SCIENCE AND POLITICS: STATE AREA OF ORIENTAL STUDIES IN RUSSIAN EMPIRE AT TURN OF THE XIX-XX CENTURIES

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ABSTRACT
In article the paradigm which developed in Oriental science knowledge of the Russian Empire in the second half of the 19th century is considered. It is characterized by the following features: researches were divided between Academy of Sciences, the Ministry of Foreign Affairs and the Ministry of Defense, and two last provided collecting field information and the organization of expeditions. The academic community stayed in belief that the political power has to rely on scientific knowledge, and communication between the power and knowledge not necessarily demands a compromise with objectivity and independence of scientific research. In Russia at a turn of the XIX-XX centuries influence of ideology and practice of the state on science, a certain set of sociocultural factors and even influence of ethical standards is distinctly traced. Resolving the mass of important political and even geopolitical issues, the Russian academic, university and practical oriental studies constantly solved a problem of training of scientists-orientalists in the conditions of the choice of a paradigm of educational activity.

Article is based on application of historical and comparative and historical and genetic methods. Article is of interest to experts in history of science and oriental studies, as well as history of relationship of the Russian Empire with the states of Central Asia, the Near and far East

Keywords: Oriental Studies, Ethnography, Russian Empire, Russian Geographical Society, Alexander Kazembek, Vasily Radlov, Vasily Vasilyev, Viktor von Rosen, Nicholas Marr.

INTRODUCTION
Consideration of history of oriental studies is inseparable from its communication with other humanitarian disciplines. At the same time extreme complexity of a periodization of development of this science is defined by variety of objects (the Turk studies, Buddhism studies, Islamic studies, Middle Eastern researches, and Hebrew Studies, Indology, Sinology and Japan studies, Tibet studies equally belong to the problem field of oriental studies). Therefore V. M. Alpatov suggested entering additional measurement into this problem based on development of the science, change of reference points and values (Alpatov 1994). At the same time it is necessary to proceed from external conditionality of this set. In Russia at a turn of the XIX-XX centuries influence of ideology and practice of the state, a certain set of sociocultural factors and even influence of ethical standards, and not only academic, but also universal is distinctly traced (Valeev, 1998). Paradoxically at the same time the fact that resolving the mass of important political and even geopolitical issues the Russian academic, university and practical oriental studies constantly solved a problem of training of scientists-orientalists (Valeev, 1998).

METHODOLOGICAL FRAMEWORK
The mainstream of a modern post-colonial discourse in studying of civilizations of Asia and Africa is defined by the known work of Edward Said of "Orientalism" (Said 2014). Despite attempts of introduction of this methodology in intellectual space of modern Russia (Steiner 2012), in general the concept of orientalism was alien and was not apprehended. It was connected, first of all, with the special historical past of the Russian Empire that in 2013 was described by A. Etkind within the concept of internal
colonization (Etkind 2013). Within this work we are on positions of the concept of Etkind and we use classical comparative and historical and genetic methods.

RESULTS
By consideration of evolution of Oriental science knowledge in Russia of the 19th century, it becomes clear that a key factor of this science was process of designing of scientific disciplines. Scientific revolution of the XVIII-XIX centuries significantly affected oriental studies that especially affected development of a philological and historical component. Actually scientific value of oriental studies in Russia was defined by accumulation of objective knowledge of the people and the countries of the East and interest of society in their judgment (Valeev, 1998). Meanwhile, the academic teaching Oriental studies disciplines at the Russian universities was not carried out prior to the beginning of the 19th century. Only with adoption of charters of the Moscow, Kazan and Kharkiv universities in 1804, teaching east languages was provided, but actually it was carried out in one Kazan. After opening of the St. Petersburg teacher training college and Lazarevskoye institute of east languages in Moscow, in Russia there were only 4 centers of oriental studies in which worked a little, practically in any way a plane as the friend not of the connected scientists. Such situation existed up to the end of the 1830th years (Tolz 2011). Also the certain place of the orientalist was not provided in Academies of Sciences, the Asian department of the Ministry of Foreign Affairs was the main employer of the preparing experts.

The situation began to change considerably in the 1840th years in connection with the basis of a number of scientific organizations, first of all - the Russian Geographical Society. Society of the Russian Empire was occupied with a set of discussions, first of all concerning national identity in those days that took the form of opposition of Slavophiles and Westerners though the real situation was much more difficult. In particular, in the 1820th years the founder of the Russian sinology Iakinf (Hyacinth, secular name Nikita Yakovlevich Bichurin) too idealized the orders reigning in China. Cosmopolitan adjusted intellectuals (close to a circle of Decembrists) whose views went back to the age of Enlightenment, enthusiastically accepted Iakinf’s works as many hoped that the Chinese experience will help to solve internal problems of Russia. When it was objected by his colleague Pyotr Kamensky criticizing the Chinese state of that time it became the reason of unpopularity of own works of Kamensky (Datsyshen 2009). As a result won against the research approach which approved priorities of researches at east and southern boundaries of the Russian Empire (Tolz 2011).

