

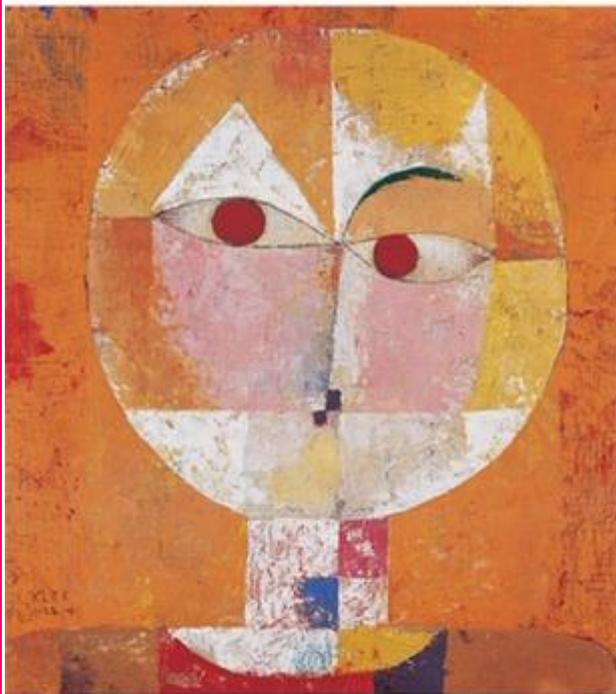
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Unsolved triumph: Cannons and causes of the second Russian turmoil

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Abstract

The article presents an original analysis of the main aspects of Russian turmoil of the early XX century via deep study of the traditions of peasant studies and introduction into scientific circulation of new archival documents. In result, the prolonged self-reflection, which already began to look like a nirvana, caused rotting of the discourse, which was not experiencing the invigorating influence of criticism and beneficial influence of dynamics. In conclusion, the picture of community-based revolution, it is rather unsightly. But it is reduced to a banal robbery or to the notorious peasant element, senseless and ruthless Russian revolt.

Keywords: History, Historiography, Turmoil, Revolution, Peasants.

Triunfo sin resolver: cañones y causas de la segunda agitación rusa

Resumen

El artículo presenta un análisis original de los principales aspectos de la agitación rusa de principios del siglo XX a través del estudio profundo de las tradiciones de los estudios campesinos y la

introducción en la circulación científica de nuevos documentos de archivo. Como resultado, la autorreflexión prolongada que ya comenzó a parecer un nirvana, provocó la descomposición del discurso que no estaba experimentando la influencia vigorizante de la crítica y la influencia beneficiosa de la dinámica. En conclusión, la imagen de la revolución basada en la comunidad es bastante desagradable. Pero se reduce a un robo banal o al elemento campesino notorio, la revuelta rusa sin sentido y despiadada.

Palabras clave: Historia, Historiografía, Agitación, Revolución, Campesinos.

1. INTRODUCTION

The historical community arisen in the late nineties to storm the bastions of truth nowadays recedes in disorder, referring to the next crisis of historical knowledge. Fortunately, what we saw as the Last Stand turned out to be a banal tavern fight by results as well as by the set of arguments and the mobilized linguistic designs. And, fortunately, it turned out so because historians still manage to keep a certain unity of corporate spirit and ability, and, above all – the taste for the analysis of actions taken and results received.

Existence of reflections concerning contents and results of informative process immanently inherent in healthy research community inspires – at least – muted optimism concerning the state and prospects of domestic historical science development (BORDYUGOV & BUKHARAYEV, 2011; VASHIK, 1999; POLYAKOV, 1995). However obvious dysfunction in search of new

meanings us troubles a little. Continuous synthesis of meanings for which meanings themselves act as initial material, making the main content of the process, so-called scientific search in social disciplines, causes a mutation of the truth image in humanitarian research tradition.

The effect of flickering semantics (congenital defect and at the same time a way of discourse existence formation of sciences about society) inspires research community to generate a series of images which, being thrown over social fabric, more or less successfully present the maintenance of public trends and even provide chance to consider a combination of will and processes. Between the current mass of meaning and meant there are thin, similar to rain streams, vertical dashed lines, being too fragile in this double stream (KORNILOV, 2011).

