

INTERRELATION OF ETHNOCULTURE WITH NATURAL-CULTURAL LANDSCAPE

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The diversity of ethnic communities that make up the cultural space of Russia is the key to its further self-development. Each of the peoples brings into its semantic space the features peculiar to its cultural image, which was preserved and reproduced by means of various forms of traditional culture. One of the markers of ethnicity are natural and cultural landscapes inherent in this or that worldview, formed in the traditional culture. We are also talking about the development of a particular space by ethnos, determining the way of its life, optimally suitable for this or that natural-climatic zone and imposing an imprint on all aspects of life of ethnophore as a bearer of the properties of ethnicity. Developed in the folklore worldview mythopoetic images of space, were one of the important components inherent in every ethnic culture picture of the world.

Key words: ethnos, culture, natural and cultural landscape.

[Е.Б. Ивушкина, Р.Р. Хумакиева Взаимосвязь этнокультуры с природно-культурным ландшафтом]

Многообразие входящих в культурное пространство России этнических сообществ является залогом ее дальнейшего саморазвития. Каждый из народов привносит в ее смысловое пространство черты, свойственные своему культурному облику, который сохранялся и воспроизводился с помощью разнообразных форм традиционной культуры. Одним из маркеров этничности являются свойства той или иной картины мира, сформированные в традиционной культуре природно-культурные ландшафты. Речь идет и об освоении этносом конкретного пространства, определяющего способ его жизнедеятельности, оптимально пригодный для той или иной природно-климатической зоны и накладывающий отпечаток на все стороны жизни этнофора как носителя свойств этничности. Выработанные в фольклорном мировосприятии мифопоэтические образы пространства, были одной из важных составляющих, присущей каждой этнической культуре, картины мира.

Ключевые слова: этнос, культура, природно-культурный ландшафт.

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Traditional folk culture defines and normalizes all aspects of life, lifestyle, forms of economic management, customs, rituals, social relations, organization of family and home, parenting of the younger generation, mastering of the surrounding space, form of clothing, food, relations with nature and the world [7].

One of the markers of ethnicity are natural and cultural landscapes inherent in this or that worldview, formed in the traditional culture. These are specific spaces that determine the way of life that is optimal for this or that natural-climatic zone and imposes an imprint on all aspects of life of an individual as a bearer of the properties of ethnicity. The mythopoetic image of space inherent in each ethnic culture was formed.

Ethnoses have territories on which their lives are imprinted. An important identifier of ethnicity, ethnic culture is an emotionally colored and endowed with higher meanings attitude to the "small motherland", cultural and natural landscape. Loss of connection with the "small motherland" is experienced by bearers of ethnic consciousness as an isolation from their roots, groundlessness.

In the process of ethnic group's moving into natural space, the natural landscape transforms into cultural one, forming the spatial and temporal continuum of ethnoculture inherent in each nation. In an article entitled "Traditional Culture in the Age of Globalization" N.A. Khrenov wrote: "Every ethnos originates and forms in a quite specific territory with a specific climate and a specific landscape. The peculiarities of nature largely determine the ways of development of a given ethnos - from the mode of production to the national character" [12, p. 73].

Ethnicity's rootedness in a certain space is reflected in mythopoetic consciousness. The natural and cultural image of space, which becomes the most important indicator of ethno-cultural picture of the world, is formed. Unlike modern territories, the landscapes of ethnocultures are territories imbued with meaning that must be studied [4, p. 160].

The relationship between landscape and culture was first highlighted by social geographers. A. Gettner as a representative of "chorological geography" studied the surface in all its diversity, the structure of individual spaces and localities. Landscape was considered as a territory with its physical-geographical and cultural integrity, i.e. as a geocultural landscape. H. Johnson argues that every culture has commonly accepted stereotypes, which it uses to try to recreate its environment. Proponents of the "new cultural geography" present a cultural landscape as a peculiar text of the culture rooted in it, which has a certain semantics and significance. Representatives of "hermeneutics of landscape", "humanitarian geography" consider mental structures of space, the landscape image as a whole. There are works reflecting the relationship between the physical environment, human behaviour and experience. C. Kaplan proposed a model of person-measurement compatibility that combines the use aspect with information analysis.

