

The main image on the pages becomes the image of the mother heroine. The emphasis is not only placed on motherhood, but also on the family. The introduction of mandatory headings for mothers and active campaigning for the adoption of orphans reflect the state's policy to combat child homelessness [3].

With the onset of the "thaw" period, the propaganda of the image of a woman-social-activist intensifies. The magazine "Rabotnitsa" shows the phenomenon of social activists' movement (since 1957 the rubric "Page women-public workers" appears in the magazine), in which not only the government, but also public committees and meetings developed their own programs of the reconstruction of everyday life. For example, in 1957 the meeting of workers of the Lublin Foundry and Mechanical Plant named after L.M. Kaganovich initiated the construction of a club for schoolchildren [4]. The change of the foreign policy situation in the period of "thaw" also affects the role of women in society: there broadcasts the image of a women-peacemaker, which "should help to establish" peace between countries [5]. However, the new social role of a woman is not a substitute for the previous ones of woman-worker, woman-mother, woman-social activist.

Conclusion. On the pages of women's periodicals "Rabotnitsa" and "Krestyanka" in the second half of 1940s–1950s three main images of a woman are broadcast: a woman-worker, a woman-mother, a woman-social activist. The materials of the articles of periodicals, changes in the content, the style of presentation of periodicals make it possible to trace the influence of economic and political processes on the image of a woman that the state needs.

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2. Decision of the Presidium of the Supreme Soviet of the USSR of July 8, 1944, "On increasing state aid to pregnant women, large and single mothers, strengthening the protection of motherhood and childhood, on establishing the honorary title "Mother Heroine" and the establishment of the Order "Maternal Glory", and the medal "Maternity Medal" // Rabotnitsa. – 1948. – №7. – P. 14.
3. Rabotnitsa. – 1958. – №1. – P. 25–26, 27.
4. Tayts, Z. Fulltime unit – one! / Z. Tayts // Rabotnitsa. – 1957. – №6. – P. 22–23.
5. Talk of N.A. Bulganin with American tourists // Rabotnitsa. – 1957. – №6. – P. 3–4.

THE SELJUK-BYZANTIUM STRUGGLE IN THE 1260'S

Mikhail Shpet

Belarusian State University, Minsk, Belarus

The second half of the 13th century had been marked by the changing of political situation in Asia Minor. After defeating of the Seljuks in the Battle of Kose-Dag (June 26, 1243), capturing of Sivas and Kayseri the Rum Sultanate turned into a vassal state of the Mongols [1, c. 259]. Mongol conquest caused

the new wave of migrants from the West into Asia Minor. It was mainly nomadic tribes of not only of Turk, but also of Iranian origin [2, c. 15]. About 200 thousand nomadic Turkmens had been situated at the Western Udjs (borders) of the Sultanate in the vicinity of the Turkmen mountain (Jabal Turkman) near Denizli (Tunguzlu, Laodicea) and the fortress of Chonas [3, c. 14]. Such a fast pace of the expansion of nomadic tribes on the West was caused by many factors, such as military and economic weakness of the Nicaea Empire and the Sultanate of Rum, and a significant number of Turks among the Byzantine population of Asia Minor [4, c. 127].

The actual process of decay of the Sultanate of Rum and the weakening of the Byzantine in the second half of the 13th – the first half of the 14th centuries had started from the emergence of the autonomous and semi-independent udjes (fiefdom, given to heads of tribes in exchange for the obligation to protect borders from external enemies) and beyliks (principalities) in the 1260's. Thus the study of the seljuk-byzantium struggle in the 1260's is so important.

The purpose of the study is to consider causes and consequences of the Seljuk-byzantium struggle in the 1260's.

Material and methods. The research is based on the sources of the Italian and Byzantine origin. They are “The History of the Mongals” by Giovanni da Pian del Carpine, “The Roman History” by Nicephorus Gregoras, “The History” by George Pachymeres. It also based on achievements of the soviet, Russian, English and German historiography. The following methods were used: historical-genetic, historical-comparative, historical-systemic.

