

CORRELATION OF NORMS OF LAW WITH CULTURE AND TRADITIONS OF THE CHECHEN PEOPLE

© **Hedi Sh. Vakhaeva**

*Chechen State University, Grozny, Chechen Republic, Russian Federation.
mail@chesu.ru*

This article examines the problems of the culture of behavior and etiquette of the Chechen modern generation, as well as the culture within family relations. The subject of traditions and features in communication between generations, as well as ethical standards of behavior within society are considered. Much attention is paid to family values, which play an important role in the transmission of moral and ethical rules. The family and everyday ideas of the Chechens are analyzed, which are interconnected with the manner of communication and behavior in the economic field of life. The emphasis is placed on the fact that the foundation in the formation of an individual personality is considered moral and ethical values in the concept of «nokhchalla».

Key words: traditions, culture, customs, etiquette, family values, Adat, the Chechen Republic.

[Х.Ш. Вахаева Соотношение норм права с культурой и традициями чеченского народа]

В данной статье исследуется проблематика культуры поведения и этикета чеченского современного поколения, а также культура внутри семейных отношений. Рассматривается тематика традиций и особенностей в общении между поколениями, а также этические нормы поведения внутри социума. Большое внимание уделено семейным ценностям, которые играют важную роль в передаче нравственных и этических правил. Анализируются семейные и бытовые представления чеченцев, которые взаимосвязаны с манерами общения и поведения в хозяйственной области жизнедеятельности. Делается акцент на том, что фундаментом при становлении индивидуальной личности считается моральные и нравственные ценности, заключенные в понятии «нохчалла».

Ключевые слова: традиции, культура, обычаи, этикет, семейные ценности, адат, Чеченская Республика.

Hedi Sh. Vakhaeva – Ph.D. student, Chechen State University, Grozny, Chechen Republic, Russian Federation.

Вахаева Хеди Шарпудиевна – аспирант, Чеченский государственный университет, г. Грозный, Чеченская Республика, Российская Федерация.

Currently, the younger generation feels much better its close relationship with the accumulated experience of "elders" and ancestors, as well as with their wisdom, filled with a deep philosophy of life. In the traditional etiquette of the Chechen people, such features as respectful attitude towards older and parents, tolerance and mutual support, sacral attitude towards the house, and many other qualities, which were formed in Adats and culture of behavior of the Chechen people, are laid down.

According to the researcher Yu.V. Bromley, the culture of relations is an ethnic feature of the people that combines with its traditional and domestic feature. He also considered that "ethnic traditions in the different customs of people's daily behavior are highly sustainable, although unfortunately have not sufficiently studied yet. These customs tend to be followed by historically established norms of communication characteristic of the people" [2, 56 p.].

It is obvious that the real situation in the sphere of culture and traditions is a reflection of the old one that has long been experienced, which needs to be carefully protected and

transferred to the younger generation for the sake of the better future. When a person loses the foundations of his roots, his tradition and culture, it has a bad impact on the whole future of the whole people.

Such features of traditional culture as memory of ancestors, observance of customs and traditions are a diverse influence of the whole past on the future. Having got acquainted with the culture and traditions of the Chechen people, it is obvious that almost all the foundations and principles have passed from the past into the 21st century. These include, in particular, such qualities of the Chechen people, which are inherent in every "true" Chechen as, honor, respect for mother, respect and honoring of guests and father, as well as special love for children and honoring of elders.

A particular phenomenon of the Chechen culture is considered family and attitude towards members of the family. Love, respect and care for parents are considered important qualities necessary for every Chechen in relations with family members. Of course, all these qualities have been shaped for a long time and rooted in customs.

Customs and traditions are a fundamental element of the culture of the Chechen people, which replenishes all cultural and spiritual values, as well as ensures the harmonious development of the entire Chechen society and the personality in particular. As among all peoples of the North Caucasus, the culture of moral behavior of the Chechens is imbued with a spirit of honor. The feature of the Chechen etiquette remains respectful attitude towards all elders, guests, as well as perfect attitude towards mother and sister. Relying on these qualities, a special etiquette of the family and the whole culture is formed.

In family etiquette, the elders are entrusted with the mission of passing on all the experience gained and wisdom to the younger generation. The fundamental basis of family relations of the Chechen people remains the caring attitude towards children. When the institution of the family is formed, ethical features play a special role in the relationship between husband and wife, such as their ability to build mutual and respectful relations, their mental training, culture and morality.

In family and domestic relations, the cultural trait is particularly pronounced. The family is a special social institution that must be able to endure all social, economic and ideological changes in society. At the same time, this institution is obliged to perform a number of socially significant functions. For example, to organize the production and transmission of ethnic and cultural traditions, customs, principles, etc. to the modern younger generation. Initial perception and learning of the norms of behavior of the whole people takes place in the institution of the family.

