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Religious outlook of the Old Believers and their social-and-ecological practices

In this article the social-and-ecological practices of the Old Believers which are formed under the influence of religious outlook and social conditions in the course of their adaptation in the new territories are considered. The Old Belief which has appeared in the social structure of the Russian society in XVII century owing to the religious reform represents a social group which confessional accessory determines its sociocultural signs. Isolationism of the Old Believers caused by persecutions from the state has determined their social way which has appeared owing to the created outlook on the religious basis. Fidelity of the church tradition which wasn't allowing laicisation of life of the personality has provided formation of valuable installations of soul saving and the social service which have determined the ways of activity of people. The religious outlook, communal way of life acted as the major factors forming the social-and-ecological practices of the Old Believers carrying the lines of the nature protection activity.

Keywords: Old Belief, religious outlook, social character of the Old Believers, social-and-ecological practices, guarding environmental management.

Религиозное мировоззрение старообрядцев и их социально-экологические практики

В статье рассматриваются социально-экологические практики старообрядцев, формирующиеся под воздействием религиозного мировоззрения и социальных условий, в процессе их адаптации на новых территориях. Старообрядчество, появившееся в социальной структуре российского общества в XVII в. вследствие религиозной реформы, представляет социальную группу, конфессиональная принадлежность которой определяет ее социокультурные признаки. Изоляционизм старообрядцев, вызванный гонениями со стороны государства, определил их социальный уклад, появившийся вследствие сформировавшегося мировоззрения на религиозной основе. Верность церковной традиции, не допускавшей секуляризации жизни личности, обеспечила формирование ценностных установок спасения души и социального служения, определивших способы жизнедеятельности людей. Основными факторами,

формирующими социально-экологические практики старообрядцев, носящие черты природоохранной деятельности, выступали религиозное мировоззрение, общинный образ жизни.

Ключевые слова: старообрядчество, религиозное мировоззрение, социальный характер старообрядцев, социально-экологические практики, охранительное природопользование.

The Old Belief as the religious phenomenon appeared in Russia in XV11 century owing to the church reform which led to a split of the orthodox church. There was an allocation of a considerable part of the population of Russia which remained faithful the same to the church traditions and therefore suffered cruel persecution from the state. By the 18th century the Old Believers began to separate from the main rural and city part of the population and to lodge separately, thus, avoiding repressions. During this period there is their resettlement from the central regions of Russia, first of all on the Urals, to Siberia and to Altai. From the middle of XIX century the Old Believers appear in the Far East. The regional administration interested in an increase in the Russian population very tolerantly treated a question of their confessional accessory.

The strategy of such behavior of the Old Believers was maintaining the church traditions providing integrity of the world outlook presentations keeping stability of the way of life. To this period there is a formation of religious outlook of the Old Believers: at the level of ordinary consciousness there are concepts, knowledge determining their daily activity. Conceptual level includes eschatological feelings, understanding of death of the Christian world. The church traditions determining the purpose and sense of spiritual human life in its tendency to the God are the center of religious outlook. To the XIX century the Old Belief was created as a social ethnic group which confessional accessory determined its sociocultural signs [6, 28].

The system of relations of the Old Believers with the world around was under the construction on the basis of theological conclusion about accession of Antichrist, falling away in heresy of the world around. The Old Belief can't be perceived as a relic group which kept the Old Russian identity. Reaction of the strict self-isolation in response to persecutions promoted formation on a religious basis of the steady views, estimates, beliefs in which the priority of the church organization created conditions for maintaining the tradition which manifestation in life differed from the medieval practices. There were the high-quality changes in the structure of personality [9, 78].

Living conditions of the Old Believers determined their communal way of activity. As V. Rasputin writes, they appeared feature of the situation in the conditions of competitive spirit with the state system and showed surprising results in the organization of life and economic activity. The Old Believers relied on the national traditions, having taken as a basis the institute of zemstvo, with its practice of councils, descents, elective self-government, principles of communal use of the capital [8, 174 – 175]. Having appeared in the new territories, in particular in the Far East, they formed settlements in which borders of the religious and agricultural

community coincided. In these conditions self-government became the essential principle providing rationalization of life which sense was a preservation of the Christian world created by the joint efforts which component was the surrounding nature. Thanks to it the Old Believers could create the business activity deprived of the injurious relation to the world. Maintaining physical human nature, his health was a subject to close attention of community. The features of outlook of the Old Believer based on fidelity to the church traditions determined its intimate attitude towards the purity moral and physical. The sobriety, refusal of tobacco smoking long time remained distinctive feature of their way of life.

M.O. Shakhov marks out features of the Old Belief outlook which allow perceive him as a spiritual phenomenon differing from the official religious outlook dominating in Russia [11]. The religious outlook differing from the medieval and including besides valuable installations rescue of soul and the idea of social rescue was created. It promoted emergence of the social character of the Old Believers determined by the outlook of each member of the community as a last carrier of the true Orthodoxy responsible for rescue of all mankind. It promoted formation of the group of Old Believers as the successful and productive subject of economic activity, provided formation of a unique natural and ecological complex.

