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SPIRITUAL AND IDEOLOGICAL FOUNDATIONS OF NOMADIC STATEHOOD IN HISTORICAL STUDIES

The article presents a historiographical analysis of the spiritual and ideological foundations of the nomadic state, which is a complex and internally structured political phenomena. Statehood is an indicator of the development and property of society, but at the same time it is also its ideology, political, social and cultural orientation, guiding the protection and development of the state. Modern historical thought is determined by new theoretical and conceptual approaches, the rejection of stereotypical views, taking into account alternative points of view and conceptual provisions. The analysis of the spiritual and ideological foundations of nomadic statehood is connected with the development of research principles, general historical processes, systemic approaches and new methodology. In the context of solving this problem, questions were raised and the main approaches were identified in solving further typological constructions of the theory of "nomadic statehood" on the basis of an interdisciplinary synthesis and civilizational discourse of modern historical science. An analysis of a large complex of historiographical sources shows that the mobility, dynamism of political processes in nomadic societies led to instability and mobility of the entire structure, and cardinal changes led to the transformation of the entire system as a whole. To increase the efficiency of theoretical and methodological research, it is necessary to continue studying the spiritual and ideological foundations of the institutions for managing nomadic structures, the integration of different types and models of power into a single imperial system.

Key words: ideology, statehood, power, charisma, empire, nomads, scientific paradigms.

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Тарихи зерттеулерде көшпелі мемлекеттіліктің рухани-идеологиялық негіздері

Мақалада көшпелі мемлекеттіліктің рухани-идеологиялық негіздері күрделі және өзіне тән құрылымы бар саяси құбылыс ретінде баяндалады. Мемлекеттілік – бұл қоғам мен дамуы мен жетістіктерінің көрсеткіші сонымен бірге мемлекетті қорғау мен өркендетуге бағыттайтын идеологиясы, саяси, қоғамдық және мәдени бағдаршамы. Заманауи тарихи ой жаңа теориялық тұжырымдармен, балама көзқарастар мен концептуалды негіздерді ескере отырып стереотиптік көзқарастардан бас тартумен анықталады. Көшпелі мемлекеттіліктің рухани – идеологиялық негіздерін сараптау пәнаралық әдістердің жалпы тарихи үрдістің, жүйелілік келістірдің және жаңа әдіснаманың дамуымен байланысты. Бұл мәселенің шешімін табу бойынша қордаланған сұрақтардың жиынтығы топтастырылып, негізгі қолданыс тәсілдерін анықтау арқылы “көшпелі мемлекеттілік” теориясының типологиялық құрылымдарды мейлінше жетілдіру мақсатында заманауи тарих ғылымының пәнаралық синтезі және өркениетті дискурсы аясында қарастырылады. Тарихнамалық дереккөздердің үлкен кешенін сараптау, көшпелі қоғамдағы саяси процестердің ұтқырлығы мен динамизмі бүкіл құрылымның мемлекеттік компоненттерінің тұрақсыз, әрі жылжымалы болғанын, ал, түбегейлі өзгерістер тұтас жүйенің өзгеруіне әкелгенін көрсетеді. Теориялық – методологиялық ізденістердің тиімділігін арттыру үшін көшпелі құрылымдардың басқару институттарының рухани-идеологиялық негіздерін зерделеу, күрделі кешен сипатындағы биліктің әртүрлі типтері мен моделдерін біртұтас империялық құрылымға біріктіру мәселелері одан әрі тереңдете зерттелуі тиіс.

Түйін сөздер: идеология, мемлекеттілік, билік, харизма, империя, көшпелілер, ғылыми парадигмалар.