N.M. Lebedeva developed a method for ranking ethno-landscapes according to the degree of subjective preference [5]. It has been applied within the framework of the "ethno-functional approach" in psychotherapy and psychiatric diagnosis by A.V. Sukharev: "attitudes towards typical landscapes of representatives of different ethnic groups acted as one of the indicators of their mental health" [11, p. 63-64].

N.M. Lebedeva in "Introduction to Ethnic and Cross-Cultural Psychology" noted, "L.N. Gumilev wrote about the "host landscapes" of ethnoculture. A. Altman proposed the term "proxemics" as a separation of personal territory, which includes personalization of place, object and communication, which become the property of a person or group" [6, p.164].

Culture does not simply transform the natural landscape; it is endowed with special landscape-spatial characteristics, transforming the natural and inhabited landscape into a landscape of culture. I.I. Svirida in "Landscape in culture as space, image and metaphor" pointed out, "In the cultural landscape there are loci, places of concentration of spiritual energy such as sanctuary, house, garden, city, different kinds of tracts. They give the landscape a special energetic relief, at the same time dividing it according to the principle: center and periphery depending on the historical state of these or those loci" [9].

The peculiarity of mythopoetic perception of space is that it is filled with value-ranked natural objects. Thus, universal grace is concentrated in the mountains in the ethnic landscape of the Chechen people. However, a number of natural areas are considered dangerous and visiting these places is taboo.

Ethno-cultures apply taboo both to landscapes as a whole and to their elements, i.e. water, fire, fauna and flora. They are altering the natural habitat of humans. Attitude to the natural environment is a manifestation of environmental consciousness [13, p.76].

A special ecological way of thinking has made it possible to preserve many of nature's most precious objects to this day. In sacred places felling of trees was forbidden, hunting was restricted. The system of knowledge on ecology of meadows and pastures, adaptive and behavioral features of animals was also preserved and passed on from generation to generation.

The correlation of culture with the natural world gives rise to a special reverence for nature, expressed in the special ecological component of the worldview inherent in the bearers of ethnic tradition.

In Chechnya and Ingushetia there are known "sacred groves", where it was forbidden to cut wood, mountain tops: such as Tebulos Mta-Lam, Tsen Lam, Bashlam [8, p.247]. River, wood and stone were animated, endowed with the properties of man with his emotionality [3, p.105]. Ethnocultures are characterized by human interaction with nature.

The space of ethnoculture accommodates a number of certain landscape objects, endowing them with increased sacredness. The spatial zone of habitation, characteristic features of the landscape are reflected in ethnic identity.

I.I. Svirida. in the article "The Natural Landscape and the Garden in the Russian Mind: from Abbot Daniil to Karamzin" noted, "Natural space was filled with sacred and historical signs and meanings, subjected to other ways of its development and "appropriation", "privatized" "nationalized" in the literal and figurative sense" [10, p.191].

A nation's vitality directly depends on the strength of its native land, which also determines the life of the ethnos itself. V.A. Burnakov in the work "Traditional representations of Khakassians about soul Archaeology, ethnography and anthropology of Eurasia" wrote, "This land is so close to man, so intrinsically even related to him, that he can turn to it without fear" [2, p. 157].

In mythopoetic and traditional consciousness, a special status was given to sublime places, which acted as mediators between the earthly and heavenly spheres. The Caucasian peoples have a special significance for Mount Elbrus. The cult of the "sacred soil" was ubiquitous in Orthodox culture. The natural elements of the landscape served as sacral symbols at different levels: mountains, trees, rocks.