After the beginning of reforms of Alexander II in the organization of Oriental studies researches the specific weight of the Ministry of Defense significantly increased. The Minister of War D. Milyutin holding the post in 1861 - 1881 openly encouraged the General Staff to be engaged in comprehensive study of the countries bordering on Russia, including located in Central Asia and in the Far East (Marshall 2006). Defeat of Russia in the Crimean war in 1854, gave the next impetus to distribution of anti-Western moods in society therefore discussions about a role of east traditions and cultures in development of the country did not cease up to revolution of 1917. Accumulation of knowledge of east and southern boundaries became one of the strategic directions and led to rapid growth of Oriental studies science. By 1890th years the oriental studies in the institutional relation conceded in Academy of Sciences only to Slavic philology. By definition V. Tolts, 13 academicians-orientalists were or completely, or are partially involved in a research of "own East of Russia", i.e. the Caucasus, Turkestan, the Volga region, Western and Eastern Siberia, in the second turn - east states bordering on the Russian Empire. This circumstance also made the academic oriental studies the special "Russian oriental studies", discipline which achievements were recognized around the world (Tolz 2011).

The subject and methodological base of new Oriental science was of unconditional interest. It is the most convenient to describe it through comparison to similar achievements of orientalists of Germany with which the St. Petersburg Academy of Sciences in the university environment since the beginning of the 19th century had the closest communications. "Exotic" ceased to attract orientalists of the end of the XIX century; the people of Asia ceased to be perceived as some kind of masked on a theatrical stage (though
similar metaphors met in literature and much later). Similarly, studying of history and literature of the people of the East was not considered as means of obtaining additional information on the European and Russian past any more. New approaches stimulated revaluation of a number of the developed stamps about the nature of non-European societies and non-Christian religions (Marchand 2009).

Gradually there was an understanding of distinctions between actually academic researches of the East and works created by unacademic experts: government officials, orthodox missionaries and military. It is necessary to mention the last especially. The organization of large-scale Russian expeditions to Central Asia directly depended on activization of foreign policy of the empire in the east, first of all, concerning China, Korea and Japan. Fight of great powers for domination in Asia had not only political and economic, but also scientific - geographical - measurement. In a historiography it received the name "geographical race": collecting geographical data and description of little-known territories. In the Russian Empire a favorable factor for large-scale researches was creation of the regional centers of Geographical society - West Siberian, East Siberian, Priamurye and Turkestan. All of them were closely connected with the Ministry of Defense. Chairmen of departments of Geographical society most often were the highest military administrators, most often, chiefs of district headquarters. Among members of Geographical society was many front officers and military officials. Periodicals of the West Siberian, Turkestan and Priamurye departments of RGO (RGS) were printed in printing house of headquarters of military districts. General-staff officers were the only trained staff on whom it was possible to count in Asian Russia. The main characters of "a geographical race" - Nikolay Przhevalsky, Mikhail Pevtsov, Bronislav Grombchevsky left officers of Asian military districts (Baskhanov 2014).

The academic and university experts understood that the major role assembled of empirical data - including ethnographic and linguistic - was played by military. The corresponding publications steadily received an appreciation in academic publications (for example, in "The magazine of the Ministry of national education" and so forth) On the contrary, attempts of unacademic experts to independently interpret the obtained data steadily caused negative assessment, including, for use of incorrect techniques, manifestation of Christian, Europe centered and racial prejudices. The "Notes of East Office of the Russian Archaeological Society" magazine became the most important channel of promotion of new research programs and means of association of orientalists of new generation. Systematic reviews of new foreign publications were published in each number of "Notes" and primary sources in east languages and in translation were printed. At the same time the Russian scientists, starting with V. Rosen, were essentially published in Russian to induce the European colleagues to studying of Russian; in Vienna and Berlin there were special bureaus which transferred new scientific publications from Russian (Tolz 2011).

Despite the standard ideas of "isolation from life" in a historiography of the last decades academic scientific the 19th century, own works of the Russian orientalists of that era testify to the return. They perfectly realized that scientific knowledge has a direct bearing on policy, and understood political, social and cultural value of scientific knowledge (Tolz 2011).

