“Pravomonarhicheskoe: movement

in Belarus (1905 - 1914 gg)

One of the most influential trends in Russia's socio-political movement of the early XX century was a conservative-protective or right-monarchist. The ideological foundations of Russia's conservatives had been laid earlier, but the institutionalization of the supporters of "escort" of traditional institutions comes at a time when Russia seized the revolutionary elements. The answer to the radicalization of society was to consolidate the social forces, spoke in support of autocratic power. Across the country, have appeared numerous reactionary organization. Among them are emerged in St. Petersburg society to actively fight against the revolution and anarchy, the Society of Russian patriots in Moscow, Russian Brotherhood in Kiev, the Patriotic Society in Tiflis, the tsarist-popular Russian society in Kazan, the Union "white flag" in Nizhny Novgorod and Dozens of other monarchist organizations, who called the people to fight the revolution.

The most significant pravomonarhicheskimi associations, which researchers often refer to political parties were "Russian assembly", "Russian Monarchist Party, the Union of Russian people" and "Union of Russian People. Their software and statutory positions were practically identical. The main aim, they saw "the development of Russian national identity and a strong association of the Russian people of all classes and conditions of work for the common benefit of our dear motherland - Russia one and indivisible" [1, pp.35]. Ideologues of conservatism advocated own way of development of Russia, against the extension of Russia's ground of liberal Western values and democracy. They defended the then existing political, socio-economic, religious, spiritual and domestic foundations of Russia's life. Into the sacred preservation of Orthodoxy, autocracy, and unlimited Russian national championships, they saw the benefit of Russia.

In 1906 - 1908 gg. pravomonarhicheskoe movement becomes the most massive socio-political trend. More than 200 towns and villages of Russia empire acted monarchist organization. However, statistics on the Black Hundreds in different sources differ. It is estimated that the Police Department, at that time there were about 410 thousand people. Modern scholar Yu Kir'yanov put the figure at 399.5 thousand people [2, pp.31]. Themselves as Black Hundreds numbers in its ranks a greater number of like-minded people - up to three million people, given as active participants in the movement, and passive - those who shared the ideology of the movement, as well as those who served in close to the Black Hundreds of local associations, such as Orthodox Brotherhood, the Society horugvonostsev, temperance societies, etc. These differences relate to the fact that virtually all the then Party of Russia had the vague criteria for membership.

It should also be noted most vsesoslovny character pravomonarhicheskogo movement that set him apart from parties and organizations of liberal and radical left orientation. It was attended by workers and peasants, artisans and tradesmen, merchants and intellectuals, clergy and nobles, servants. In this leadership role in the movement played by the representatives of the Russian Orthodox clergy and the Russian national intelligentsia.

Main Vserossiiskoi pravomonarhicheskoy organization (the party) was the "Union of Russian People" (NRC), formed in St. Petersburg on Nov.8, 1905 His department acted in most provinces of Russia empire. The most active they have been represented in Belarus and Ukraine, where much was the influence of anti-Russian forces: there were more than half of all members of the NRC. For example, in Belarus NRC offices operated in 36 towns and numbered in its ranks about 29.5 thousand members [3, pp.41]. Thus, in the Vilna province acted 2 organizations (1000), Vitebsk - 9 (10071), Grodno - 3 (900), Minsk 15 (4420), Mogilev - 20 (11652) [4, pp.96].

In addition to offices of the Union of Russian People in Belarus operated ideological kinship NRC organizations such as Society "Peasant", founded in late 1905, and emerged in 1906, "Russian suburban Union", which was later reorganized as the "Russian margins of society." In 1908, a split society, "peasant" emerged "The Belarusian society", which included representatives of the intelligentsia, civil servants and peasants. Around the same time in Minsk, has become one organization operate more right-wing "Orthodox Brotherhood, and in Grodno and Vitebsk were working party branches" of the right order." In 1910, in Grodno was created "Russian National Union of Grodno province" [5, pp.270 - 271].

In general, all pravomonarhicheskie organizations of Belarus, despite some differences, stood on the positions of "zapadnorusizma", believing that the Belarusians, together with the Great Russians and Little Russians are part of a three-pronged Russian people. Not recognizing the existence of a separate independent nation of Belarus, the ideologues Black Hundreds, at the same time pointed out some cultural specifics of the Belarusian people and the political, ethno-cultural and spiritual development associated with the strengthening of Belarusian Russian nation, which was supposed to be a dominant empire in Russia, the dominant position. The main threat to this in the western provinces, in their opinion, acted Polish element, whose influence is strongly felt in all spheres of public life. In this regard, in an open letter to members of the State Duma and the Russian society is one of the most active members of the right movement in Belarus DV Skrynchenko noted: "This is not left" tuteyshego "no nobility, no petty gentry or merchant class, which would not be okatolicheny and opolyacheny. There are only a few newly arrived Russian landowners.russian is really just "pop da slave. And opolyachennye the local nobles, headed by fanatical priests, hurrying to finish here what they had done the old aristocratic Poland, ie okatolichit and opolyachit peasantry " [6, pp.4]. As the principal means of combating the growing influence of the Polish-Catholic, he sees the policies aimed at ensuring that "the Belarusian people to return to his Russian Orthodox... consciousness. Such a policy is in its essence, according Skrynchenko, there is no Russification, and depolonizatsiya. "For its part, say - goes on to say in his message - that local people return to it from time immemorial Russian national consciousness is not the policy of" Russification ". Do not use this bugbear to our side: this term is offensive to the local Russian population - the Belarusians. Here in ancient something more fundamental Russia than, for example, in Penza, and she is covered by the Polish lacquer. And the whole question of "Russification" here boils down to in order to clear the Polish lacquer " [6, pp.7]. Among the measures designed to strengthen Russian influence in Belarus, DV Skrynchenko calls to establish knowledge of the history of the local region, the publication of relevant literature, the appointment to all positions in the local civil and military administration solely those of the Orthodox religion, the establishment of special protivokatolicheskih missionaries. Also offered throughout the province to introduce compulsory education in the Russian Orthodox-national basis [6, pp.14 - 15].

Pravomonarhicheskie association took an active part in the elections to the State Duma. And the creation of some of them as time and was due to conduct of election campaigns. For example, the "Russian suburban Union, which advocated a" united and indivisible Russia, "the elimination of the economic impact of the Polish landowners and the Jewish bourgeoisie and demanded to prohibit participation in the elections of Poles and Jews, with the support of government agencies and the Orthodox Church held in the Duma II 15 Deputies. In elections to the Duma, III and IV of the right in the Belarusian provinces received an absolute majority of seats. Thus, in the last Duma, 30 of the 36 deputies from Belarus were in the right block [6, pp.292].

Thus pravomonarhicheskoe movement was an important factor in social life of Belarus in the period. Activities of right-wing parties, unions and other companies contributed to the formation of the local population all-Russian identity and the consolidation of the forces working on the one hand, against the revolution, on the other hand, the imposition of Belarusian foreign to the Polish influence.

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