

Content_and_Language_Integrated_Learning_CLIL_A_European_Overview (accessed 27 March 2022).

3. Harrop E. Content and Language Integrated Learning (CLIL): Limitations and possibilities / E. Harrop. – URL: <https://files.eric.ed.gov/fulltext/ED539731.pdf> (accessed 30 March 2022).

4. Mosina M.A., Zyryanova K.A. Primenenie tekhnologii CLIL v bilingval'nom obuchenii doshkol'nikov / M.A. Mosina, K.A. Zyryanova. // URL: <https://cyberleninka.ru/article/n/primenenie-tehnologii-clil-v-bilingvalnom-obuchenii-doshkolnikov> (accessed 25 March 2022).

Авторы публикации

Сабирова Регина Ренатовна – студентка Института математики и механики им. Н.И. Лобачевского Казанского (Приволжского) федерального университета, г. Казань, Россия.

E-mail: sabirovaregina2003@gmail.com

Еремеева Гузель Ринатовна – кандидат педагогических наук, доцент кафедры иностранных языков Института международных отношений Казанского (Приволжского) федерального университета, г. Казань, Россия.

E-mail: guzeliksanova@rambler.ru

Authors of the publication

Sabirova Regina Renatovna – Student, N.I. Lobachevsky Institute of Mathematics and Mechanics, Kazan (Volga region) Federal University, Kazan, Russia.

E-mail: sabirovaregina2003@gmail.com

Eremeeva Guzel Rinatovna – Candidate of Pedagogical Sciences, Associate Professor, Foreign Languages Department, Institute of International Relations, Kazan (Volga region) Federal University, Kazan, Russia.

E-mail: guzeliksanova@rambler.ru

УДК 321.02

ПАПСТВО КАК ИНСТИТУТ ВЛАСТИ В ТРАКТАТЕ Н. МАКИАВЕЛЛИ «ГОСУДАРЬ»

Р.А. Садретдинов, Р.Р. Закирова

monsssssr@gmail.com

Казанский (Приволжский) Федеральный Университет, г. Казань, Россия

Аннотация. В статье рассматривается проблема конструирования образа папства как политического института в эпоху Ренессанса на основе труда Никколо Макиавелли «Государь». При подробном анализе его произведения мы можем проследить развитие института католической церкви и его влияние на общество.

Ключевые слова: обучение, папство, церковь, политический трактат, гуманизм, Никколо Макиавелли.

PAPACY AS AN INSTITUTION OF POWER IN N. MACHIAVELLI'S TREATIES "THE SOVEREIGN"

R.A. Sadretdinov, R.R. Zakirova

monssssr@gmail.com

Kazan (Volga Region) Federal University, Kazan, Russia

Abstract. The article deals with the problem of constructing the image of the papacy as a political institution in the Renaissance era on the basis of Niccolò Machiavelli's work "The Sovereign". With a detailed analysis of his work we can trace the development of the institution of the Catholic Church and its impact on society.

Key words: education, papacy, church, political treatise, humanism, Niccolò Machiavelli.

The development of humanistic ideas and values during the Renaissance was a kind of cultural breakthrough in medieval Italy. This phenomenon, in one way or another, affected all the institutions of social life. In particular, the institution of the papacy became one of the objects of study and expression of their own thoughts. The attitude of the humanists toward it, in many ways, differed from their worldview of religion. And although the Church was not so sharply attacked in various works and treatises, yet its foundations were greatly shaken.

The papacy, for many centuries, has built up its power structure, and since the first centuries of its existence it has fought with the secular state for the right to possess the fullness of power [2]. This was expressed in the gradual strengthening of the institution of the church and its politicization. Beginning with the reform of the Church in the tenth and twelfth centuries, the papacy became a powerful theocratic organization which, in addition to the Papal Region, sought to realize its power beyond its borders. This phenomenon was accompanied by the use of various political instruments on the part of the papacy, which in the context of the study, gives us an opportunity to trace the process of the separation of the institution of the church from the secular state, and its involvement in the political struggle for secular power. The pontiff's "de facto" right to assert the divine mission of the church made it possible at different historical stages to reduce the influence of the state and to acquire in relation to it its own levers of power [2, p. 258]. To trace the dynamics of this process as well as to identify the main trends of institutionalization of the papacy as a power structure becomes most interesting in the context of this paper.

Various contemporary studies are increasingly finding milestones in the study of the church as a kind of catalyst in the dispute with the secular state over power over a long period. And new approaches allow us to see the issue from the perspective of the Middle Ages, and in particular the political aspect of the development of the various institutions of power, from the perspective of public culture. Humanism, as a fundamental movement of this time, contributes to a fuller analysis of this problem.