Huge paradox was here the fact that the vast majority of the Russian orientalists of the specified period had the European education, adhered to liberal views and constantly criticized policy of the Russian state. Despite all this, the Russian scientists always carried out government orders on collecting certain information, and submitted reports in the Ministry of Foreign Affairs and the Ministry of Defense. Foreign expeditions, first of all ethnographic and archaeological - were perceived as the instrument of expansion of the Russian influence even if the government did not agree with it, scientists felt from the last disappointment. At least one military and prospecting expedition, namely the Asian expedition of K. Mannerheim (1906 - 1908), was a consequence of a personal initiative of her chief.
Other aspects in the considered problem were discussions about a form and the nature of Oriental studies education. By the beginning of the XX century the discussion actually turned into a dispute on advantage of following of the German, British and French model of Oriental studies researches. In Russia the German model which representatives declared basic withdrawal from political topical character was traditionally accepted and insisted on deep studying of ancient texts and dead languages. Representatives of the Russian academic community resisted both the state, and colleagues who tried to increase a practical bias in the training program. V. Grigoriev, V. Rosen and V. Radlov's followers steadily supported the German model.

After transfer of East office of the Kazan University to St. Petersburg and creations in 1855 of Faculty of east languages, his first dean Mirza Alexander Cazem-Beck protected interests of practical oriental studies. He was a pupil of the Scottish missionaries and represented, thus, the British tradition. Its concept of Oriental studies education provided training of specialists for needs of the Ministries of Foreign Affairs and the military. His colleagues were categorically against such orientation, and in 1858 Kazem-Beck resigned. The following deans - including the Sinologue Vasily Vasilyev, put "scientific processing" of primary sources and an educational mission on the first place. Only in the university charter of 1884 situation was entered that practical needs in education have to prevail over the scientific purposes that, however, did not mean consent with this thesis of most of professorate. The new charter practically did not change methods of teaching and the dominating scientific approach. In 1893 in St. Petersburg V. Rosen, and since 1911 - Niclay Maher was elected the dean of East faculty that with a new force aggravated discussions (Vigasin 1997).

DISCUSSIONS
V. Tolts in the monograph "Own East of Russia" (Tolz 2011) noted very remarkable aspect. Practically all scientists-orientalists of Russia criticized the government for ignoring of a reformative role of knowledge, in particular, of use of Oriental studies researches in the course of adoption of political decisions. Also the unwillingness of government officials to recognize superiority of the academic knowledge over all other ways of knowledge of the East was criticized. The inefficient policy was a result. Nicolay Maher even claimed that any European government did not show similar indifference in relation to scientific knowledge and the academic circles. On the contrary, a great number of the European orientalists showed similar discontent already towards own country, represented Russia as the state patronizing science. World famous Religion scientest Max Müller criticized the British government for disinterest in support of scientific oriental studies. When in the 1880th years Müller headed fight for foundation of national school of orientalism in Britain, as a positive example he referred to Russia. He carried out a similar thought in inaugural speech on the School of modern oriental studies which is carried out in London in 1890 (Tolz 2011).

The given examples demonstrate that at small number of researches in which the evolutionary discourse of Oriental science knowledge during modern and latest times specially is considered, it is necessary to adhere to specific research procedures. Important methodological remarks were made in this context by R. Valeev, claiming that the concept "oriental studies in Russia" needs to be developed and further. It is connected with the fact that in process of development of oriental studies its structure and functions changed, informative ability of scientists-orientalists went deep (Valeev, 1998).

CONCLUSION
In the second half of the 19th century Oriental studies knowledge in Russia was characterized by the following features: researches were divided between Academy of Sciences, the Ministry of Foreign Affairs and the Ministry of Defense, and two last provided collecting field information and the organization of expeditions. The academic community stayed in belief that the political power has to rely on scientific knowledge, and communication between the power and knowledge not necessarily demands a compromise with objectivity and independence of scientific research. The vast majority of the Russian scientists propagandized consolidated communication between the political power and the academic
knowledge. In this context there was a question of further ways of development of science and methods of training of the younger generation of experts. Initially when training orientalists the German model focused on training of specialists in the field of ancient philology, capable to study and interpret historical sources was approved. Such approach sparked criticism as experts on classic languages were not able to provide the commercial or political translation in actual practice. However A. Kazem-Beck's attempt to reorient activity of East faculty in St. Petersburg on the practical sphere caused rejection of his colleagues. Efficiency of the accepted model is proved by the high status of the Russian orientalism in Europe of a boundary of the XIX-XX centuries, and in those days the Russian orientalism was an organic part European, though is essentially focused on publications in Russian.

RECOMMENDATIONS
Article is intended for experts in history of science and oriental studies, as well as history of relationship of the Russian Empire with the states of Central Asia, the Near and far East.

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REFERENCES