

DOI 10.23947/2414-1143-2022-29-1-47-51  
UDC 392

## THE INFLUENCE OF CUSTOMS AND TRADITIONS ON THE FORMATION AND SPIRITUAL DEVELOPMENT OF SOCIETY IN THE MULTICULTURAL REGION

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The peoples of Dagestan have accumulated many creative traditions and customs over their centuries-old history. It is shown that it is in traditions and customs that the national character of the people, their mentality, life priorities and ideals are embodied. Such an important sign as continuity is emphasized, which in turn is one of the most important conditions for spiritual development in the modern multicultural region. People's morality, embedded in traditions and customs, has a pervasive ability, regulates interpersonal relations in all social spheres, including education. It is especially noted that customs and traditions acquire special significance in the conditions of multiculturalism of the Dagestan region, where each people, regardless of the size and composition of the population, has their own special customs and traditions. Hence, in the conditions of multinational Dagestan, the problems of the development and functioning of national cultures, the tasks of preserving the national-ethnic components of spiritual culture, customs and traditions, the way of life, and folk crafts have always been relevant.

Key words: traditions, customs, culture, morality, spirituality, Dagestan.

### **[М.Г. Мустафаева, Ф.М. Мустафаев, С.Г. Хиясова Влияние обычаев и традиций на формирование и духовное развитие общества в поликультурном регионе]**

Народы Дагестана за свою многовековую историю накопили множество созидательных традиций и обычаев. Показано, что именно в традициях и обычаях воплощается национальный характер народа, его менталитет, жизненные приоритеты и идеалы. Подчеркивается такой их важный признак как преемственность, что в свою очередь является одним из наиболее важных условий для духовного развития в современном поликультурном регионе. Народная мораль, заложенная в традициях и обычаях, обладает всепроникающей способностью, регулирует межличностные отношения во всех социальных сферах, в том числе и сфере образования. Особо отмечается, что обычаи и традиции приобретают особую значимость в условиях поликультурности дагестанского региона, где каждый народ, независимо от численности и состава населения, имеет свои особые обычаи, традиции. Отсюда, в условиях многонационального Дагестана всегда были актуальны проблемы развития и функционирования национальных культур, задачи сохранения национально-этнических компонентов духовной культуры, обычаев и традиций, уклада жизни и быта, народных промыслов.

Ключевые слова: традиции, обычаи, культура, мораль, духовность, Дагестан.

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The formation and development of modern society is a complex and gradual process not only in economic, social, political, but also not least in socio-cultural, spiritual and moral-ethical terms, since the moral experience of mankind consists of various traditions and customs that complement each other.

The peoples of Dagestan, as well as other peoples of the North Caucasus, have developed many wonderful traditions and customs over the centuries, due to specific socio-economic, historical, ethno-national, natural living conditions. The best of them are heroic, freedom-loving traditions, love for the Motherland and its people, respect for the history and culture, national dignity of other peoples, being faithful to friendship and being a man of his word, respectful attitude to the elders, modesty and courtesy, hospitality, traditions of mutual assistance and sworn brotherhood, hard work, progressive holidays and rites and many other things. We are deeply convinced that all these traditions and customs of the peoples of Dagestan contribute to the formation of a modern, civilized society. Traditions and customs, being the origin of social existence and the product of certain social relations, are a necessary component of the existence and development of social relations, that is society as such. They represent the reflection of certain social relations, the way of people's life specific to this society [5, p. 58].

The growing interest in traditions and customs as a complex and still insufficiently studied socio-cultural formation has been reflected in socio-philosophical literature, in which authors try to understand certain features of this multifaceted phenomenon from different points of view. The works of A.G. Agaev, A.K. Aliyev, R.M. Magomedov, V.D. Plakhov, I.V. Sukhanov, A.K. Uledov and others are of particular interest.

Traditions and customs are a complex and multifaceted socio-cultural phenomenon, and in modern literature there is not their clear, stable, generally accepted definitions. In this study we will operate on the following definitions of these concepts.

*Traditions* are generally accepted forms, modes of activity, stable norms and principles of social relations historically established and transmitted from generation to generation due to continuity and repeatability in the historical process, as well as familiar ideas, beliefs, views, perceptions and feelings embodied in various forms of social consciousness [2, p. 61].

*Customs* are the most stable norms and rules of interethnic relations of people historically established and transmitted from generation to generation, protected by public opinion and specific to lifestyle of the people, or groups of peoples close in their historical past, language and culture [2, p. 23].

Among the peoples of the North Caucasus, the common name, denoting traditions and customs, is *adat*. The categories "tradition," "custom" and "adat," along with such concepts as "culture," "morality," "lifestyle," are of important theoretical importance in the analysis of social relations, political and ideological development of peoples in each certain historical era.

Philosophers focus on the procedural side of traditions. From the point of view of social philosophy, tradition appears as a phenomenon of social communication, that is, as a certain form and principle of communication of people.

The topic of attitude to tradition is especially relevant for Dagestan due to the extraordinary historical moment that modern Dagestan society is experiencing. In times of reforms, crisis and great changes, the attention of society turns to cultural heritage. It turned out that some archaic forms of culture still play a very significant role in the life of a modern man. Old customs, traditions, proverbs, the richest folklore carry in themselves highly moral everyday instructions: to be honest, kind, hardworking, to honour the elders, to love your home, aul, land and your Homeland [6, p. 61].