Awareness of the responsibility for preservation of peace determined orientation of planning of social reality was expressed in the practical activities. Social practices, acting as a form of reproduction of relations in the daily life, economic activity, provided to a family life formation of the social installations regulating the social activity. Religious cult determined organization of life, its churching: recurrence of its life determined by the church holidays, obligatory implementation of the church rules. The day began with the obligatory, enough continuous prayers, it also came to the end with them. Therefore it was necessary to get up very early to manage the economy.

Social-and-ecological practices of the Old Believers were formed under the influence of several factors: the religiousness which at the mental level determined the relation to the nature acted as defining; communal way, diligence and aspiration to an order.

The Christian ideology, with the principles of alienation, characteristic of it, by the nature, puts the person, the owner of divine soul on the top of pyramid of the terrestrial world and exempts it from a duty to idolize the nature: he receives freedom with the nature. Thesis: "all I subdued esi under a noza it": defines an ascendent position of the person over the not spiritualized nature. Old Believers accurately defined border between the person and the nature. Concerning many animals definition as "nasty", put on the lowest step of animal hierarchy was given. But it didn't give rise to the injurious relation to it. The ekhatology outlook of the Old Believers, forced them to be responsible for preservation of peace, created by the God. The Old Believer as the farmer and the cattle-farmer, didn't try to prevail over the nature, he built in the life its natural laws. Religious bases of outlook, gave rise to the ecological attitude, with a position, characteristic of Christian psychology: to take from the nature so much how many it is necessary for the life. In the Far East they significantly differed in the careful attitude to the nature from

the Chinese and Japanese who are injuriously belonging to the richness of natural world of the Far East. The relation to the surrounding physical world was closely connected with the feeling of responsibility for maintaining righteousness in this world, was reflected in all manifestations of practical activities.

The religiousness of the Old Believers was defined in many respects by the literacy distinguishing the social character of the Old Believers from the social characteristics of representatives of the official Orthodoxy. The priority of religious beliefs and theological beliefs was the basic principle of living and had significant effect on its relation to the nature

In the aspiration to prove the rightness of religious choice they resorted to the logical arguments, reasons of philosophical character. The investigation of its growth of religious personal freedom from the church hierarchy, partially from the authority of the Scripture [11, 165] that was shown not in the modern understanding of a statement of the growing, increasing rights and freedoms which often are giving rise to a consumer way of life and an exit out of the limits of human nature. But the importance of the Scripture and legend wasn't challenged, and very originally treated. Polemic with gentiles, with the obligatory request for the argument to religious doctrines, developed and perfected thinking of the personality. Cerebration contributed to intellectual development of the personality, formed the rational thinking limited to the Christian precepts that found reflection in the practical activities in the careful attitude to the world [4, 123].

Contemporaries of the Old Believers at the beginning of the last century were struck by their relation to the book: when moving they carried a huge number of books which then rewrote and carefully stored under the icons. In the Christian ideology the important place is taken by a word. The Old Believers paid special attention to maintaining the importance of a word of the Scripture reflected in the church service ceremonies. The reverent attitude to a word led to emergence of the technology of reading within which the special language norm was created. Derogation from it is perceived not only as incorrectly designated, and gains the opposite devil sense. Therefore the slightest mistakes in pronunciation when reading the Scripture were inadmissible [4, 102].

The special relation to a word led to emergence of the technology of reading within which the special language norm was created. Derogation from it is perceived not only as incorrectly designated, and gains opposite devil sense. Therefore the slightest mistakes in pronunciation when reading were inadmissible [in the same place]. The technology of reading requiring special attention to the text promoted formations of the developed thinking, to the intellectual development, education of sharp mind which was perfected in the disputes with gentiles. These intellectual tools were very useful in the practical activities. Travelers and researchers were always struck by the knowledge of geography not only the neighboring, but also the remote places. V.K. Arsenyev researching the Primorsk territory for its further expanded colonization by the Russian settlers used data on the annual cycles in a change of weather which were in writing sent to him by the Old Believers [2, 200 – 202]. Information from the letters of the Old Believers was included into the reports on work of its expedition on inspection of

the lands suitable for settling. And, despite their isolation from the world, they quite successfully used technical innovations, modern technologies in managing, in the non-consumptive activity. They subscribed magazines, helping to create the resource-saving technologies of processing of the land without violation of its natural fertility, to develop the selection cattle breeding, mountain beekeeping.

The literacy of the Old Believers, development of thinking forming a broad outlook promoted ability to understand the relief, the water and forest environment of the territories. The researchers highly appreciated their topographical knowledge and often asked for their help [2, 120].

