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**Speaking notes**

*﻿﻿****"Revolution and war: cause and effect, similarity and difference"***

Revolution (*from the Latin - revolution* – turning, revolution, transformation, conversion, rotation), is a radical qualitative change or transformation of nature, society and knowledge. R. is associated with a jump in the development that adumbrates a transition of changes from the quantitative into the qualitative. It differs from evolution (with respect to the rate at which it occurs), as well as from reformation (with respect to scale and intensity).

The emergence of the term R. in the XIV century was associated with the name N. Copernicus, who used it in their work – *On the Revolutions of the Celestial Spheres* (De revolutionibus orbium coelestium, 1543). This term had a natural scientific sense and signified a rotational, circular motion when describing the trajectories of celestial bodies. The new era signified a cementing of the concept of independence from the Providence, and the acquisition of autonomy and permanence of the movement. Later, in the XVII century, the meaning was transformed into a political sense, and began to mean a cyclic change of rulers. In this sense, it was used in 1660 to refer to the restoration of the English monarchy, implying a particular political process that leads to a dramatic and profound change in the political and social structure of the state. The current understanding of revolution is connected with the events of the French Revolution of 1789.

A broader sense of the concept of revolution can be narrowed when particularizing the area in which it takes place, or depending on the determining factors influencing its development (eg., geological R., social R., political R., scientific and technological R., skeletal R. permanent R., etc.). Definitions of R. are quite diverse, and sometimes not accurate enough. A single definition may change the essence of the concept being described. So, in our view, the definition of R., as given by the French Larousse explanatory dictionary, may be related to a political phenomenon such as a coup (Grand dictionnaire Encyclopédique Larousse, éd. Larousse, tome 13, 1985).

Most significantly, revolutions manifest themselves in the social and political spheres of society. A very important part of the radical transformation of society is political R., resulting from the sociology of social change as one of the basic concepts of R. (behavioral, psychological, structural and political). It is a well-known fact that the first step in achieving social R. is political R., namely, the conquest of state power, that is, the question of power is fundamental to every R.

However, the interpretation of revolution only as a political phenomenon impoverishes the understanding of this multifaceted phenomenon, and reduces it to an extreme form of competition for political control.

Revolution in a society can be understood as a profound social and political transformation of the entire society, and as a qualitative transformation of the individual spheres of life, such as political. Revolution is the result of various objective and subjective factors.

An important point in understanding the causes and consequences of revolution is the analysis of how R. is linked to war. Historical experience shows that there is a link between these two phenomena, which may be regarded as stochastic. It is a significant fact that both phenomena are varieties of force and violence. The cause-and-effect-link for R. may be the cause of war (internal, external, or both at the same time), or a consequence of war (as one of the factors that lead to a revolutionary situation).

War, a social and political phenomenon that is mainly characterized by an armed struggle between the policy actors in the international arena or within the country, generally refers to the continuation of politics by violent means (C. Clausewitz, V.I. Lenin). Sometimes, war can be broadly interpreted to be a state of enmity, or to fight with someone (J. Locke).

War is a phenomenon inherent in the lives of most people who have achieved a certain level of socio-economic and political development. It has been an integral part in the life of these peoples for thousands of years and is an organic element in the socio-cultural context of their development.

War can mean an organized armed violence, aimed at achieving political goals held in the various stages of the evolutionary transformation of a society.

During the war, the attention of researchers created a phenomenon of aggravation of all the processes latently occurring in the society during times of peace.

At the end of the XIX century, the prevailing view was that war must be eliminated from among humankind, and humankind must give way to peaceful development, free of military conflicts. But history has proven the correctness of those who, in spite of their seemingly good intentions, did not succumb to the soothing illusions.

At the end of the XIX century and in the early XX century, a particular trend was very common in philosophy, which bore the name "philosophy of war". This term was used for the first time at the beginning of the nineteenth century during the Napoleonic campaign of 1812, by the artillery general, marquis Georges de Chambray, in one of his works entitled "The Philosophy of War» ( «Philosophie de la guerre»), which was released in 1828. Later in France, this trend was further developed in the writings of R.Henry, Ch.Letourneau, A.Rambaud, E.Olivier and others.

Russian scientists of the XVIII - XIX centuries also paid considerable attention to the problems associated with war and military construction (M.V. Lomonosov, D.I. Mendeleev).

The creativity of Great Russian writers, Leo Tolstoy ("War and Peace") and Fyodor Dostoyevsky ("Paradoxalist," "Confessions of Slavophile") greatly influenced the formulation of philosophical views on war in the XIX century. No less important in this respect were the works of V.S. Solovyev, "The Meaning of War" and "Three Discussions About War". Noteworthy philosophically is the small work of V.F. Ern "From Kant to Krupp", in which he concludes that, without the " worldview contribution" of Kant, German militarism of the early twentieth century and World War would have been impossible. Also of interest are the works of J.G. Bloch - "Future War and its Economic Consequences", E.N. Trubetskoy - "The Meaning of War", Ivan Ilyin - "The Spiritual Meaning of War", S. Frank - "On the Search for the Meaning of war", N.A. Berdyaev - "Thoughts About the Nature of War", S.N. Bulgakov - "War and Russian Self-Consciousness ", and others.

In recent decades, there have been new approaches to the study of wars and military conflicts, which outline various social aspects in terms of the main features of modern wars: demographic (polemology), civilization (S. Huntington), information (V. Slipchenko), resource, etc. In recent years, a new type of war has been declared by Western theorists as the so-called "hybrid warfare", which is a combination of combat action by regular and irregular military forces by using all available means of confrontation, especially through information canals. The Russian military theorist, E.E. Messner, wrote about the possibility of such wars in the early 1960s, and called them "myatezhevoyna" (mutiny-war). Later, G. Brossolet, in his "Essay on Non-War» («Essai sur la non-bataille», Berlin, 1975) described a prototype of a "hybrid war".

**Conclusion**

**Cause and investigation**

Revolution and war are individual, self-contained social phenomena. However, a causal relationship can be established between them. Both are not mono-oriented, but may be reversible. That is, in some cases, war becomes the cause for revolution. In other circumstances, a revolution may cause war or intervention. In each case, war presents a particular quality. Usually, the main causes for revolution are unsuccessful, debilitating foreign wars. A direct consequence of revolution is civil war, but sometimes, revolution may also lead to external wars (revolutionary wars after the French Revolution of 1789).

**Similarities and differences**

***There are similarities between revolution and war:***

1) They refer to social and political phenomena;

2) And both are a means of resolving political conflicts;

3) Both lead to an aggravation of all the processes latently occurring in times of peace or when there are no crises;

4) They refer to the abrupt transition of quantitative changes into qualitative ones;

5) They are both forms of violence;

6) In the course of their implementation, weapons are generally used.

***The differences:***

1) Wars occur more frequently than revolutions;

2) They differ in duration (generally, revolution takes place in a shorter period of time);

3) A revolution happens within a country, while war is more often external and less internal (civil);

4) Revolution occurs in the centers of concentration of political power, but war covers large areas;

5) In war, the opposing sides are dressed in uniforms that are different from the uniforms of the enemy;

6) War involves the use of regular units and various types of weapons;

7) The aim of the war (external) is to protect the state and the population from enemy forces, but revolution has the aim of seizing political power.