

Catherine II and Zh. F. Marmontel's Novel "Belisarius": "The General Welfare" Conception in the Consolidation of Imperial Space

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Abstract

The relevance of the research problem is caused by necessity of studying of mechanisms of communication of the Supreme power and the Russian citizens of the second half of the XVIII century, promoting a consolidation of the Russian society. The purpose of this article is to show with what ideas of enlightened absolutism reflected in Marmontel's novel "Belisarius", the empress Catherine II wished to acquaint the Russian society. Leading approach to the study of this problem is the analysis of key concepts, would reflect semantic schemes of concepts of "general welfare", "tolerance". The ideas of tolerance, equality of all estates before the law, the ideology of the "legitimate monarchy", preached in this book, was acknowledged by Catherine as important and valuable for population of the Russian Empire. The translation of Marmontel's novel made it possible to broadcast the ideology of enlightened absolutism on the population of the Russian Empire. The main provisions and conclusions of the article may be used in the preparation of papers and textbooks on the history of Russia of imperial period, in the development and teaching of courses on the history of the Russian Empire.

Keywords: Enlightened absolutism, general welfare, public education, tolerance

1. Introduction

1.1 The Urgency of the Problem

The political practice of Catherine II promoted the introduction of the concept "general welfare" into the consciousness of people. It was one of the components of public consent, and therefore civil peace. Public consent, sense of solidarity were necessary to resolve the problems of the social, cultural construction set by the Empress. An important aspect of that possible social consensus was "legitimate relations installation of class groups to each other and the government" (Lappo-Danilevsky, 1898). A special role in utopian harmonization of the relations between actors of the political process belonged to the supreme power. Catherine tried to find ways to communicate with the Russian society, not only by explaining people the basic aims and intentions of her government, but by public education, which was being realized in her political practice.

1.2 Research Significance of the Problem

Catherine II was ready to influence the society not only by legal and legislative measures. The impact on the society was carried out by such a nontraditional activity for Russian empresses as a translation of a foreign novel, which was of strong educational value. By the example of her reference to the translation of the novel by Jean Francois Marmontel "Belisarius", some ideas of enlightened absolutism can be retraced, reflected in that essay, which she wanted to introduce to the people of the Russian Empire.

1.3 The Status of Problem

The problem of intellectual interaction between the authorities and society was put forward by both Russian and foreign researchers. The works by M. Raeff (1966), I. de Madariaga (1981) and U. Gleason (1981) are significant in the context of the chosen perspective for the reconstruction of intellectual context. The impact of book culture, literature of didactic orientation on the Russian society of the XVIII century was emphasized by G. Marker (1985). The work of S. H. Whittaker devoted to political dialogue between Russian rulers and authors should be especially noted (Whittaker, 2003).

Problems of history and translation of the Marmontel's novel "Belisarius" were considered by researchers of the

XIX century, XX century and modern times (Schebalsky, 1869; Suhomlinov, 1975; Sharypkin, 1977; Levin, 1994). They analyzed a history of translation of the novel "Belisarius" in the context of studying of political history of the reign of Catherine II, of literary process of the considered time, as well as the development of printing in Russia and the book culture in general.

The analysis of works of abovementioned authors showed that the issues related to the research of the of this topic remain poorly understudied.

2. Methodological Framework

2.1 Key Concepts

The historical study of the history of translation formation of the novel "Belisarius" of Zh.F. Marmontel by Catherine II and the people close to her aimed at the analysis of such key concepts as "general welfare", "religious tolerance", etc. Based on the method of analysis of key concepts semantic schemes of the concept "general welfare" were being scrutinized and thus the relevance of the theory of "general welfare" for the Empress Catherine II was shown. It was important to analyze the concept of "religious tolerance", which clarifies the position of the government in the implementation of the policy of tolerance towards different religious confessions in the period under review. Religious tolerance, then, was the first stage of religious freedom when the government was forced to accept other faiths, and cults on its territories, in addition to the official, the dominant religion.

2.2 Other Methods

Methods of textual analysis made it possible to identify the educational ideology of Marmontel's novel "Belisarius," the relevance of the values which were defined by the Empress as beneficial for population. The history and meaning of the translated text were defined also by historical situation, therefore, to achieve its understanding, the representation of the general socio-political and intellectual context was necessary. In accordance with it the method of historical retrospection and the comparative method had become relevant.

The method of historical reconstruction allowed determining the intentions of Catherine II in the issue of devotion of the history of translation to Archbishop Gabriel Tversky.