The family life of the Chechen people has long been a complex and unique system of special regulated relations. Nowadays, many sources say that, in fact, the Chechen people have always taken care of their loved ones and relatives. The Chechen showed caress and love for his children and wife, but according to etiquette should not have shown it not only to outsiders, but also to his parents. For example, a girl after marriage did not appear in the house of her parents for a long time, in front of her father it was impossible to play and caress her son or daughter, etc.

Restraint of morals and patience are considered to be ones of the important qualities and features of the character of the Chechen ethnic group, as these qualities educate in man the belief in the prohibition of the unallowed things, the need to follow the established rules of etiquette and behavior. Various peoples had their own prohibitions and rules of conduct in society and in the family, and the rules of an ethnic nature established that each member of society should follow a given path based on the situation.

The differences of these rules of conduct depend on the characteristics of the individual's life activity, on the way and moral ideas of a certain people. Each ethnic group has historically established written and unwritten rules of conduct. If they are not observed, other people may condemn it [3, 24 p.].

The ethics of the Chechen people in the field of family law occupies a special place. The rules of conduct are most interesting, they relate to the relations between all members of the Chechen family in different situations. The Chechen society throughout its history, resolved conflict and domestic issues that were reflected in all ethical traditions. Speaking about the culture of the Chechen behavior in the performance of economic-type works, it means its traditional forms of manifestation. These include mutual assistance, coherence, decency, etc.

It is also possible to include family work ethic, traditions, culture, rules of conduct at home, etc. The Chechen people have long had complex relations arising on the basis of domestic, family and other ties. These and other relationships are quite closely interlinked and intersect in conflicting situations.

One type of relationship can be the basis for building other types, as well as it can maintain its specificity as opposed to other relationships. According to many sources, work and activity, both in mountain areas and on lowland, in unpredictable conditions of nature, pushed business relations to become kinship. That is why many families united and built interpersonal relationships with each other.

In labor relations, the moral and social features and qualities of the Chechen culture are constantly combined. For example, respectful treatment to the own work and to the work of another, completely stranger; special attraction to the land and alienation from unnatural methods of cultivation of the land. T.M. Shavlayev notes in his works that "the Chechen people are very competent to adapt economic life, including farming works" [9, 18 p.], "to the peculiar landscape conditions of the region".

The organization and competent distribution of the work of the Chechen people are noted in many researchers: "In family relations of the Chechen people, a special place was paid to sex and age of family members which are two main factors that play a significant role in the management and organization of work in the family" [5, 130 p.].

The Chechen people did not participate in "non-male occupations" as it was considered a shame. It was not nice and it was not accepted to interfere in a lady thing. This division of labor also characterizes many other ethnos that inhabit the North Caucasus. The famous researcher of ethnic groups of the Republic of Dagestan, M.B. Gimbatova notes: "Sex and age division of labor, which clearly defined male and female occupations, did not allow Nogais to engage in female work, this was also demanded from them by the Nogai etiquette" [4, 64 p.]

The previously established rules of conduct, which are enshrined in the traditional norms of the people, also characterize the behavior of the Chechen people in such works as arable, sowing, harvest-work, hay-making, etc. The tradition of working activity established a steady rate of production of the agricultural type, which was an ideological justification in the peasant world view of the Chechen people.

Family and community perceptions of the ethics and norms of behavior of the Chechen people related to behavior in the field of domestic activities are subject to the specified pace, as well as its preservation for the younger generation. Consequently, traditional regulated ethics, which is also characteristic for the rest of the ethnic groups of the North Caucasus, played a fundamental role in this. This is indicated by the researcher S.A. Luguiev [7].

The traditional manner of behavior and ethics of the Chechen people were influenced by the traditions and values of the Eastern world, in particular the religion Islam. In many cases they fully coincide with the Chechen culture and their traditions.

Over the course of history moral attitudes and beliefs have required the Chechen people to show respect for their loved ones. The whole Chechen society to this day condemns such Chechen people, who do not show respect for their relatives and elders. For example, a guy or a girl should get up when they see the eldest and they should say hello.

Consequently, parents form respectful and friendly relations in the family among their children. Adats (customs, laws) define all actions of the Chechens, which must be observed in society and at home. For example, how to talk to your wife in front of strangers and in the family; how to talk to your children in front of parents, guests and strangers; how to behave in the family, on a visit and in society; what should and should not be done when meeting a friend, neighbor, stranger in the street; how to take care of your guests. The whole life of the Chechen people is "impregnated" by these Adats.

Intergenerational relationships are characterized by continuity of patterns of behavior ethics. It is also worth noting that cohabitation with the children of parents and other loved ones to this day causes the transmission of all traditions and customs of ancestors and moral norms of behavior. From numerous sources, it is obvious, that there are few children in such families who have negative character traits [8, 44 p.].

Noting the role of the family in the process of moral principles transmission, it should be noted that the important role here is given to parents. Intergenerational transmission of customs and traditions takes place in the process of human socialization, and the family and its members' relationships with each other play an important role in this process. Of course, today the sphere of transmission of ethical and moral principles is expanded, and it is limited not only to family, loved ones or neighbors. School, university and labor relations also play a decisive role.

