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Anthropological Features of Adinative-Gerontological Approach in The Organization of Social Policy

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Abstract

The article analyzes the features of targeted social assistance to elderly citizens and the disabled. Targeted social assistance as a special type of state social assistance is of scientific and practical interest. In modern conditions, the basis for receiving social support is an important but insufficient element of targeted social assistance and weakly reflects the principle of targeting. The authors use a description method that reflects the relevance, purpose, philosophy of the basic principle. The criteria for the effectiveness of this research method are especially relevant in determining the content, type and form of targeted social assistance, taking into account the needs of the elderly and the disabled.

Keywords: society, social status, standard of living, targeted social assistance, social security, social protection, social services, living wage, social services.

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Антропологические особенности адинатно-геронтологического подхода в организации социальной политики

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Аннотация

Анализируются особенности адресной социальной помощи гражданам пожилого возраста и инвалидам. Адресная социальная помощь как особый вид государственной социальной помощи имеет научный и практический интерес. В современных условиях основание для получения социальной поддержки является значимым, но недостаточным элементом адресной социальной помощи, и в слабой мере отражает принцип адресности. Авторами используется метод описания, который отражает актуальность, цель, философию основного принципа. Критерии эффективности данного метода исследования особенно актуальны при определении содержания, вида и формы адресной социальной помощи, учитывающих потребности граждан пожилого возраста и инвалидов.

Ключевые слова: общество, социальный статус, уровень жизни, адресная социальная помощь, социальное обеспечение, социальная защита, социальное обслуживание, прожиточный минимум, социальные услуги.

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Introduction. One of the most important tasks of Russia as a welfare state is to ensure social security and improve the standard of living of citizens, especially those segments of the population who, due to age, health or other life circumstances, are not able to provide themselves with a decent existence and need state support. The main principles of social assistance are its legal and legislative basis, informing citizens about the possibility of receiving it, the financial system of social assistance, that is, the financing of this assistance from the funds of the relevant budgets. The principle of targeting, which in modern conditions is of particular importance, should also be referred to the main principles.

The goal of the targeting principle is not to cover everyone with a system of social security measures, but, on the contrary, to prevent, exclude the possibility of including in the category of people in need those who do not really need and are able to have their own source of livelihood. Otherwise, the same idea can be formulated as follows: the principle of targeting prevents the transformation of social security into such a negative phenomenon as social dependency.

Materials and Methods. Through the use of methods of analysis, survey and questioning, collection and evaluation of facts, the needs of the elderly and disabled were identified in order to determine the nature of the provision of targeted social assistance to these categories of citizens.

Results. When determining the forms of social assistance, one should take into account the needs and capabilities of the entire family served in the social center. Information about people's needs for social assistance and services should be kept in the form of social data banks about the population, which should contain comprehensive information about age, sex, social, material and other information in need of social assistance, including information about her/his family. This bank will allow to determine the need for specific types and forms of assistance to specific groups of the population, to identify the most disadvantaged categories of the population in order to identify citizens in need of social support.

Thus, in modern conditions, increased attention is needed to the provision of targeted social assistance to elderly citizens and the disabled. The main task of social service institutions for the population is the availability of social services for all citizens in need, without exception.

Discussion and Conclusions. In science, there are different approaches to the origin and definition of the semantic meaning of the term targeting. According to some researchers, the term targeting is of foreign origin and is translated as a poverty benefit. Others believe that the term "targeting" was introduced into domestic circulation and is used in the meaning of income verification or means testing, that is, the direction of benefits only to those recipients who were able to confirm that their income did not exceed the limit. Still others believe that the term «targeted social assistance» is very close in meaning to the concepts of individual assistance, need assistance, low-income assistance, to targeting assistance (its provision to strictly target groups). Targeted social assistance is also defined as a system of measures to provide assistance to certain really disadvantaged groups of the population in order to overcome or mitigate life's difficulties, maintain their social status and full-fledged life.

