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Anarchism of M. A. Bakunin and P. A. Kropotkin is one of the most influential achievements of Russian thought in the sphere of political philosophy. Despite the fact that anarchism did not influence Russian history as strong as marxism, it had a very high value for many Russian thinkers. For example, N. A. Berdyaev writes in his work “Russia soul” (1915): “Russia is the most stateless and the most anarchistic country in the world. Russian people are the most apolitical nation, which never could organize their lands. All Russian national writers, thinkers, publicists are stateless anarchists. Anarchism is the phenomenon of Russian spirit”. It is hard to answer why N. A. Berdyaev wrote these words speaking about the country with centuries-old monarchist tradition. However, this quote shows the meaning of anarchism for the understanding of Russian culture according to N. A. Berdyaev.

Anarchism was developed in the Bakunin and Kropotkin works, but it is does not mean that anarchism is the invention of Russian philosophy. In this case, we do not speak about Pierre-Joseph Proudhon – the first man, who called himself “anarchist”. Proudhon was a contemporary of M. A. Bakunin and he was rather socialist than anarchist. Originally, British political thinker William Godwin, who is the author of “Enquiry Concerning Political Justice” (1793), was the first anarchist in the history. British Empire was also the country with centuries-old monarch tradition, however, it should be noted that Godwin was the contemporary of the French Revolution. Possibly, precisely this event helped Godwin to see a complete injustice in the society with strong differentiation on poor and rich.

It should be pointed out that Bakunin’s and Kropotkin’s anarchism practically does not correspond with modern views about it. Traditionally, anarchism associated with revolutionary overthrow the government for the proclamation of freedom from any compulsion. However, in the Bakunin’s and Kropotkin’s philosophy we can not find these ideas. According to A. V. Shubin, Bakunin accepts “compulsion of hunger” and Bakunin per se writes that “everybody, who do not want to work will die, only if he do not find some commune or association, which will feed him”. Associations and communes are not political organizations, but the can use needs of humans such as political instrument.

We have the same situation with revolutionary overthrow the government in the Bakunin’s and Kropotkin’s anarchism. According to A. V. Shubin, they clearly understood that the “worker is not an angel and that’s why it is necessary to have a long movement to truly anarchism”. Bakunin and Kropotkin do not want to make a revolution so that to create a chaos, they want to make a revolution for establishing some intermediate phase to the way to a true anarchism. During this research we will try to determine the place of Russian anarchism in the European political thought of XIX century. Modern vision of anarchism contains a lot of misleading components and stereotypes and origins understanding can be useful for solving this problem.