However, and it is enough to allow sociologists or philosophers to curve a discourse format under the concepts, squeezing in identical linguistic sometimes forms absolutely different contents. And at the same time, it is meant to support illusion that they not only understand each other but also speak about the same things. In a prediction about the past applying for a role of the quintessence of humanitarian knowledge, the noise of rain is heard today, perhaps, most distinctly, reminding that discretization is an attribute of discourse forming historical science which closed access to the saving experiment ultimo ratio.

2. METHODOLOGICAL FRAMEWORK

Cultural shock and the poverty of methodology mediated by an organizational and ideological segregation of the Soviet period could be counted with good reason. According to the list of children's diseases of the latest Russian historiography should not the heredity burdened by rooting of domestic historical knowledge attributes of etacentric approach and, – so to say, – deductive chronology within which any historical plot is thought by an emanation of a majestic body. Strictly speaking, this tradition does not even come from the USSR; it arose directly in the course of the Russian history discourse formation which quintessence was made by the apology of the Russian State. Moreover, childly great power statehood was a necessary stage of mature historiographic tradition forming some kind of puberty period of the Clio young friend's community gathering under banners of the national and state historiography.

The trouble is it lingered with us longer than necessary, and has grown fast in the sinecures of Malchishi-kibalchishi, having directly left the sixtieth on wooden horses of regularities, everyone continuing to swing cardboard swords in the numerological discussions having the same relation to comprehending the declared object as pollution to child-bearing.

The show, frankly speaking, is *recherché*, though, perhaps, the only problem connected with the use of a deductive method as the

professional tool of national history is that the interaction rising from bottoms are not taken with its help, remaining out of the research field. In view of the very moderate political activity of our country population, this difficulty is possible to ignore, however, some events in the past of the Fatherland, nevertheless a demand for interpretation of methods, so to speak, inductive. It was no incident that the Russian distemper of the 17th century steadily remained the most intricate plot for the Russian historians, and the consistent explanation of its internal logic assumed some methodological relaxedness. The problem of the judgment of the Second Russian distemper which arose on an outcome of the last century – from an easy hand of BULDAKOV (1997) named Red – also demanded mobilization of methodological practices, the receptions of domestic historiography which are going beyond the traditional nomenclature (ETKIND, 2004).

Resolute transformation of society did not leave the representatives of the Russian historical science a chance to describe events of the Seventeenth year, and for social science of the Soviet recession, the methodological pluralism was inconceivable. However, the Soviet tsekhoviks, which were active on a prediction, field about the past found two ways to bypass this difficulty. The first one assumed straightening of events of the past under a heavy rhythm of historical development laws (as a result, the October Revolution of the Seventeenth year, for example, appeared as the natural phenomenon that – in passing – exempted inquisitive researchers from need to go deep into details of political technologies of the Bolsheviks).

The second interpretation of the socio-political trends embodied in spontaneous grass-roots movements as reactions of a social rear to an interaction of the power or political group (as a result there was an opportunity to insist on the leading role of Bolsheviks in revolution of 1905, for example, or, say, to define the end of the 1917th year as the period of triumphal procession of the Soviet power) applying for the status of the historical process actor (BABASHKIN, 2011). The decision made for the country with minimum effective expression function of the right as very courageous, however, accepted in a discourse of the Soviet historical data. But here speaking of this conceptual complex in an arsenal of modern historiography causes preservation of unpredictability threat from the past (HALBVAX, 2005).

However, refusing the historical data inheritance is limited already and will not work well. Mastering short, and in domestic execution – also scanty – grants, movable by aspiration to promoting and the public self-presentation of historical community at the beginning of this century acquired to itself the style of fast-answering (from English fast – fast and answers – answers) allowing to fabricate quickly terse answers to the questions of the past. Short stories indifference to research tradition and the unlimited reduction allowing to recombine meanings infinitely floating on meaning waves becomes a distinctive feature of this methodology, it is more or less comprehended feigning the certain similarity of concepts which are condensed in process of subject updating and later trend shifts

vanishing. There was already the whole generation of scientists who just had no idea of the historical research nature, being limited to compilations within year grants (ESIKOV & ESIKOVA, 2011).

