky [6]. Being a follower of the Kyiv philosophic school, he also continued with his career at tsar's court. S. Yavorsky represented Ukrainian baroque style grounded on the humanistic traditions of Renaissance. However, Th. Prokopovich asserted the ideology of Enlightenment with its state concept of the enlightened absolutism [3].

Thus, for S. Yavorsky salvation is gained by people's activities that is aimed at confession, sin eradication and achieving God's blessing. For Th. Prokopovich salvation is Christ's benefaction and the priceless Gift of the Holy Spirit, for which people should be grateful. These ideas being extended to secular life make up S. Yavorsky's active stand of a citizen that was characteristic of the Cossack epoch and Th. Prokopovich's idea of the monarch's absolute power and the citizen's absolute obedience for the sake of the national welfare [2, p. 353]. According to S. Yavorsky's concept, keeping the commandments is quite possible on the assumption of the person's faith and desire. However, Prokopovich treats the Lord's law as mystery for people to be taken for gospel. Such ideas form either active participation of a person in the lawmaking process, which has been peculiar for Ukrainian society since Bohdan Khmelnytsky and Pylyp Orlyk ages, or treating the law as something taken for granted, which was characteristic of Russia of Peter the Great's age.

The concept of tsar's power in the ideal state was researched in other works by Th. Prokopovich. Therefore, in his "About tsar's power and honor" he asserts the idea of tsar's power deserving divine worship with reference to the Gospel. In full accord with the philosophers of the Age of Enlightenment on the problem of the ideal state Prokopovich persists in the necessity to go into the government service not for

fear or compulsion, but for the state's good, realizing the importance of the absolute power of a monarch [5]. Human freedom is treated as freedom from sin and spiritual death, granted by Christ, but this freedom in no way abolishes submission to the government power as represented by a monarch.

The sense of the monarch's power is the public good; therefore, submission to his will is a natural human law and corresponds to the inner longing of people. Another valuable thought from his work "About tsar's power and honor" concerns the idea of equality of both men of fashion and clerics, and even the highest church hierarchy, before the monarch's power. To his opinion, clergyman is just a social status with its own task to serve the government.

The best representation of Th. Prokopovich's ideas on the problem of relation between the government and church power is found in his "Spiritual regulation" (1721) which became the basis for Holy Government Synod, which functioned in Russia from early XVIII ct. until 1917. From the standpoint of Prokopovich it's the sovereign's duty to regulate churchdom in the religious and cultural life of the state as well as regulation of military and civic cases. Thus, the government life is divided into three equal spheres: army, law and administration, religion and culture. The process of control of all the spheres of the statehood should be carried out in the collegial form, the best adopted to the national interests, especially to the monarchical interests.

Therefore, according to Th. Prokopovich, the Ecclesiastical College is in fact an ordinary ministry aimed to make the sovereign's will come true. It was not for nothing that in the text of the oath, equally binding for all the members of the College before getting a post, allegiance to the God's Commandments is of less importance than allegiance to interests of the government and to personal interests of the monarch and his successors, assigned by the monarch himself and only by his will, neither dynastic order nor nobility's and priesthood's preferences being taken into consideration. (The last point in the relations between Peter I and Th. Prokopovich is extremely important and one of the crucial ones in the question of this religious figure's impact on the state concept of Peter's Russia).

In fact, the synodic form of governing, provided for by “Spiritual Regulation”, denied the idea of patriarch’s sanctity ascertained in church practice and partly in its dogmatics. Prokopovich gives grounds for the advantages of the College controlling the church and compares patriarchs’ reflections with ability to thinking by mere mortals that demonstrates an evident impact of rationalistic philosophy of enlightenment and the tendency to secularize the society.

Another argument in favor of the synodic form of governing was the fact that the principate of the church was not autocratic and the judgments of the College should target the state good. It is worth mentioning that a pastor should logically claim justification or orthodoxy assertion, the good of the Church of Christ as the highest purpose of the Ecclesiastical College – but Prokopovich from time to time states the idea of the state priority to the church in social life.

However, to Prokopovich’s mind, the most important reason for renunciation of the post of patriarch, and hence the independence of the church power from the government one, is the people’s ability to take the church power as the one equal to the government power and even higher than that. Similar situations had already existed in Moscow State; think of a distinguished though ambiguous role of patriarch Nikon in Russian history (1652 – 1666). Contradiction of the two centers of power in the concept of the enlightened absolutism, which Prokopovich propagated persistently to Peter I, is impossible and risky. He insists that overcoming the risks is possible after giving the monarch the status of the head of the state church.

Thus, the sense of the Ecclesiastical College, according to Th. Prokopovich’s regulation, is reorganization of the church into a government institution and ensuring a personal monarchic government in both secular and church spheres. This institution regulates a wide range of problems: apart from ecclesiastic affairs, it is responsible for problems of education, family, morals in the society, etc.

It is clear that the ideological sphere of the state was reformed and the value system of educated people as well as cultural practice of common people were changed. The task demanded a certain revision of texts, rituals and of the course of divine service. These changes were to be done with regard of the teachings of the

church and Religious Texts and on the ground of reasonable thinking and good sense, so clerics as well as men of fashion could participate in the process.

To put in practice his reform Th. Prokopovich proposed an educational concept according to which the main target of education was the state good. The principal ideas of enlightenment and European models were implemented in his requirements to education system. Kyiv-Mohyla Academy served a model of the education organization [1]. Nevertheless, the mission of the graduates of Th. Prokopovich's establishment was quite different from those of Kyiv: they ought to serve tsar and swear allegiance to the throne right after graduating.

Advocacy of government ideology in "Spiritual Regulation" was as much important as formation and diffusion of knowledge, moreover both processes should be closely connected – to preach was the exclusive right for those graduated from the Academy or permitted by the Ecclesiastical College. Confession and expiation as well as obedience to the government and personally to the monarch were the point of preaching.

Special attention in the "Spiritual Regulation" was paid to the problems of inside church life. Pastors' official responsibilities were determined and were the obligatory condition of belonging to benefice. On the one hand, a cleric became absolutely under the control of officials of state administration, on the other hand – Th. Prokopovich in his "Spiritual Regulation" tried to ground accountability of any person to clerics of a certain order. So, the religious activities were under full control of the government and there was no opportunity of private spiritual life left to a citizen.

Conclusions and perspectives of further research. Theophan Prokopovich grounded the questions of full subordination of the church power to the government one and presented it in a manual. We may state that he understood the church organization only as an administrative organ aimed at ensuring the functioning of the church sphere as a constituent of the state life. It guaranteed expansion of the government ideology as implementation of the highest good of a citizen and absolute obedience to the government power, which was necessary for growth of the empire.

Th. Prokopovich grounded philosophically this ideology in his concept of the ideal state based on the principles of the enlightened absolutism.

The great impact of this ideology on the state development of Russian empire in XVIII ct. caused both positive and negative results in Ukrainian history. Among positive results is secularization of culture and increasing of European influence as well as relative lenience of the enlightened absolutism as the state practice. To negative ones belong a large-scale elimination of the originality of Ukrainian church life and culture as a whole. In addition, the principle of full control of the sphere of education by the government, which was provided by the Ecclesiastical College and afterwards by Holy Synod, was ambiguous in its influence. On the one part are common standards of the contents and forms of education, which should be considered as a positive factor, on the other – eliminating of independence of educational establishments as well as making impracticable teachers' creative work.

The results gained should be analyzed and studied thoroughly by enlarging chronological and areal edges of the research of the impact of prominent clerics on the development of the state ideology of the national political elite of the Early Modern period.

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