In the context of medieval institutions of power, the papacy occupies an exceptional and special place. Its particular structure of organization of this power, its territorial-administrative management and its mode of financial regulation, in particular over the papal realm, allows the papacy, and the Catholic Church in general, to be treated as a full-fledged institution of power.

First of all it is worth considering the papacy precisely in the context of the theocratic theory, which implies a special and specific type of organization of power, including both the form of government and the form of political regime

On the whole the papacy, as a separate entity representing only the spiritual component, dies out at the end of the early Middle Ages. Many factors, such as the formation of the papal realm and the struggle for investiture that began in the twelfth century, showed that the Church was henceforth more a state of the Church than an Apostolic Church with its ideals and doctrines. Nevertheless, this transformation is a natural process, especially if we take into account the inevitable clash between state and church. Their mutual claim to sole domination, in one way or another, led to the strengthening of both sides [2, p. 293]. And while the State in this struggle already had the instruments of presenting its power, such as the army and the police, the papacy acquired them only over time.

The Renaissance in Europe was a period of transformation in attitudes toward many of the philosophical and ideological values and institutions that such values expressed, including religion. Humanists expressed their attitude toward the church through various literary works and political treatises. It is worth noting that the humanists were not heretics, and they were by no means opposed to God. Religion was their inspiration, and humanists dared not turn away from it. But it was very different with the church and the papacy. They saw in the church dirt, darkness, and most importantly, a departure from the original values of the apostolic church. The humanists believed that the politics of the church were becoming increasingly distant from the true canons of religion, and so they often raised the subject in their writings.

In spite of this, many managed not only to criticize the church, but also, in the spirit of the theological and political theories of the time, to paint all the problems and shortcomings of this institution.

One such author was Niccolò Machiavelli (1469–1527), an Italian thinker, historian, and political scientist of the Renaissance. We will turn to his most famous treatise, *The Sovereign*. It is a political treatise in which Niccolò sets forth his vision of an ideal secular state. It is traditionally thought to have been written in 1513, immediately after Machiavelli's release from prison, but the debate over the date is still a matter of debate. This treatise was addressed to Lorenzo Dei Medici. Niccolò was actively opposed to the Medici clan and their restoration, so after they came to power in 1512 he was imprisoned. After his release, he tried in every way to keep his job, thanks to which this treatise was written.

Initially, it is worth noting the very contradictory attitude of the humanist toward clericalism [4]. For although he eagerly accompanied Julius II on his journey to Perugia, it was more of a political interest than a spiritual mission. Niccolò was also contemptuous of the papacy's struggle for secular power, though he recognized its power [4, p. 35]. Thus, he believed that the papacy's pursuit of secular power keeps Italy fragmented and powerless.

In the first chapters, in discussing the consolidation of advantage in the conquered territories, reference is made to the power and strength of the institution of the papacy. Numerous small states were in “fear of the church”, which suggests that the papacy's political sphere of influence extended well beyond the papal realm [3]. It should be said that the relationship between secular power and the papacy in the fifteenth and sixteenth centuries was a commonplace phenomenon, as evidenced, for example, by King Louis' assistance to Pope Alexander VI in his conquest of Romagna. Such assistance usually strengthened the other side, which, at first glance, does not seem a far-sighted decision of the monarch. But in the context of the political situation of the time, this relationship was the norm. However, Machiavelli considered such decisions inappropriate, as they only strengthened the secular power of the papacy, which was already strong in its spiritual power [4, p. 47].

Nevertheless, both church and secular authorities were not squeamish about such political leverage, which in the short term could strengthen their own power. Here is an interesting point that is vividly described in *The Sovereign*. Those instruments of power which appear to the papacy during the period of exaltation are actively used by it in this period. For example, the king was also bound by a promise of aid to the pope, in exchange for the latter's dissolution of the royal marriage. On a par with excommunication and interdict, the dissolution of marriages also becomes a powerful instrument of power in the hands of the pope. For marriage, and especially royal marriage, is a strong union under the care of God [1]. And the dissolution of a marriage was considered mainly a violation of God's law. By enshrining this right,

the papacy was able to regulate the royal marriage process, and thus gained little power over secular power.

In Chapter VII, Machiavelli describes an interesting phenomenon related to the exclusively personal characteristics of the power of the papacy. In describing the attempt to elevate Duke Valentino Cesare Borgia, the humanist explains that despite his intelligence, valor and great fortune, much of Cesare's power was achieved through the efforts of his father, Pope Alexander VI [4, p. 56]. After the latter's death, Cesare lost the power that had elevated him. This suggests that the institution of papal power was in many ways tied to the personality of the pope, as many historical examples show.