In the course of economic development the most effective ways of environmental management were chosen. Being pragmatists, they very rationally used the forest riches, caring at the same time not only for the advantage. Despite the abundance of natural resources, they created the system of very careful and sparing use: arable, haying and hunting grounds, animal and flora. The religiousness saved the Old Believer from the consumerism: using the richness of nature, he didn't take from it superfluous. It should be noted that, often, today their economic activity is far from the former ideals. As the contemporaries note, the injurious relation to the wood is characteristic of the today's Old Believers living on the coast of Yenisei and who are engaged in the trade of the made boats [1].

The communal way of the Old Believers contributing to the development of self-government acted as the other important factor and provided big success in the actions for conservation. In Primorye in the common arranged shelters for the saved wild wapiti that led subsequently to emergence of a new type of managing – preparations of punts as the valuable medicine [2, 216]. Obligatory rules of hunting, collecting wild plants worked for all. It is known that internal control acts as very productive factor of providing an order. In the conditions of the communal principle of living arrangement the unwritten rules providing guarding environmental management were created: clarification of the rivers from the old trees, prohibition to kill cubs and females with an issue, injuriously to treat gathering berries. Terms on hunting were determined and were strictly observed. Practice of rescue of wapiti was very widely widespread during the heavy snowfalls, sub-forage of the exhausted animals.

And though the natural objects lose for the Christian the worthiness, act as a subject of pragmatic activity, in the economic behavior of the Old Believers already in the XVIII – XIX centuries begin to be made out that is important, to be carried out the principles nature protection activity.

The diligence and aspiration to an order, important signs of social character were also determined by the religious outlook, became an important factor of environmental management. The church calendar determining a rhythm of life of the Old Believer forbade working on holidays which was much. Therefore in the remained time the Old Believers worked much and fruitfully. The organization in work was noted at the Old Believers by many researchers [1,2,3]. The ability to adapt to an originality of the nature of those places where they appeared, allowed them create the new directions of economic activity: in the mountain Altai – mountain beekeeping, in China where they came establishment of the Soviet power

in the Far East, – catching of tigers for zoos [3, 120]. These crafts very quickly turned into very profitable types of economic activity [1, 2, 5, 7]. The economy of the Old Believers, their organization provided maintaining purity in the wood: the cutting and processing of trees turned into the waste-free production.

The plant and animal life of the territories was actively used. Having got to places where agriculture couldn't provide normal accommodation of family, they used all chance which the surrounding nature gave: hunting, fishery, collecting wild plants, preparation of punts of the wapiti, here that incomplete list of actions that were used in managing of the Old Believers immigrants. Immigrants for short term found out valuable and food properties of the wild-growing plants: mushrooms, nuts, berries, bushes also learned to use them with a big benefit for themselves. But always, according to the Old Belief ethics, only harmless forms of collecting the forest harvest of wild plants practiced [7, 103]. The labor behavior was determined by the belief in need of daily persistent work as the natural state of the person fixed by the religion. There was a belief that only work is capable to bring up the person. The practical relation to the nature was determined not only by the economic knowledge, but also the standards of behavior protecting a livelihood.

The diligence at the Old Believers doesn't possess saving function as at the Protestants, but provides conditions for preservation of the Christian world. The purpose of work was not the aspiration to receiving profit, but creation of necessary conditions for preservation of the community, a possibility of departure of a religious cult and, the most important, constructions of the church which became a kernel of the created Old Belief world.

Quite successfully there was an interaction with the local population and use of its experience in relationship with the nature. The isolationism in the relation to the society extended only concerning that its part which limited them in the religion. In the Far East in the course of adaptation the Old Believers came into contact with the local people which were at the level of the animalist religious ideas of the nature. Their relations were very friendly: experience of hunting of the Orochs, udygeyts, was successfully used by the Old Believers in hunting and fishery [2, 126].

Rejection of scientific medicine by the Old Believers developed traditional medicine: the leading role in ensuring health was occupied by the treatment with herbs. At the same time coming to healers, using spells was considered as a sin and was severely punished by the church. It should be noted that researchers of the Altai and Transbaikal Old Believers [2, 126] note the pagan customs in their behavior, but it is characteristic for the semeysk Old Believers – bespopovtsev. At the Old Believers similar practices weren't observed. The priority of religious beliefs determined the household conservatism, kept national traditions, but got rid of the pagan beliefs. Without being superstitious, the Old Believers saved enough knowledge of the natural phenomena, using signs in the economic activity.

Conclusions. The church reform of the XV11 century, which led to a split promoted emergence in the structure of the Russian society of the social ethnic group allocated by the confessional principle. The priority of religious beliefs in a

way of life, integrity of life of the person, dispassionateness from a social life determined a search of saving way in the righteousness. The religious outlook determined and promoted formation the successful social-and-ecological practices. The attitude of the Old Believers connected with the use of nature at a constant self-checking behind the behavior, ensuring its righteousness created the interaction regime with the nature, provided maintaining the own human nature. There was a guarding environmental management traditional in essence which was under the construction on the principles of causing the minimum damage to the nature.

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