3. RESULTS

Having begun from the second half of the ninetieth years of the last century reconsideration of key plots of national history, to the beginning of the century present community of historians came in a natural way to an awareness of a discourse symbolical structure recombination need. However, this problem to which both the high science and school propaedeutic are drawn still remains open. There are objective explanations for it. The scientific and historical tradition, which was being washed away for years of the Soviet power while history was active in a field of ideology serving, meanwhile could not fully satisfy requests of community for generation of hot topics. The discourse of national history noted by a patrimonial brand of an etacentrism hardly accepted short stories in which there was no leading and directing substance.

But the header reason, a necessary condition of implementation of the crisis scenario in the activity of the historical community is, seemingly, loss of ability to identify the past of our Homeland by historical community with available to social sciences socio-political system set of templates. Such pathological nonrecognition blocking the

opportunity to paint a consistent picture of the past by means of legal tools of historical knowledge as well as (that it is much harder) to realize informative intension.

As a symptom this state appears in the late nineties when to replace conscientious attempts to adapt tools of the theory of totalitarianism for our past, there came nothing. The krestyanovedchesky and civil and historical approaches demanding break of an etacentric discourse for the known reasons were rejected, but also full reception of formational approach, against global bankruptcy of Marxist ideology, was impossible. The prolonged self-reflection, which already began to look like a nirvana, caused rotting of the discourse, which was not experiencing the invigorating influence of criticism and beneficial influence of dynamics.

Strictly speaking, as Ernst Tryolch noted nearly a century ago after the Great Ranke, crisis in historical researches is impossible as archival work and search of new documents of the past do not stop under any conditions, but touching helplessness of detailed study of local plots conceptualization, literally becomes reaches ridiculous. Activity of the peasant in traditional society is not aimed at receiving profit (LAKAN, 1997), – who will disagree – activity of the vast majority of people at all times is not directed to receiving profit, just because normal healthy people look for pleasures and sometimes power ... children, or – there – to have a bath. The matter is not that the peasant in the vital strategy was not guided by receiving profit, and

that market coordination of economy in itself did not form economically rational behavior. Or here, having seen in cherished secrets the reduction of able-bodied rural population, the public policy of moving the unpromising villages, the author emphasized that the underdeveloped infrastructure, traditions of work, leisure, life, a cultural and psychological system of rural life acted as brakes for transformations (RASHIDI & MIRSAARI, 2017: ALGHAFLI, 2019).

Should it be understood so that on good roads collective farmers would run to the cities even quicker, or it is about some multi-directional transformational streams? And it obviously stirred one of them rural *modus Vivendi*. And why upon transition from second to the third phase of modernization and intensification of agrarian production deficiency of dairy and meat products became the constant phenomenon? Best selection!

The heuristic potential of a survival ethics concept in the annex to the Russian history was obvious two decades ago, and it is obvious today. The problem is that even in 2011 it was still seriously required: ... to provide proofs that the theoretical concept of moral economy of the peasantry has a direct bearing on a situation in the village of Russia at the beginning of the last century and to distinctly explain why in general it is required to be proved.

4. DISCUSSIONS

It is hard for the krestyanoved community, which is jealously stagnating in the consciousness of its own independence to trace actual trends, but also in history, applying for mobilization innovative heuristic practices, a similar situation is observed. Though everything is explainable here too, the ideological background of a historical narrative making something like a skeleton of historical self-knowledge (what it developed today), in national history is almost impossible. Any national self-presentation appealing to the past contains a certain lesson which positive maintenance, as a matter of fact, is due to legitimate existence of this or that social community.

Respectively, the question of opening the nature of non-recognition so far, in any case, remains open. The expert platform is defined by the summary, which is formed par excellence about the pathogenic character of this phenomenon. And, by the way, to raise a hand before you manage to finish thinking about the answer – would not be the best choice. Limits of the historical community self-reflection are limited to two extreme options of interpretation the non-recognition syndrome: the first, is a symptom of the heavy illness which affected members of historical shop; the second, non-recognition – only the next crafty way of community survival, is similar to practicing the replaced knowledge – Shintoism, the opening way to removal of symptomatology.