In spite of this, Machiavelli emphasizes that even the Pope was aware of the risks of any political action. For, despite all the power he had, the Pope knew that he had only those possessions which were subject to the Church. This speaks to the importance of territorial possessions in matters of papal power struggles. At that time, the dukes of the various principalities would have simply taken it as an act of military aggression on the part of the church. Moreover, Alexander VI's attempt to give some of the papal possessions to his son would also have been viewed negatively by the dukes [4, p. 83]. According to the Humanist, the Duke of Milan and the Venetians would have revolted immediately. Territorial boundaries were an important aspect in the political struggles of different institutions. Political fragmentation showed the special status of the limits of the spread of the powers of one or another power structure, in particular the papacy. Even, subject to the religious factor, in the political context this question was rigidly regulated by the different actors of this political relationship.

Among other things, he saw the church as a pillar of the state, capable, at different stages of its development, of transforming and improving its performance. Machiavelli was a theorist of an ideal and strong secular state [6, p. 81]. The papacy, as he saw it, stood apart in this process, preventing the consolidation of all the state's resources. He believed that a return of the Church to the bosom of apostolic ideals would benefit Italy, which was most dear to his heart.

As a result, one can draw certain conclusions. Firstly, the theological conception of papal authority, which, properly, was supposed to substantiate and realize the papal throne's claims to power, failed for a number of reasons. Its utopian supremacy of the spiritual world over the whole earth clashed with the realities of the political situation as well as the reaction of the secular state, which sought to prevent the church from strengthening itself in the field of social order.

Having analyzed, in due measure, the Italian humanist N. Machiavelli's political treatise, *The Sovereign*, allows us not only to see the signs of power, but also to see the contrast between the secular state and the papacy. First of all, it lies in the le-

gal basis of the legitimacy of power. And while secular power relied on legislation created by them and on regulation as the certainty of their power to tradition, the church was based on the canons of religious law and on the ubiquity of its distribution [5].

In general, it must be said that an analysis of such writings by Renaissance humanists provides us with a wealth of information concerning their attitude toward the political and social situation of the time. The philosophy of humanism, while often critical of the church, nevertheless recognized its authority. Therefore, as the papacy, in the period of the High Middle Ages, begins, in full measure, to correspond to the political institution of power with all the traits and characteristics that follow from this.

Литература

1. Discourse on the First Decade of Titus Livius // URL: <http://www.civisbook.ru/files/File/Machiavelli.Tit.pdf> (accessed 03.05.2022).

2. *Gerghey E.* History of the Papacy: (Translated from Hungarian) / E. Gerghey. – M.: Respublika, 1996. – 463 p.

3. *Machiavelli N.* Opere scelte / A cura di G.F. Berardi. Roma, 1973: Ridolfi R. Vita di Niccolo Machiavelli. 7-a ed. italiana. Firenze, 1978: Najemy J.M. Between Friends: Discourses of Power and Desire in the Machiavelli-Vettori Letters of 1513-1515. Princeton, 1993.

4. *Machiavelli N.* The Sovereign; [translated from Italian] / N. Machiavelli. – M: Publishing house AST, 2019. – 416 p.

5. *Nikitin E.P., Nikitina A.G.* The Enigma of the “Sovereign” (Politicism as the Ideology of Politics) / E.P. Nikitin, A.G. Nikitina // Voprosy filosofii. – 1997. – No.1.

6. *Yusim M.A.* Truth in Machiavelli and the Humanists / M.A. Yusim // II Problems of Culture of the Italian Renaissance. – L: Nauka, 1979. – Pp. 73-84.

Авторы публикации

Садретдинов Руслан Альбертович – студент Казанского (Приволжского) федерального университета, г. Казань, Россия.

E-mail: monssssr@gmail.com

Закирова Роза Рафаиловна –

кандидат филологических наук, доцент кафедры иностранных языков Института международных отношений Казанского (Приволжского) федерального университета, г. Казань, Россия.

E-mail: sun_roza@list.ru

Authors of the publication

Sadretdinov Ruslan Albertovich – Student, Kazan (Volga Region) Federal University, Kazan, Russia.

E-mail: monssssr@gmail.com

Zakirova Roza Rafailovna – Candidate of Philological Sciences, Associate Professor, Department of Foreign Languages, Institute of International Relations, Kazan (Volga Region) Federal University, Kazan, Russia.

E-mail: sun_roza@list.ru