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Духовно-идеологические основы кочевой государственности в исторических исследованиях

В статье представлен историографический анализ духовно-идеологических основ кочевой государственности, который представлял собой сложные и внутренне структурированные политические явления. Государственность – это показатель развития и достояния общества, но вместе с этим это и его идеология, политическая, общественная и культурная ориентация, направляющая на защиту и развитие государства. Современная историческая мысль детерминирована новыми теоретико-концептуальными подходами, отказом от стереотипных воззрений с учетом альтернативных точек зрения и концептуальных положений. Анализ духовно-идеологических основ кочевой государственности связан развитием исследовательских принципов, общеисторических процессов, системных подходов и новой методологии. В контексте решения этой проблематики были поставлены вопросы и определены основные подходы в решении дальнейших типологических построений теории «кочевой государственности» на основе междисциплинарного синтеза и цивилизационного дискурса современной исторической науки. Анализ большого комплекса историографических источников показывает, что мобильность, динамичность политических процессов в кочевых обществах приводило к неустойчивости и подвижности всей структуры и кардинальные изменения вели к трансформации всей системы в целом. Для повышения эффективности теоретико-методологических изысканий следует продолжить изучение духовно-идеологических основ институтов управления кочевыми структурами, интеграцию разных типов и моделей власти в единую имперскую систему.

Ключевые слова: идеология, государственность, власть, харизма, империя, кочевники, научные парадигмы.

Introduction

The renewal of historical knowledge, as well as the need for serious multifaceted research, covering a complex aspect as the spiritual and ideological foundations of statehood, is of great importance for historical science. These are issues of developing fundamentally new theoretical and methodological approaches in the study of historical processes and phenomena, generalizing the achieved level of accumulation of historical knowledge on a wide range of problems of nomadic statehood in all areas of historical science.

Materials and methods

The methodological basis of research studies is a comparative-typological method of analysis and synthesis, the method of comparative analysis, the method of actualization, comparative method, the method of actualization and retrospection. In historical science, synchronous political processes were considered as successive stages of state formation. The gradual strengthening and synthesis of social, political and spiritual – cultural spheres of nomadic formations and sedentary agricultural territories contributed to the strengthening of ties and the interpenetration of various religious and

ideological elements. The intercultural dialogue of various religious traditions on the territory of Eurasia was due to the need for the interaction of diverse forms and multifunctional systems, political, social and spiritual and cultural. Researching to the period of the formation of state structures of nomads and their achievement of the level of “nomadic empire” in the territory of Eurasia is connected with the need to conduct a historiographical analysis of complex and pressing problems.

Results and discussion

Nomadic statehood in historical studies

Modern science reflects the level of theoretical and conceptual study of the problem, various research interpretations and approaches. Changing methodological paradigms in the study of the historical process requires rethinking and forming an objective historical consciousness. One of the positive phenomena of modern science is the search for new approaches, scientific paradigms and concepts.

Modern researchers believe that the most sophisticated strategies were the strategies of dehistoricization, through which the image of «barbarians» was opposed to the ideal of «civilization». Di Cosmo (Di Cosmo, 2008:

200) has defined the conceptual position that the «investiture of «the over-tribal leader» was sacred in the sense that, it allowed the khan to define himself as «being under the protection of heaven» or «designated Under the sky». Through such an investiture, the power of the assembly that chose the leader was transferred to the person of the khan, who thus became the supreme leader, endowed with divine charisma». The sacred investiture indicates the existence of a kind of «reserve ideology», which was actualized under special circumstances. ...Some studies show that empires created by steppe nomads deliberately adopted institutions, rituals and other forms of political legitimization which were already developed by earlier empires (Golden, Allsen).

At the present stage of development of historiographical research, one of the main research objects is the interaction and inter-influence of various cultural traditions, ideology, and religion. The process of religious tolerance and the influence of religion on the political system and social institutions began as part of the Mongol Empire. «In traditional Mongol religion one tried to avoid offending spirits for fear of supernatural retaliation; thus, honoring the rituals of all religions and being included in prayers was simply a form of spiritual insurance against offending another spiritual power. Furthermore, inclusion in the prayers also demonstrated the legitimacy of the khan's authority as it had the official backing of the local religious elite. The inclusion of the ruler's name in the khutba, the Friday sermon in Islam, was a centuries-old practice that indicated the legitimacy of the ruler.... Beyond their own policy of religious toleration, the Mongols attempted to preserve peace between the religious sects within the empire. This should not be construed as a philanthropic ideal, but rather one of strategic necessity» (May, 2012: 173). Two important and time-honored tools were available to the creator of a powerful steppe empire that could help him connect the tribes of his people with his will and involve other ethnic groups of the nomads in his sphere. The philosopher A. Zhukova in the article «About the mythological temptations of Russian history and culture» ((Zhukova, 2010) notes: «Any national culture «remembers» it self in the form of a historical legend, which is based on the certain cultural myth. In one form or another, the myth is present in public and individual consciousness, creating a holistic image – a picture of a person being in the world of history and eternity.