3. Results

3.1 The Concept of "General Welfare" in the Works of the Representatives of the School of Natural Law

Political practice of Catherine II promoted awareness of the population of the concept of "general welfare." This concept came to Russia in the XVIII century with the reception of the Russian monarchs the ideas of natural law theorists (politseizma). The prominent members of which were the German lawyers of the second half of XVII century - the first half of the XVIII century - Samuel Pufendorf (1632-1694), Christian Thomasius (1655-1728) and Christian Wolff (1679-1754). The policy of reforms undertaken by the Russian Empress, incorporated many elements of the concept of "police (regular) state" (7). Catherine perceived the ideas of S.Pufendorf, who established absolute monarchy as the best form of the government in which the appointment of the state was implemented most successfully. Pufendorf was known to preach the necessity of absolute obedience to the monarch, who was the embodiment of the state and acted for the good of the population. The latter, in their turn, had to unquestioningly obey the monarch (Polskoy, 1998).

The ideas of Pufendorf were continued by his followers - Ch.Tomasius and Ch.Wolff, in whose works the goal of the state - "general welfare" was justified. In accordance with the terms of their doctrines, the state had the right to interfere in the personal freedom of each citizen for the common well-being. In their political system freedom was receded into the background. The primary objective was focused on the comprehensive welfare of people maintained with the political foundations of the old order. This theory was aimed at maintaining stability, revealing the human potential for the prosperity of the state (Behrens, 1985). The ideas of German natural law as opposed to individualism and individual rights in the Anglo-French enlightenment popularized social solidarity and duties (Raëff, 2000). They suited the Russian conditions as were strongly linked with the tradition of blind obedience to authority, and were relevant for Russia during the XVIII century. In an effort to modernize the Russian state, one element of which was the creation of a "regular state", Peter I as well as Catherine II also resorted to these regulations.

3.2 The Theory of "General Welfare" in the Political Conception of Catherine II

The concept of "general welfare" became one of the grounds of power legitimacy in the XVIII century: authorities proclaimed common good for all citizens - their physical and spiritual well-being, the best earthly dispensation and public peace. This category as an expression of the basic ideological principle of the state had

been introduced by Feophan Prokopovich. The concepts - "general welfare", "interest of society", etc. - were often found in the legislation of the Empress Catherine II: they were important components of her government decrees and orders (Schierle, 2001).

What did the government mean by the term "general welfare"? We shall try to relatively single out the components of this abstract concept.

For the Russian Empress Catherine II, general welfare was something determined by natural law, as something beneficial, reasonable and moral. Pre-revolutionary researcher M.A.Reysner singled out health and safety respectively. When applied to society this was order and security of society, ensuring the safety of every person not only from selfish and criminal attacks of individuals, but also from mass violence, massacre and "oppression" (Reysner, 1902). Herein there is absolute continuity with the theorists of natural law in Germany and primarily Ch. Wolff for whom safety, along with the general well-being was the supreme law of life (*Gemeinwesen*) (Brunner, Conze & Koselleck, 1990). The idea of the public peace was dominant in the political program of the Empress of Russia, and this was reflected in her legislation.

Public consent, and therefore civil peace, sense of solidarity were necessary to resolve the problem of the state, social and cultural development, put forward by the Empress. An important aspect of that possible social consensus, as already noted, was "legitimate relations installation of class groups to each other and the government" (Lappo-Danilevsky, 1898). Is it possible to harmonize relations within classes and between classes as well, on condition of completely different class interests, contradictions, which clearly manifested the activity of the Legislative Commission 1767-1769? The problem was obviously utopian. The means which was aimed if not to realize that task then at least to try to get closer to its solution was the introduction of Catherine II of the concept of "general welfare" in the consciousness of various social groups.

Among the methods aimed at achieving general welfare, the welfare of the family center and marital happiness, the benefit of religious, moral and intellectual education, Reisner (1902) also singled out the free use of the results of his work.

According to V.O.Klyuchevsky (1991) there was not any important link to connect government with society that Peter I tried to insert which hadn't been fixed, and therefore omitted in the chain of relationships. This link is the popular conviction, common activity of government and society, which comes, on the one hand, from the consciousness of general welfare, on the other, from the ability to instill an awareness and assure people's determination and ability to meet the needs of general welfare elements. Catherine II tried to restore this link, not only through her legislation, explaining the population the aims and intentions of her government, but also through public education, which she realized in political practice, including her travels around the country.