As the diagnosis, in this case, is made on the basis of self-inspection, – it has to be the most objective but it is very difficult to guarantee – on the game, there is not just professional reputation of the national research community, but also the prospect of autonomous research discourse maintenance. It is not quite clear where authors are taking you? Let us try to explain. At once we will make a reservation that each of the answers has both flatter and impartial aspects. Let us begin with the version of a symptom within which the fatigue of the got disqualified community of historians having lost parameters of school sciences, is incapable to execute informative function anymore and to diagnose and to form sign and symbolical system for the images of the past. In other words, the historical community did not endure the hardships of the Post-Soviet period and died. Such point of view allows relying on the developed tradition of Russian history, in a magic way having absorbed discourse formation of the USSR History.

5. CONCLUSION

Based on the comprehensive use of archival materials, and Volga region press, the authors have tried to upend the traditional views of the role of the peasantry in the three Russian revolutions of the early twentieth century. In the study on concrete facts drawn primarily from the archives of the Kazan provincial gendarmerie, proved that in the years of the revolution by peasants against the government were very isolated and had no decisive importance, which

conflicts with landowners occurred mainly when the landowners, the peasants, broke the unwritten tradition of relations with the peasant community. Between peasants and the authorities, there were rules of games, which police had not gone too far with the violence, and the peasants not hurry in every speech seriously take up axes and pitchforks. The main conflicts were brewing within the community.

The situation was drastically changed by the First World War and the February revolution in Petrograd. The first returned home from the front, the deserters, he headed the peasant uprisings. A complete elimination of police control in the countryside, followed immediately after the February revolution, showed the villagers that no reprisals for violation of previous secret agreements not followed, and moved them to a new expropriation.

The fact is that Russia, a country of peasants, is true to this day. Without this in mind, and without understanding that national history is the path to national consciousness, which actually highlights cultural peoples, neither is the understanding of current social processes, nor the development of humanitarian knowledge.

Of course, the peasantry in the form in which it existed in the early XX century, was destroyed in the era of collectivization. And the collective farm peasantry in its previous form ceased to exist in the course of reforms of 90-ies. However, many of the stereotypes of

peasant thinking, particularly in terms of Patriarchal relations to power, has remained until now almost the majority of Russians.

The authors believe that, apparently, in 1917, the peasant commune had no time to land, besides the fieldwork was substantially completed before the communal revolution of 1917-1918 has gained momentum. But the forest became a constant target of peasant attacks. Forests and farmlands have always been interested in peasants as much if not more than the earth. The reasons consisted in that to cut, to mow and take away home – the action is simultaneous (capture of the earth makes sense only in cases when it is hoped to secure it for themselves), and that reforms of the second half of the nineteenth century has left so many peasants without land, many without land. As noted in the book, the winter of 1918, when the landowners fled their estates, the peasants, making sure that even the remnants of traditional ways are destroyed, imperceptibly stolen property and food stocks kept in savings and taken on record the parish committees and Councils. Now they are rightly considered all their property.

Needless to say, the picture of community-based revolution, it is rather unsightly. However, it is reduced to a banal robbery or to the notorious peasant element, senseless and ruthless Russian revolt. In our opinion, the actions of the peasants obeyed the logic of the moral economy with a combination of the concepts of community justice and a kind of contract with the authorities on which the government should give signs to the peasants, to what extent they can go in their demands

and actions. For example, merchants, banks, landowners, using land for profit, or trust estates Trustee, was outside the moral economy of the communal village. Ignoring the needs of their peasants, they deprived themselves of grounds for the recognition of their right to survival.

The refusal of the Bolsheviks to respect the principles of a moral economy was a disaster for the Russian peasantry and led to his death, as the new government chose not to indicate an intent to use violence, and immediately use it without any restrictions. By the way, the subsequent misfortunes of farmers are often perceived as retaliation for the unjust, ungodly land grabbing within the framework of LENIN'S (1909) decrees, i.e. regulations of the government, which was perceived as illegal.

6. CONFLICT OF INTEREST

Authors confirm that the submitted data do not contain the conflict of interests.

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