The religious consciousness of nomads formed the basis of religious faith, and religious faith, in its

turn, is one of the central elements of the way of human perception of the world, i.e. culture. The main trends in the development of culture and religious beliefs continued to be traditional Tengri cults, which were monotheized in the early Turkic state formations due to the processes of centralization of power in the Turkic society. In a general historical, global perspective, it was formulated by L.E. Kubbel and it consists in «a general tendency ... towards the division and emergence of specialized carriers of certain types of power,» in this case, military-administrative and sacred-priestly ones. The author identified three main primary branches of the division of power – the priest, the military leader and the leader. The reason for the appearance of that trend is seen in the complication of social structures, the inability for one charismatic leader to fully perform all management functions. Thus, the more developed and structured the society was, the more specialized the authorities were. ...But in such an early social world as the nomadic one, that process, as a rule, was slowed down at the very beginning»(Kubbel, 1988: 3). The reason of appearance of that trend was seen by Russian scientist V. V. Trepavlov as the complexity of social structures, the inability for one charismatic leader to fully perform all the functions of management. And the specialization of power, thus, it turned out to be the deeper, the more developed and structured the society turned out to be. The researcher reveals the complex and ambiguous nature of the process that initially took place in a blood-related collective, and the it ended in the state. According to V.V. Trepavlov, the differentiation of nomadic society, the military nobility (leaders and senior vigilantes) was assigned to the military and managerial sphere of activity, and the shamanism (priesthood), which was formed from the guardians of tribal cults, had ideological powers (Trepavlov, 2004: 95).

The American researcher J. Fletcher, in his turn, believes that two important and time-honored tools were available to the creator of a powerful steppe empire that could help him connect the tribes of his people with his will and involve other ethnic groups of the nomads in his sphere. The first one was a structural tool, and the second was an ideological one. The structural tool was a decimal military organization, which the steppe rulers used from time to time, starting from the time of the Xiongnu confederation. The decimal system did not replace tribes. Even Genghiskhan was not powerful enough to do that. Tribes and tribal chieftains continued to exist, but with a decimal system each ruler had

the opportunity to bypass the channels of tribal and intra-tribal power in the military command (Fletcher, 2004: 231). A whole number of scientists, including Kotwicz, Turan, Pallisen, Roux, Saunders, Mori believe that the idea of a universal supreme god contains the possibility of a single universal sphere on earth, the possibility that the supreme god can appoint a single ruler to establish his rule over this entire universal sphere. Mongolian author, D. Dashpurev (Dashpurev, 1995), by analyzing the principles of traditional socio-economic and socio-psychological relations among nomads, came to the conclusion that social relations of nomads, based on moral traditions, psychological attitudes and religious worldviews, are determined by the specifics of nomadic production.