3.3 Novel "Belisarius" by Zh. F. Marmontel

In his political career, Catherine II was ready to influence the society not only by legislative, legal measures. Impact on society was carried out by such a nontraditional activity for Russian empresses as translation of a foreign novel, which was of strong educational value. With her attempt to translate the novel Marmontel "Belisarius" one could trace some ideas of enlightened absolutism, reflected in that essay, and recognized it as beneficial for the population, she wanted to make the people of the Russian Empire be acquainted with them.

So, setting out a journey along the Volga River in 1767, Catherine carried with her recently received essay by Jean Francois Marmontel, political novel-treatise "Belisarius" (Bilbasov, 1896). The novel manifesting ideas of tolerance had acquired a great response in France. It was regarded as a revelation. Meanwhile, Archbishop of Paris issued a pastoral letter directed against religious tolerance expressed in that book, because it seemed to him dangerous. He was supported by Sorbonne, that extracted 37 Marmontel wicked regulations from the book and claimed them under the name *indulus*. Irritation of the opponents of the novel had increased to such proportions that required intervention by government authorities, and the royal decree was released to stop all the bickering and disputes concerning Marmontel's book (Sukhomlinov, 1875).

While in France, that book had been convicted of freethinking but in Russia a translation initiated by the representative of the supreme power was clearly demonstrative. In that novel, an old Roman hero, the famous commander of the Emperor Justinian Belisarius affected by the undeserved disgrace and brutal, blinded at the instigation of the jealous courtiers, the poor and the sick was brought back to the family estate. On the way home, moving through the territory of the Roman Empire, he popularized the basic principles of public law, in conversations with the encounters: Roman generals in Thrace, the barbarians, the Bulgarians, the peasants. Most of the book was devoted to the teachings of Belisarius to young nobleman and the future emperor Tiberius, and the emperor Justinian, who was incognito at these conversations, taking advantage of his blindness. The novel

itself was planned as a "Catechism of the kings."

Instructions of the noble sage were inspired by the ideas of the French philosophers of the XVIII century. As a supporter of monarchical rule, he denounced the iniquity of despotism and tyranny. Belisarius was in favor of equality before the law for all, from peasant to emperor and it proved the benefits for economic prosperity legally protected from population arbitrariness. He preached tolerance and was ready to recognize human qualities of "barbarians" (in that case, the Bulgarians). The main obstacle to achieve universal harmony Belisarius considered selfish and jealous courtiers who for their own petty needs were willing to sacrifice the national interests. As reeducated by Belisarius Tiberius said in the novel denouncing the Roman order, "nations are reserved for nothing, and the yard is the whole Empire for us" (Marmontel, 1768).

Obviously, the sermon of Belisarius seemed to be close to her own views and the Russian empress wrote to Marmontel May 7, 1767.: "This work is worthy of translation into all languages. "Belisarius" confirmed my belief that the true glory lies only in the implementation of those principles which your hero preaches so pleasantly and thoroughly" (Collection of the Russian Historical Society, 1872).

3.4 Catherine II and Organization of the Translation of Zh. F. Marmontel's Novel "Belisarius"

At that time travelling along the Volga, the Empress organized translation of that book, and subsequently a novel was published in the Russian language with obligatory subtitle: "Translated on the Volga." Special piquancy (in light of the violent anti-court pathos of the novel) to the translation of the "Belisarius" on the Volga was added by the staff of translators: Katherina involved courtiers I.P. Elagin, count I.G. Chernyshev, S.M. Kozmin, count V.G. Orlov, D.V. Volkov, A.V. Naryshkin, A.I. Bibikov, prince S.B. Mescherski and G.V. Kozitski in the translation of the novel who accompanied her. The Empress herself had translated the 9th chapter containing most of the unwrapped sermon of fair state preached by Belisarius. While publishing the authors of the translations of separate chapters were listed as well as some individual peculiarities of translation styles had been preserved (therefore in different chapters the hero was variously named Velizer, Belisari, Belisarius Belisariuz) (Collection of the Russian Historical Society, 1872). By this "pedagogic means" Catherine tied the courtiers by mutual responsibility - public expression of advanced educational ideas.