Findings and their discussion. Despite the great danger the first contacts between the European states and nomadic tribes of the eastern part of Asia Minor were established in this period. The pioneers in trading with the nomads was the Republic of Venice [3, c. 77]. More intense were the relations between nomads and the Byzantine Empire. Nomadic tribes started to commit raids into Byzantine border areas from the 1260's [5, c. 111]. Soon these raids became more organized and had got ideological underpinning of holy war of Muslims against infidels – gazavat-jihad. Udj-beys (the head of udj, exempt from paying taxes in exchange for serving the border guards of the Seljuk Sultanate) often identify themselves as ghazi (warrior of faith) and it was the reason for increasing of their status in the Muslim community [6, c. 495]. However, we shouldn't overrate the religious component of these campaigns. First of all, their main objectives were robbery and the seizure of new territories. Thus, every ordinary soldier or participant of the raid could be considered as a ghazi [7, c. 36].

In the beginning of the reign of the emperor Michael VIII Palaiologos (1259 – 1282) eastern Byzantine boundary line was from the river Ind (Dalaman Cayi) through Milas to Antioch and Suvley (Keciborlu). Then the boundary went west of Kottiteya (Kutahya) through Klavdicopol (Bolu) to the Amastris (Kizilirmak) river [3, c. 19]. During the period of the reign of Laskaris (1204 –

1261) byzantine created effective security belt, consisted of several fortresses of Germ (Gediz) and Kaystros (Kucuk Menderes) upstreams. The most important role was assigned to the fortress of Tralles (Aydin) [8, c. 200]. Besides, the significant fortress of Tripoli (Tirebolu) on Meander (Buyuk Menderes) river had been strengthened [9, c. 91]. Crucial role in the defense of the eastern borders was played by akritai – a special estate in the Byzantine Empire, military border settlers (usually from a peasant environment), exempted from paying taxes for the period of duty [10, c. 12].

Conclusion. Thus, the 1260's was a period of the Byzantine relations with the Seljuks, when the empire was able to withstand the Seljuck danger on the Eastern borders. In the previous period byzantine created effective security belt, consisted of several fortresses of Germ (Gediz) and Kaystros (Kucuk Menderes) upstreams. Before the restoration of the Byzantine Empire (1261), the Byzantines successfully coped with the onslaught of nomads. Michael VIII made a campaign against the bey of Denizli Mehmed al-Udji in the autumn of 1260. Nomads were expelled from the Byzantine territory in the upstream of Meander (Buyuk Menderes). Soon after byzantine troops crossed the river and seized part of their land [11, c. 830]. After that campaign the policy of Michael VIII towards nomads had changed: he gave them an opportunity to become the citizens to prevent the Mongol conquest [8, c. 123].

After relocation of the capital from Nicaea to Constantinople in 1261, Byzantine was involved into the Balkan conflict, which demanded the movement of military contingents to the west and fiscal tightening (the abolition of tax privileges of the akritai) [8, c. 9]. Thus, the eastern border of the empire was put under a threat [12, c. 594]. Subsequently, the navy was dismantled by the emperor's order in 1284, which led not only to the military weakening of Byzantine, but also to increasing of piracy in the region [13, c. 58]. Nomads were repelled from the valleys of the Meander (Buyuk Menderes) and Kaystros (Kucuk Menderes) rivers and from the fortresses of Tralles (Aydin) and Magedon (Magidiy), but it had made only short-term military gains [8, c. 201]. Soon nomads were able to move across borders and captured these regions again [8, c. 432].

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REGIONAL METHODOLOGICAL CENTER OF FOLK ART AS A SOCIAL AND CULTURAL PARTNER IN THE FORMATION OF VALUE ATTITUDE TO THE FAMILY

Iryna Siomkina

VSU named after P.M. Masherov, Vitebsk, Belarus

The creation, preservation and strengthening of the family is one of the most important social, biomedical, economic and political challenges facing modern society. Unfavorable factors, deformation of values among the younger generation, promotion of false values in the global Internet, loss of native Belarusian traditions of the family have a significant impact on the formation of family values. Today, to create a developing environment that contributes to the improvement of the educational space of the individual, it is necessary to cooperate and interact with other educational institutions of socio-cultural objects.

The purpose of the study: study the specifics of the regional scientific center of folk art as a socio-cultural partner in the process of forming the value attitude of girls-College students to the family.

Material and methods. The basis of the study was the state institution «Vitebsk regional methodological center of folk art». As research methods were used: analysis, synthesis, generalization, comparison, terminological method, study and generalization of experience.