In the analysis of the ethics of the behavior and culture from the 19th till the 20th centuries, the modernization of this process has been noted. The Chechen people adhere to all necessary rules very strictly, such as respectful treatment of elders and parents. Sources suggest that in relationships in the family the ethics of behavior is strictly observed.

Ethics and culture of communication among the Chechen people, as a set of regulated rules, exercise the most important role for society while ensuring understanding and interaction between all people.

The system of social relations of the people is aimed at fostering a culture of behavior and communication, as well as at forming the necessary etiquette of behavior. Muslim people had a strong influence on the culture and ethics of the Chechen people. For example, norms of behavior were borrowed from Islam at funerals, mosques, weddings, etc.

Summing up, it should be noted that in the formation of the Chechen personality, the labor skills of the Chechen people, their skill and ability to demonstrate them clearly and conclusively played an important role. In family relations Chechen trained children in various activities. Those who did not meet the established principles were criticized. Everyone was strictly required to observe the ethics of behavior and culture of communication, both in family relations and throughout society. The opinion of each Chechen separately elevated those who met the ideal of a Chechen young man or a Chechen girl.

In conclusion, in the 21st century, the system of ethics of behavior and culture of communication of the Chechen people remains the basis of all morality in family relations, which regulates family relations. They are based on a practical view of the whole family as the most important condition for the life of each personality.

Литература

1. *Берсанова З.Х.-А.* Чеченцы // Культура мира в традициях и обычаях народов Северного Кавказа. Назрань, 2013.
2. *Бромлей Ю.В.* Современные проблемы этнографии. М.: Наука, 1981. 390 с.
3. *Гаджиева С.Ш.* Семья и брак у народов Дагестана в XIX – начале XX в. М.: Наука, 1985. 359 с.

4. *Гимбатова М.Б.* Культура поведения и этикет ногойцев в семейном и общественном быту (XIX – начала XX в.). Махачкала, 2007. 346 с.
5. *Иваненков И.К.* Горные чеченцы // Терский сборник. Владикавказ, 1890. Вып. 7.
6. *Ленин В.И.* Полное собрание сочинений. М., 1981. Т. 41. 696 с.
7. *Лугуев С.А.* Культура поведения и этикет дагестанцев (XIX – начало XX в.). Махачкала, 2006. 303 с.
8. *Хасбулатова З.И.* Нравственная культура чеченцев «г1иллакх-оьздангалла». Назрань, 2007. 90 с.
9. *Шавлаева Т.М.* Особенности земледелия чеченцев в XIX – начале XX века // European applied sciences. 2013. No. 1. P. 17-19.

References

1. *Bersanova Z.H.-A.* Chechentsy. Kultura mira v traditsiiakh i obychaiakh narodov Severnogo Kavkaza. [Chechen. Culture of the World in traditions and customs of the peoples of the North Caucasus]. Nazran. 2013 (in Russian).
2. *Bromley Yu.V.* Sovremennye problemy etnografii. [Contemporary problems of ethnography]. Moscow: Science, 1981. 390 p. (in Russian).
3. *Gajieva S. Sh.* Semia i brak u narodov Dagestana v XIX – nachale XX v. [Family and marriage among the peoples of Dagestan in the 19th till the beginning of the 20th centuries]. Moscow: Science, 1985. 359 p. (in Russian).
4. *Gimbatova M.B.* Kultura povedeniia i etiket nogaitsev v semeinom i obshchestvennom bytu (XIX – nachala XX v.). [Culture of behavior and etiquette of Nogais in family and social life (in the 19th till the beginning of the 20th centuries)]. Makhachkala, 2007. 346 p. (in Russian).
5. *Ivanenkov I.K.* Gornye chechentsy. Terskii sbornik. [Mountain Chechen. Tersky collection]. Vladikavkaz, 1890. Issue. 7 (in Russian).
6. *Lenin V.I.* Polnoe sobranie sochinenii. [The full collection of works]. Moscow, 1981. V. 41. 696 p. (in Russian).
7. *Luguev S.A.* Kultura povedeniia i etiket dagestantsev (XIX – nachalo XX v.). [Culture of behavior and etiquette of Dagestan (in the 19th till the beginning of the 20th centuries)]. Makhachkala, 2006. 303 p. (in Russian).
8. *Hasbulatov Z.I.* Nravstvennaia kultura chechentsev "g1illakkh-ozdangalla". [Moral culture of Chechen "g1illach-oizdangalla"]. Nazran, 2007. 90 p. (in Russian).
9. *Shavlayeva T.M.* Osobennosti zemledeliia chechentsev v XIX – nachale XX veka. [Peculiarities of Chechen farming in the 19th till the beginning of the 20th centuries]. European applied sciences. 2013 (in Russian). No. 1. pp. 17-19 (in Russian).

17 January, 2020