Chapter translated by the Empress played an important role in the ideological content of the novel. It had been argued that the true glory of the sovereign was to care about people and justice; it contained arguments that the power of the law was to limit autocracy, and the emperor should take care of a single union - union with her people. As Marmontel explained Empress in his letter of 12 September 1768.: "Union is the power of the state; its greatness, her calmness, her fame are based on it." In that letter, the author of "Belisarius" showed the importance of the work conducted by Catherine: Empress, translating the chapter of the novel, had acquired its ideas and sanctified by her own translation, for courtiers to learn the ties connecting them" (Zhshebalsky, 1869).

Marmontel (1768) in his novel enumerated the moral foundations of the sovereign. According to Belisarius, "legal sovereign must seek rewarding for his work in immaculate and inner merciful feelings, in the joy to be humane, sensitive, placid, finally worthy of love and the human eye eternal". In light of the upcoming work of the Legislative Commission it was also relevant the fact that in the 11th chapter of the novel the governor was strongly recommended to personally make acquaintance with the real situation and needs of the people before taking any legal action. In that respect it emphasized the need and the seriousness of travelling along the Volga undertaken by the Empress as the means of "recognition" of the empire.

However, the most important thing for the Empress was that the theme of tolerance (for which the novel was convicted by Sorbonne) became almost a leitmotif of the whole journey of Catherine II on the Volga in 1767. As well as wise Belisarius the Empress was ready to admit in non-Russians ("barbarians" by the Roman terminology) the same people as she was herself. In our opinion, the position of the state in implementing the policy of tolerance towards different religious denominations in the period under review was close to the definition of the concepts presented in the dictionary by D. Black and R. Porter. Freedom of religion and other civil benefits towards religious groups excluding participation in political power were to some extent understood as kind of tolerance. In practice tolerance was implemented in the way of absence of restrictions, persecutions and was treated more as given privilege rather than a right (Ditchfield, 1994).

Thus, as the researchers noted, "Nakaz" of Catherine II, which had been creatively redesigned program of the Enlightenment, was considered as a figurative art form (Sharypkin, 1977). That novel was a universal key to understanding the ideas and plans of Catherine during that period.

3.5 History of Dedication of Translation of the Novel "Belisarius" to Archbishop Gabriel

The book, according to Catherine II, meant to have a great educational effect: the main concern was not about

the structure but the impression that it would produce as it had been noted by her in the letter to Voltaire, May 18, 1767 (26). Catherine's efforts became known to the court environment. "Belisarius - wrote D.A. Golitsyn to Marmontel, - is being printed in Moscow and the Empress intends to widespread it through Russia as much as possible" (Sharypkin, 1977).

Particular importance of publication of that novel was seen in the dedication of that translation to Archbishop of Tver Gabriel (Petrov). "Dedication" written by count Shuvalov, ran: "The ancient people followed the custom of bringing their works to people whom they sincerely worshiped. We follow this tradition, bringing our translation to your Grace. Your virtues are known; and especially the gentleness, humility, temperance, education nabozhestvo which you live in, and it is sure to be adorned with the soul of every Christian, even by the Shepherd of your rank" (Marmontel, 1768).

In the dedication the moral significance of the novel was emphasized: "Morality is necessary for all people and in all states of life. Bliss society depends on the good behavior of the members thereof: and it is useful to be reminded about duty of a man and a citizen; and ... to ignite their hearts zeal to imitate worthy men of whom before they lived. Velizar is this kind of work ... The manual to Tiberius can be called as an instruction to all the sovereigns and the entire human race. We sincerely admit that Velizar possessed our hearts, and we are confident, that Your preosvyaschestvo will like this essay, because with your thoughts as a virtue, you are similar to Belisarius" (Marmontel, 1768).

V.M. Zhivov noted that flattering dedication was read like an imperial decree, where the likeness of the highest conviction views between Marmontel and Gabriel were indicated. Thereby Gabriel was assigned by duty to preach the world view, which attracted the Empress, i.e. he was prescribed a certain enlightened program of action which he had to follow it (Zhivov, 2000). However, the meaning is different.

Archbishop of Tver Gabriel (later St. Petersburg) belonged to the enlightened men of his time. By the beginning of Catherine reign, he was the rector of Moscow (the Slavic-Greek-Latin) Academy and Archimandrite of Zaikonospassky monastery. Generating from the midst of the lower parish clergy, he was able to achieve such positions and dignity due to his hard work and education (Ryazhev, 2004). At the beginning of Catherine II reign N.I. Panin recommended knowledgeable Archimandrite in the scribes to the heir to the throne. However G.G. Orlov in the struggle for influence on the Empress opposed Panin's proposal and Platon Levshin became a scribe. Gabriel was given a worthy archpastorship: he was entrusted with the department in Tver.