However, how does it represent by A.M. Khazanov, the nomads lacked two essential prerequisites for the emergence of universal religions. «The ideology of their societies was characterized by a low level of tension between the transcendental and secular orders. In social terms, they were too homogeneous, too homogeneous ... Nomads could only borrow and spread religions created by others, and they did this mainly for political reasons.» – the researcher concludes (Khazanov, 2005: 395). Russian researcher S. A. Vasyutin proceeds from the conceptual provisions that numerous sacralized rituals and ceremonies were an important attribute of power. Given the undifferentiated political, military and religious practices of nomadic leaders, it was likely that their performance of ritual and magical rites was one of the communicative channels of communication between the authorities and nomads, as well as another way to strengthen the prestige of the ruler (Vasyutin, 2008: 69). T.D. Skrynnikova points out two types of rituals: those ones of a stabilizing nature (initiation rituals) and correction rituals. The ruler conducted regular rituals: enthronement, new Year, summer and autumn tileghans associated with cults of Sky, the host spirits of the area, banner, fire, which were somehow related to the cult of the ancestors. The author focuses on the stabilizing nature of rituals, which are symbolic acts of creation that sanction a new order. A special role in a nomadic society has the highest sacredness, which had a civilizing role. And this fact is summarized by T.D. Skrynnikova is based on the idea of the ability of charisma to persist on earth, in society and after the death of its owner, to be embodied in various objects and in other ritual attributes (Skrynnikov, 2006: 517).

The actualization in modern historical science of such layers as the role of a charismatic personality, and the construction of new historical methods based on them, allows us to present an integral model of the complex process of nomadic statehood development. In the dictionary of historical terms, “charisma” is (Greek: charisma – mercy – divine gift) exceptional giftedness; a charismatic leader – a person with authority in the eyes of his followers. As I. N. Ionov, one of the best methodologists of historical science, puts it: «To reinforce the values of civilization, they resorted to mythological models of culture, while creating utopias, which were initially strong, like Plato’s, Xenophon, T. More and F. Bacon ones, and then ever weaker ...» (Ionov, 2003: 3).

Analyzing the system of power and management in a nomadic environment, the modern Russian researcher V.V. Trepavlov concludes: «The highest posts in nomadic states (khagans, khans-rulers of appendages, supreme military command) were usually presented to people who belonged to the same ruling clan: Liuandi among the Huns, Ashina among the ancient Turks, Yaglakar among the Uighurs, Eluy among the Khidan etc. accordingly, the entire state was regarded as the property of a given clan, and the rest of the clans and tribes included in it were considered subjects of the hegemony clan” (Trepavlov, 2004: 102).

In a general historical, global perspective, it was formulated by L.E. Kubbel and consisted in «a general tendency ... towards the division and emergence of specialized carriers of certain types of power,» in that case, military-administrative and sacred-priestly powers. The author identified three main primary branches of the division of power – the priest, the military leader and the leader. The reason for the emergence of that trend is seen in the complication of social structures, the impossibility for one charismatic leader to fully exercise all management functions. Thus, the specialization of power turned out to be the deeper, the more developed and structured the society turned out to be. ... But in such an early social world as a nomadic world, this process, as a rule, was inhibited at the very beginning. «(Kubbel, 1988: 3). The reason for the emergence of that trend, V.V. Trepavlov sees in the complication of social structures, the impossibility for one charismatic leader to fully implement all the functions of management and specialization of power, thus, it turned out to be the deeper, the more developed and structured the society turned out to be. The researcher reveals the complex and ambiguous nature of the process which initially took

place in a consanguineous collective, and it ended in the state. The differentiation of the nomadic society, the military and administrative spheres of activity departed to the military nobility (leaders and senior vigilantes), the shamanism (priesthood), formed from the keepers of clan cults, had ideological powers (Trepavlov, 2004: 95). Modern methodology defines new approaches in studying the functions of the ruler, which became broader, and the hierarchy of subordination and dependence. According to the scientific concept of T. I. Sultanov, the supreme power of the medieval Mongols was based on the right of reign of any representative of Genghis Khan's «Altan urug» and it was established at the Kurultai of princes and the highest aristocracy. At the same time, in ulus-states, the continuity of power was correlated with political traditions and specific circumstances (Sultanov, 2008: 228). Summarizing all the modern ones research studies, S. A. Vasyutin, rightly notes: «... the concept of the 'dual nature' of nomadic empires developed by nomadic scholars in recent decades is undoubtedly positive, but even it cannot provide comprehensive answers. Apparently, it should be taken into account that the management systems of nomadic empires, as a complex and multifaceted phenomenon, cannot be described using unambiguous definitions. ... A certain internal differentiation of administrative institutions and political activities in nomadic empires allows us to speak about different layers in the pre-state and early state empires. political cultures of nomads» (Vasyutin, 2008: 59).

