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СТУДЕНЧЕСКАЯ НАУКА – ИННОВАЦИОННЫЙ ПОТЕНЦИАЛ БУДУЩЕГО

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губерниям. Полоцкий совестный суд «... успел закончить великое множество споров, и тем восстановить спокойствие между многими родами и домами...» [18, с. 402]. Отмечалось, что местные жители особенно доверяют именно совестному суду и, следовательно, прочие судебные учреждения не так обременены делами, как в других губерниях. Председателем совестного суда в это время был статский советник Иван Храповицкий, который занимал данную должность с самого открытия учреждения 14 июля 1778 г. [6, л. 24] и до конца правления Екатерины II в 1796 г.

Таким образом, на примере рассмотрения структуры, функций, кадрового состава совестного суда Полоцкого наместничества, можно прийти к заключению и об основных подходах, положенных в основу реформы местного управления и суда. Способ комплектования штатов свидетельствует о принципе выборности, и сословности при формировании совестного суда Полоцкого наместничества в котором преобладали представители дворянского сословия.

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ФЕНОМЕН ЧАЙЛДФРИ В США

CHILDFREE PHENOMENON IN THE UNITED STATES OF AMERICA

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В статье рассматривается проблема феномена чайлдфри в США. Акцентируется внимание на причинах выбора американским обществом данного движения. В качестве ключевого доказательства используются статистические данные Министерства США.

This article provides an overview of the phenomenon of childfree in the USA. The attention is focused on the reasons of the American society's choice of this movement. As a key evidence, the U.S. Department statistics are used.

Ключевые слова: чайлдфри; дети; семья; общество.

Key words: childfree; children; family; society.

А always the family has been an important value of human society. The main purpose of its creation was the birth and upbringing of a child. So in peasant families, children were an additional labor force, noble people wanted to continue their family to transmit the inheritance to descendants. But in the West self-realization has taken the first place in people's lives since the 1970's, and children have gone to the background. And every day the number of people who want to live in pleasure is growing.

That is why a new life position was formed in new conditions. And it was called «childfree» – people who are free from children. Gaining popularity among the population of the West, this movement has received the widest spreading in the United States. Childfree people are those who believe that having a child will bring discomfort in their lives, although they do not experience negative feelings because of their offspring. Some of them with in formal marriages and some of them with cohabite or live in other relationships quite normal and full life. This community today is very noisy, sometimes it aggressively declares itself on the Internet and in its real life.

The term «childfree» appeared in the USA in the 70's of the last century. The ancestors of this movement were feminists from the USA Ellen Peck and Shirley Radl. They created the National Organization for Non-Parents and substantiated their ideas: «In the early 70's a thirty-year-old woman without children was perceived as inferior. To justify her childlessness people considered poor health, non-traditional sexual orientation, mental illness, alcohol or drug abuse. It never occurred to anyone that the woman has no children for one simple reason – she has no desire» [1, p.100–101]. The National Organization for Non-Parents designated the first of August as Non-Parents' Day.

In the 1990's the Childfree Network was created. This Internet group united the supporters of the movement and thereby gave impetus to the development of this tendency.

Childfree people are divided into two groups: «rejectors» – those who have an aversion to the process of a child birth and «aficionados» – those who are attracted to the charms of carefree childlessness.

The main purpose of life of ideologists of voluntary childlessness was to convince people who refusing to have children is normal. You can realize yourself in various fields of activity, so it's better to take advantage of freedom and leave your mark in history like Louis Armstrong, Jane Austen, Coco Chanel, Leonardo da Vinci, Quentin Tarantino, Immanuel Kant and many others, while family people are forgotten in their daily routine, caring only about their family. Supporters of the concept "Childfree" refer to different reasons not to have a child: the negative effects of a childbirth; a child maintenance cost; unwillingness to be responsible for another life; the opinion that the birth of a child does not strengthen marriage, but destroys it.

It should be noted that educated women have fewer children compared with uneducated. The higher the level of women's education, the greater the possibility of choices, incomes, more various interests. There is no place for children in their lives.

Not the last role in the decision to have or not to have children plays the cost of their maintenance, upbringing and education. The average cost of Americans to raise a child born in 2013 to 18 years old was \$245,340. Families who live in the Northeast cities spend nearly \$455,000, when in the central states of the United States, families spend much less on keeping a child - about \$ 145,500 according to the report of the U.S. Department of Agriculture [3, 4]. The costs vary significantly, but they are always large.

These data include food, clothing, housing costs, transportation costs, health care costs and other expenses. But this list doesn't include the cost of higher education, the price of which is constantly growing. The average cost of a year in high school (Tuition fees and associated costs) in 2014/2015 in public schools was \$37,229 and in private - \$46,272 [5].

The number of Americans who choose the life position of "childfree" is increasing, and this undermines the position of a traditional steam family as one of the central institutions of modern Western society. The reasons of this are: changes in the economic role of children, a family as a whole, the appreciation of their content and evolution of the American views on themselves and their mission.

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УНУТРЬСАСЛОЎНАЯ СТРУКТУРА СПАДЧЫННАГА ДВАРАНСТВА БЕЛАРУСІ (1785–1914 гг.) INTRACENSUS STRUCTURE OF THE POTATOU BIRTH OF THE BELARUS(1785–1914 гг.)

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«Даравальная грамата... дваранству» 1785 г. канчаткова замацавала ўнутрысаслоўную структуру дваранства Расійскай імперыі. Паколькі беларускія землі ўваходзілі ў склад расійскай дзяржавы, ўнутрысаслоўная структура расійскага дваранства была распаўсюджана і на беларускую шляхту. У залежнасці ад шляхоў набывання дваранскай годнасці спадчыннае дваранства падзялялася на шэсць разрадаў: 1) дваранства нададзенае ці сапраўднае; 2) дваранства вайсковае; 3) дваранства, атрыманае ў выніку выслугі пэўнага чыну на грамадзянскай службе ці ўзнагароджання ордэнам; 4) замежныя дваранскія роды; 5) тытулованае дваранства; 6) старажытныя шляхетныя роды.

«Forgiveness... nobility diploma» in 1785 finally secured structure nobility Russian Empire. Since the belarusian lands were part of the russian state, the structure of the russian nobility was also extended to the belarusian gentry. Depending on the ways of obtaining noble dignity, hereditary nobility was divided into six categories: 1) nobility endowed or true; 2) the military nobility; 3) the nobility obtained as a result of the service of a certain rank in the civil service or awarded with an order; 4) foreign noble births; 5) titular nobility; 6) ancient noble births.

Ключавыя словы: Беларусь, спадчыннае дваранства, разрад, шляхта, радаводная кніга.

Key words: Belarus, Hereditary nobility, discharge, gentry, Pedigree book.

Згодна з «Даравальнай граматай...» 1785 г. [1, с. 15] ў склад вышэйшага саслоўя маглі трапіць і выхадцы з іншых саслоўяў. Заканадаўствам прадугледжваліся наступныя шляхі атрымання недваранамі правоў вышэйшага саслоўя: 1) ласка манарха; 2) дасягненне адпаведнага чыну на вайскавой ці грамадзянскай службе; 3) узнагароджанне ордэнам. Разам з тым толькі спадчыннае дваранства з'яўлялася той часткай, на якую ў поўнай меры распаўсюджваліся прывілеі вышэйшага саслоўя.