Gabriel was known for his literary works: sermons, Editorial Board, edifying words and sermons of the best Greek, French and German writers. In addition, the choice of works had to contribute to the development of moral duty, public duties, eradication of superstition and hypocrisy, bribery, abuse of the serfs, etc. He also participated in the activities of the Russian Academy for the compilation of the dictionary, where he was the leading member (Sukhomlinov, 1875). Archbishop of Tver participated in the work of the commission headed by Innocent Nechayev (Archbishop of Pskov), who worked on the reform of religious schools.

He was among those members of the clergy (Innocent, Plato) who expressed their opinions on the Empress "Nakaz" (Titlinov, 1916). As Catherine wanted to see him in the Legislative Commission, he took part in the elections and as a result he received the highest score (8) after Metropolitan Demetrios (9). It was known that Catherine when meeting Gabriel Tver in Tver May 1, 1767, informed him of the results of the election and expressed her pleasure concerning that issue (Titlinov, 1916).

The grace of Queen to Gabriel was resulted in the amount of time devoted to communication with him, when she was in Tver. May 1, 1767 in the afternoon, she happened to be in his country house. As it was noted in the "St. Petersburg Gazette", "the host excited by this graciously condescending made the most of his gratitude and by simple but enjoyable treat he suddenly witnessed the natural gentleness of his character, and great dignity and his splendid decency" (St. Petersburg Gazette, 1767).

In contrast to frenetic Rostov Metropolitan Arseny Matseevich known for his opposition to secularization reform in 1764, which the Empress could personally witness herself managed to use the gentleness of character to impress her. His behavior, moral principles were likely to make sharp contrast with Nizhny Novgorod clergy which unpleasantly surprised Catherine. In Nizhny Novgorod, the Empress was convinced of the local clergy intolerance towards Old believers (Ibneyeva, 2008). Gabriel was known to have made a deep impression on the audience in his instructive word in the presence of the Empress (Sukhomlinov, 1875).

Thus, being pretty sure of stagnation and inflexibility of the clergy in Nizhny Novgorod while travelling along the Volga, Catherine intentionally dedicated that book to Bishop Gabriel. It had to draw attention of the clergy to the novel, preaching the ideas of enlightenment, reason and tolerance. However, the translation of that book

aimed at bringing up the best qualities of a citizen in her perception, was intended not only for the clergy but also for all Russia. Literature was to be a mediator in the public education between the ruler and the population. It was congenial to the views of writers of the era, considering art, literature as a means of influencing the policies of the day. They wanted to soften the social mores, to navigate readers in the development of political thought. It was time when the audience was inspired by short stories, fables and moral maxims. It was time when the audience was inspired by short stories, fables and moral maxims. At that time literature of didactic orientation popular in the Russian society of the XVIII century as well as throughout Europe ennobled population of the empire by examples of citizenship (Whittaker, 2003).

3.6 Publication of the Novel "Belisarius" and Russian Society

In autumn of 1768 that book was published under the title "Velitser, of work of Mr. Marmontel, a member of the French Academy, translated on the Volga." It was poorly edited. The arrangement was literal, bound in gallicism; translators hampered in the selection of Russian equivalents for the French political terms. However, according to D.M. Sharypkin who had undertaken textual analysis of the texts, the translators faithfully interpreted the original without omitting anything (Sharypkin, D.M. 1977). Contemporaries did justice to that translation of translation and publication of the novel. It should be noted that in 1767 the novel was translated by P.P. Kurbatov, the advisor of the Office of Foreign Collegium but he managed to publish his translation only two years later (Marmontel, 1769). His translation was republished three times before the end of the century. Having become available to the Russian society in the XVIII century "Belisarius" was read and reread several times. There appeared some Russian writers who imitated Marmontel. Novel was praised by Masons (Sipovsky, 1903). The aim of the translation turned out to be transparent to contemporaries. The poet, and later a prominent statesman O.P. Kozodavlev noted the importance of the translation of Belisarius in the history of Russia: "Translation" of Belisarius "will remain immortal in the Russian history, and will serve as a proof that during the reign of Catherine II in Russia the rules of Belisarius were significant. Moreover she did not only prohibit the population of her country to follow those ideas but also but tried to open the judges in front of them, as a source of human happiness" (Kozodavlev, 1785).