Russian authors Skrynnikova T.D. and Kradin N.N. define the nature of the steppe empires' rulers' power as "... more consensual, devoid of a monopoly on the legitimate apparatus of coercion. First of all, Shanuy, khan or kagan, is a redistributor, his power rests on his personal abilities and ability to receive prestigious goods from outside and redistribute them among his subjects. This circumstance brings nomad empires closer to such a pre-state hierarchical form of political integration as chiefdom" (Skrynnikova, Kradin, 2006). Through the classification of the transmitted traditions, the Western researcher P. Golden singled out from them cult traditions (the coronation ceremony; ideas about the sacred bonds of the kagan and the entire ruling clan with divine forces; the concept of the sacred center of the state), political and social ones (titulature; division of the state into two parts – wing with eastern seniority; ownership of domain lands along the Orkhon and Selenga rivers). In the chiefdom, where administrative duties had been already beginning to

be fixed and finally approved for a certain part of the collective, the «poles» of power, that were outlined at the previous stage, crystallized and became more complex. Military and administrative spheres of activity were assigned to the military nobility (leaders and senior vigilantes), while shamanism (priesthood), formed from the guardians of tribal cults, and was considered the ideological authority of the authorities (Golden, 2004: 108. 112). The heroic epic, in its turn, narrates that « ... the participation of divine forces in the organization of the khanate is reduced to the following: 1. The sky gives birth to the hero; 2. The sky prescribes his life path in advance; 3. The sky gives him the khan's power and helps him in the implementation of intentions; occasionally comes to the rescue and Earth». The hero's functions are reduced to the following points: 1. The khan is the leader of the ulus, i.e. the head of the clan (if the ulus consists of communities of relatives) or the head of a diverse population (if the ulus is a collection of communities inherited, joined and annexed, conquered); 2. The khan is a warrior, a defender of the ulus, a leader of the militia; 3. The khan is the arbiter of justice, a wise guardian of customs (Trepavlov, 200: 97). The scientific value of the results of research practices is to determine the cultural, political and social parallels in the historical development of the ideological foundations of nomads Eurasia and focusing on the problems of their continuity and transformation.

Multi-layered and ambiguous processes of ethno political and ethno cultural interaction led to the emergence of nomadic empires, which represented the military centralization of nomadic tribes. The most important problem for nomadic empires was the lack of a solid economic basis, which led to the short-lived and ephemeral nature of these political entities. In the case of a weakening of the central government, the nomadic empire began to disintegrate and the military-administrative system ceased to exist. The development of historical science shows the insufficiency of logical tools for understanding the essence and nature of the transformation of the socio- ideological sphere nomadic society, which is a complex and an internally structured system that poses ambiguous tasks for researchers to study and reconstruct as a complex set of relationships. At the present stage of the development of historical science, a promising direction is the study of the problem of transformation of religious beliefs and traditions in Central Asia in the socio-cultural dimension laying on the basis of new innovative approaches and inter-cultural dialogue. At present,

attempts are being made for an expanded and in-depth definition of the historical prospects for the development of civilization.