For many centuries, customs and traditions of ancestors had the power of law and represented a huge moral potential, uniting and consolidating all the peoples living in Dagestan. Their particular value is that they contain a generalized, time-tested centuries-old

experience. The modern peoples of Dagestan are the heirs of a rich culture rooted in deep antiquity. Widely known elements of this culture speak for themselves: the dance "Lezginka," South Dagestan carpetmaking, Kubachin jewelry, Untsukul marguetry, Balkhara art ceramics, Dagestan cuisine, golden sewing, stone carving, etc. But the greatest value is the spiritual heritage of the Dagestan peoples: folklore, customs, traditions, a set of moral and ethical standards.

The basis of moral and ethical standards of modern Dagestan society is made up of social prescriptions that accumulated the centuries-old experience of ancestors and including the concepts of "namus," "yach" — "courage," "intellectuality," "wisdom," etc. The whole moral code of the inhabitants of the republic is hidden behind the concept of namus. Namus is essentially a kind of generalization of customs, traditions, their quintessence [2, p. 68]. Namus once permeated all the norms of mountain life, both honour and conscience and nobility. It teaches first of all to preserve moral and humanistic principles in relations between all Dagestan peoples and separately each Dagestan man. There were a lot of developed rules and ethical standards in Dagestan from ancient times (how to build life, how to greet a person, how to behave in public places up to the details of words, gestures, etc.). In moral and ethical rules of namus, which make up the code of honour, there is not a single random detail, everything is aimed at not assaulting honour and dignity of a person. Popular wisdom says: "The one who lost the namus is the lost man for society."

Ethical and moral standards played an important role in the culture of the Dagestan peoples. Developing over centuries, they contributed to the spiritual preservation and development of the nation, regulated behaviour in the society and the family, determined the upbringing of children, and relations with neighbours. The defining moral core for Dagestanis was conscience, dignity, courage and honour. Losing them meant losing more than life.

In maintaining the stability of modern Dagestan, the unity of its peoples, in formation of the person's worldview, the importance of moral and ethnic norms, traditions and customs rooted in life is great. That is, traditions and customs regulate the activities and behaviour of people, obeying objective dialectical laws. According to V.D. Plakhov, traditions and customs represent social norms in the social sphere, covering family, national, ethnic, household and other social relations. In modern societies, the whole system of social norms of various nature operates: legal and non-legal, morality, traditions, customs and public opinion, which act as structural elements of the regulatory system. Traditions and customs in Dagestan have become an integral part of the system of social norms of modern society. For example, the inextricable link between the traditions of society with the policies of public authorities, law, ideology and culture provides them with a profound and comprehensive influence [9, p. 240].

In the literature, it is customary to distinguish two most common classes of social norms that differ in the mechanism of formation and functioning: 1) the class of decreed norms, including norms, the appearance, functioning, development and existence of people; 2) the class of spontaneously forming and functioning social norms arising without special intervention of the relevant social services, the apparatus of power; the class of norms functioning "naturally," as the embodiment and expression of organic systemic processes, the self-organization of society, people [7, p. 242; 11].

Social norms in the spiritual life of society are embodied in special, socio-psychological phenomena: habits, skills, patterns, standards of mass behaviour; ideals, slogans, principles. Generally, in philosophical meaning, social norms are a form of human activity. With the help of social norms, traditions and customs consolidate certain forms of behaviour into generally accepted patterns, form and consolidate ideas, thoughts, moods, feelings, emotions.

The mechanism of influence of traditions and customs on the process of personality and team formation is associated with such socio-psychological phenomena as imitation, inculcation, infection. Thanks to tradition, cultural experience is transferred from generation to

generation and from one people to another. The method of transmission of cultural heritage depends on the peculiarities of communicative technologies that are at the disposal of society for a given historical period of time [12].

Among the general features and characteristics of social norms, one should include the social functions that they perform, as well as such specific signs as *continuity*, *repeatability*, *sustainability*, through which they ensure the stabilization and reproduction of social relations, the accumulation and transfer of the most significant social experience. Both traditions and customs act as a means of orienting and controlling the social behaviour of the individual and society as a whole [5, p. 97].

However, there seem to be significant differences between them that do not allow them to be identified. First of all, traditions in comparison with customs reflect deeper all-encompassing phenomena that concern the productive, social, ideological side of society. Traditions are more connected with political, moral, legal ideology than with feelings, emotions and other components of social psychology, while customs are closer and more connected with social psychology than with ideology. When characterizing the revolutionary, patriotic traditions of various schools and movements, as a rule, the concept of "tradition" is used. Traditions can characterize entire stages of historical development, they can be associated with the names of prominent figures of science, art, literature, etc. "Custom" is a narrower concept. Researchers of customs and traditions have come to a more or less general opinion that the sphere of custom activity in modern civilizations is mainly life, morality, family relations, everyday life of people [1, p. 128].

One of the most important conditions for the spiritual development of modern society is such a sign of traditions and customs as continuity. Being the "unwritten laws" of society, traditions and customs are transmitted from generation to generation through holidays, rites, rituals, ceremonies, etc. There are traditions and customs of past eras in the minds of people and they play a large role in their behaviour.

Thus, tradition is not a mechanical reproduction of ideas, principles borrowed from the past. Continuity necessarily includes an element of creative transformation. Thanks to the property of continuity, traditions, as a relay, convey a developed and established reserve of people's skills and habits, ideas and concepts, forms and methods of communication. Thus, traditions provide humanity with the opportunity to solve new creative tasks, based on the collective experience of the activities of past generations. And this ability of traditions and customs acts as a means by which humanity goes up.

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**5 January, 2022**