Thus, the novel of Marmontel reflected a range of ideas circulating in the ideological space of the European Enlightenment. The translation of "Belisarius" by Catherine II and her courtiers showed her desire to demonstrate compassion of her ideas to aspirations of her intentions. She acknowledged thereby that the ideas of the book were important and valuable. That gesture made it possible to broadcast the ideology of enlightened absolutism on the population of the Russian Empire. The government was ready to carry out public education by introducing virtuous ideas in the minds of people.

In addition, the work conducted by the Empress on the novel, had its practical results. In 1768 Catherine II established the "Collection taking pains at translating foreign books into the Russian language," and appointed 5000 rubles from her own funds annually as wage for translators. These were: State Secretary of Empress G.V. Kozitsky, poet A.P. Shuvalov. V.G. Orlov was appointed as the Head of the congregation who was the director of the Academy of Sciences at that time. First of all it translated the works of European, mainly French thinkers of the XVIII century.: Voltair, Montesquieu, Mably e.c., as well as works of the ancient writers - poets, historians and politicians. Among the books of scientific nature a lot of attention was paid to works based on history and geography. Mathematical, physical and natural science works and even tutorials had been translated. During the existence of the congregation (to 1783) 112 translated works in 173 volumes were published (43).

4. Discussion

Problems of history and translation of the Marmontel's novel "Belisarius" were still considered by researchers of the XIX century. For example, historian V. Bilbasov interested in the issue of translation of the novel in the context of studying of political history of the reign of Catherine II, in particular her travels around the country (Bilbasov, 1896). P. K. Schebalsky (1869), M. I. Suhomlinov (1875) elucidated this story in the context of the literary work of Catherine II, the history of education in Russia.

Modern researchers analyzed a history of translation of the novel "Belisarius" in the context of studying of literary process of the considered time (Sharypkin, 1977), as well as the development of printing in Russia and the book culture in general (Levin, 1994; Barenbaum, 2006; Kulmatova, 2010).

In general, a problem of public education which was carried out by the empress Catherine II in her political practice, including by means of the translation and the publication of this novel, was not the object of special research.

5. Conclusion

Thus, in her political career Catherine II, carrying out public education, implemented in the minds of people the most important values which were connected with the concept of general welfare, interests of society. Modern researchers have noted that the concepts of "general welfare", serving "interests of society" are abstract, and due to its abstract nature are universal principles of legitimation released from the medium of power of the political organization of society (44). We can agree that the concept of "general welfare" was one of the justifications for the legitimation of power. Perhaps it was abstraction for people of different social groups who sometimes had different, opposite, understanding of the tasks and role of the state as the primary political institution of the regulation of social life.

However, it was unlikely to be speculative for the representative of the supreme power, as witnessed by the active political activity of Catherine II. Such values as civil peace, respect for state institutions and traditions, tolerance, the idea of equality of all classes before the law, the ideology of "legitimate monarchy" and the rule of law, were typical characteristic to all classes. They are, in fact, have consolidated every social unit, whether noble or merchant society, thereby strengthening the building of estate system. On the other hand these values to some extent could combine inhomogeneous imperial space and promote civil peace in the empire.

This article presents one aspect of public education of the population, resulting in the implementing the values of "general welfare" in the minds of people. In our opinion, it seems promising to study the way as on the symbolic level ideas of respect to innovations created by public institutions were embedded in the consciousness of people. This was especially prominent for legitimacy of new political institutions, agencies, authorities. That is why it is important, for example, to undertake an analysis of the sermons of the clergy at the opening of new establishments, words of praise and welcome speeches of nobility on arrival of the Crowned person.

On the other hand, systemic reform of the country planned by Catherine II, is expected to expand the social basis of the reforms. However, the problem of modernization of society had been closely associated with an increase in cultural, intellectual level, both by the population and the immediate operators of policy of Catherine II. The adepts of the reformist aspirations of the Empress had to take an interest in the history of the state, which they converted to bring new ideology, "uniting" the Russian Empire - as the "multi-peopled" state. In this respect it seems very actual to consider the way the Empress was interested in the history of nations who were a part of the Russian Empire, and tried to call the interest of the citizens. This was important not only for maintaining the authority of the imperial power and the promotion of political ideas but also to introduce the "doctrine gistorii" to her population.

6. Recommendations

The main provisions and conclusions of the article may be used in the preparation of papers and textbooks on the history of Russia of imperial period. The results of the study can be considered in the development and teaching of courses on the history of the Russian Empire.

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