A comparative historical analysis of scientific approaches and conceptual conclusions allows us to show the evolution of historical ideas caused by internal polemics and the development of science itself. For the most part, the methodological paradigm of these approaches consists in denying the full participation of nomads in the creation and evolution of the political organization and socio-cultural development of nomadic associations; they are assigned a secondary, recipient role. Each researcher proceeds from their own assessment nuances, the level of research training, and despite the difference in methodological approaches. One of the above-mentioned authors does not deny the process symbiosis, interpenetration and synthesis of nomadic and sedentary agricultural culture that existed in parallel in the vastness of Central Asia. An analytical study of historiographical research shows that the content of spiritual and religious culture includes such components as religious and philosophical ideas and ideas, ideals and teachings, cosmogony knowledge, cults, customs, rituals, art, writing, etc. A comprehensive study of the problems of development and dissemination religious traditions as an integral part of civilization in the vastness of Eurasia in the social dimension is a modern and promising approach in studying the historical era. The representative of the Soviet school of historiography, L. R. Kyzlasov, was one of the first researchers who noted, in his scientific constructions, the following trend: «It is known that among the Mongolian nobility of the XIII century there was a significant stratum that advocated the complete destruction of conquered cities and the population of conquered countries in order to intimidate the enemy, who resistance. Part of the Mongol nobility in this regard advocated the preservation of old and the construction of new cities, trading posts and postal stations both in their own and in the conquered territories» (Kyzlasov, 1975: 175-176). The scientist relies on comparative-historical analysis, uses the historical-geographical method and presents further mechanisms for implementing the Mongols' policy. For example, he draws attention to the fact that during all the campaigns of the Mongolian troops during the life of Genghis Khan, roads were laid, mountain passes were improved, bridges were built across rivers or crossings were built(). Another representative of the Soviet historiographical methodology N.Ts. Munkuev (Munkuev, 1986:

271), relying on the theoretical and methodological basis of the historical-comparative method, presents the causality of these two trends in the upper strata of Mongolian society in the 13th-14th centuries. According to the researcher, it was characterized by two main opposing political trends in politics in the conquered countries. The first one was supported by the majority of the Mongol nomadic nobility. According to I. P. Petrushevsky, they were «fans of the Mongolian antiquity and nomadic traditions, supporters of the “semi-patriarchal-semi-feudal system”, defenders of backward forms of economy, enemies of settled life and agriculture». The second one was represented by a small group of Mongol nobles and a local civilian bureaucracy who transferred to the service of the Great Khan. Its leaders advocated the restoration of the productive forces, destroyed during the wars in the conquered countries, the protection of cities and trade, the accurate recording of taxes and duties for the correct flow of revenues to the Khan's treasury, the strengthening of the central Khan's power in the empire and the curbing of centrifugal aspirations» (Petrushevsky, 1970: 32). The modern researcher T.I. Sultanov draws attention to the theoretical and conceptual aspects of the problem and points out the peculiarity of nomads in comparison with sedentary societies in ways of solving the problem of interaction with cities (Sultanov, 2006: 154). Western Explorer Z. V. Daudet in the article «Imperial Culture. Symbols of legitimating of belonging to the empire in the costume of nomads Golden Horde» notes the fact that the external ideological justification of the power of the Genghisids was expressed in the accepted symbols of the khan's investiture. At the same time, the social leaders of the conquered nations sought to show personal loyalty to the state, which was expressed in external signs identifying the individual with the subject of the empire. The expression of their involvement in the Mongolian state required the execution of certain symbols that had to be understood in a multiethnic environment (Dode, 2005: 25). Researcher from Tatarstan I.L. Izmailov defines that the peculiarity of the formation of Ulus Jochi as a medieval empire was that it was a conglomerate of various societies that had their own cultural and historical traditions, united by force of arms... (Izmailov, 2006).

Conclusion

At the present stage, historical science the formation of the spiritual and ideological foundations

of nomadic statehood from new methodological positions, the accumulation of knowledge and theoretical principles of research practices by historical science. The intercultural dialogue of various religious traditions on the territory of Eurasia was due to the need for the interaction of diverse forms and multifunctional systems, both political, social and spiritual and cultural. The systematization and analysis of the entire totality of historical knowledge and scientific hypotheses available in domestic and world science on the

problems of studying the processes of politogenesis in the territory of Eurasia shows that the mobility and dynamism of political processes in nomadic societies led to instability and mobility of the entire structure, and those fundamental changes led to the transformation of the entire system generally. New conceptual approaches in the studying of the ideological foundations of power will contribute to improving the theoretical basis of historical research, highlighting priority areas and forecasting promising areas of scientific research.

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