Various elements of the landscape are seen differently through the national optics. Different tree species are represented differently in the mythopoetic picture of the world of individual nations. The birch, growing everywhere in the northern hemisphere, has become a symbol of the Russian spatial model and has developed semantics in all Slavic mythology.

Important for ethnic identity is also the idea of an ancestral homeland, with which the representatives of a given ethno-culture associate its great beginning. The notion of an ancestral homeland is rooted in the memory of the people.

The picture of the world in traditional culture has a number of properties, such as the ranking of space in terms of value, its division into "its own" and "foreign", the stability of "sacred" and memorable places. Over time, both the territory and its boundaries acquire sacred nature to the extent that feelings and perceptions of the homeland, the home of culture and spirituality are formed. The boundaries of ethnicity are the limits by which social groups are separated from one another.

The perception of space is related to the type of activity leading to a particular ethnic community. Nomadic peoples and peoples of agriculture, steppe and mountainous ones form their own special attitude to the landscape they are accustomed to. The most important events for the cultural memory of an ethnic community are always correlated with a certain spatial zone.

Space in the mythopoetic picture has not only a horizontal dimension, but also a vertical one. E.L. Berezovich in "Language and traditional culture" notes, "The vertical opposition harbours the richest mythological potential, as the spatial vertical connecting the un-

derworld with the celestial world is non-uniform and cannot be mastered by a man fixed in its middle point, while the horizontal is more "everyday", potentially masterable" [1, с. 43].

Traditional ethno-cultures have a special relationship to 'home' and 'road'.

A nature corner can be contrasted not only with the natural world, but also with the individual world, the closest space to man - home. The man of traditional culture occupies a stable place in the picture of the world. The space of a dwelling, homestead, settlement structurally reproduces the structure of the universe, has allocated sacral zones. The ethnic picture of the world has a center, which is the house with the hearth, which in many cultures was the sacred center not only of the home, but also of the world. N.A. Khrenov in his article "Traditional Culture in the Age of Globalization" writes, "The ethnic picture of the world allows the ethnophore (its bearer) to give an answer to the simplest and most important question a person may face at any moment in life – "Who are we?" [12, p.53].

T.B. Shchepanskaya in the article "Road Culture in the Russian North" noted, "A special status in traditional ethnocultures belongs to the "road culture", which is understood as a set of traditions associated with movement" [14].

The metaphor of the road has a vivid national originality: in a country of vast distances and desolate expanses, many villages and sparse cities, self-contained micro-societies it can be understood quite literally [1, p. 111].

In the cultures of the North Caucasus special importance is attached to where the guest comes from. The rules of behaviour on the mountain road are also strictly regulated.

The image of space in traditional ethnic cultures is inseparable from the perception of time. The past is in the present in the form of objects with a commemorative function, which could become hills and burial mounds. Like man, every nation retains its own experience of interaction with the surrounding world and its neighbors in its consciousness. The nature of that memory depends on the form in which it appears.

In the process of civilization formation, the ethnoses standing on different levels of socio-cultural development and living in different cultural-natural landscapes and having different spatio-temporal worldviews interacted with each other.

The importance of the category of space in relation to human life and society is evidenced by the fact that the category of "space" has been increasingly used in the sciences of society and human beings in recent decades. The life and destiny of each ethnic group is inscribed in the memory of places marked by major historical events. Emotionally colored and endowed with higher meanings, the attitude to the "small motherland", cultural and natural landscape is an important classifier of ethnicity for every ethnic culture. Loss of connection with the "small motherland" is experienced by bearers of ethnic consciousness as an isolation from their roots, groundlessness.

For territory, space, the characteristic dominants are quantities, resources, with sharp contrasts, high concentrations, utilitarianism of places. Unlike the territories of modern industrialized states, the landscape for non-secularized ethno-cultures is not only an area of economic activity, an object of transformation, but a continuous diverse polyrhythmic living tissue, imbued with meaning. All this makes it necessary to study natural and cultural landscapes, the representation and attitude to which is an important component of the ethnic picture of the world.

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