Targeted social assistance as a special type of state social assistance is interesting from a scientific and practical point of view, especially in the context of understanding domestic and foreign experience. Such interest is due, on the one hand, to the scale and intensity of recent changes in the legal regulation of social assistance to poor citizens, and on the other hand, to the urgent need to strengthen the fight against poverty. Especially if we take into account the fact that at present the reduction of poverty at the federal, regional and local levels is largely determined by the effectiveness of the mechanism of targeted social assistance. Indeed, the instability of the economic situation, which contributes to the deterioration of the financial situation of citizens, and, most importantly, the limited state funds force the state to look

for new opportunities to modernize the current system of providing social assistance to low-income citizens, who are usually classified as poor.

In the historical sense, the problem of finding and developing new forms of social assistance in our country is by no means new. In this sense, the experience of creating city trustees at the turn of the 19th–20th centuries is remarkable. With their creation, the affairs of charity actually passed into the hands of the city government, which, of course, contributed to a noticeable increase in public participation in the organization of social work. District guardianships were a model of flexible charity: on the one hand, they were under municipal rather than state jurisdiction, which allowed them to resolve all issues related to social assistance, on the other hand, the vast majority of the costs for the poor were borne by local communities with little support from city authorities, and the funding of the trustees did not place a heavy burden on the city budget. However, under the conditions of insufficient financial expenditures by the state for the needs of social assistance and limited opportunities for the main subjects of public charity, the scale of all this assistance was insufficient and could not cover the needs of society. The modern social system functions when receiving and transforming the scientific information that enters it [1, pp. 30–34], is “a complex interaction of various types of social communication” [2, pp. 95–100]. An indispensable condition is also the inclusion of the individual in the integral world of universal culture in order to assimilate spiritual and moral values, through “... the formation of spiritual and cultural traditions” [9, pp. 66–72], through the formation of a personality in a society where “historically, many peoples live with their own traditions and beliefs” [8, pp. 195–201]. “The system of spiritual and moral values is able to provide the necessary stable existence and development...” [4, pp. 1566–1569]. Social protection as a developing social institution ensures the formation of a personality that takes into account interpersonal relationships [9, pp. 73–78], its huge influence on “... the formation of a civic position in society” [6, pp. 33–36]. “Particular attention is paid to the analysis of the human sensory sphere” [5, pp. 127–133].

In terms of historical continuity, this is important and to some extent relevant for solving the problems of optimizing the modern Russian system of targeted state social support for certain social groups [11, pp. 44–50], perceived as poor, their way of life and consciousness [3, pp. 80–85].

In modern Russia, poverty is defined by such a category as the subsistence level of the able-bodied population, which is the cost of the minimum consumer basket, which includes the minimum set of products and services necessary for survival. It is the amount of earnings, which borders on the level of the subsistence minimum, that is the line between poverty and poverty. Thus, poverty (neediness) as a legal fact and the basis for the emergence of a legal relationship for social assistance should be based on the ratio of all incomes of a person to the subsistence minimum established by law at the federal and regional levels.

At the same time, the main form of providing the most vulnerable categories of the population in Russia at present is the targeted provision of social assistance, which applies only to those citizens whose actual consumption is below the subsistence minimum, that is, its recipients can be not only disabled citizens, but also fully able-bodied but low-income individuals.

At present, the state social policy is being implemented at a high pace in the Russian Federation, aimed primarily at overcoming the extreme degree of social inequality in modern Russian society, and providing state assistance to the most vulnerable groups of the population, namely the elderly and the disabled. The task at the present stage is to ensure the availability and diversity of social services and improve their quality. At the same time, it is important to achieve a more efficient use of public funds allocated to this area [10].

Providing targeted assistance is essential. First of all, it turns out to be the most needy: single retirees, disabled people, senior citizens over eighty years old, as well as large families, ones with disabled children. At present, the main principle of building a social protection system is subject-subject relations, in which the client of social protection takes an active life position in the process of solving her/his problems.

In the lives of the elderly, as well as those with disabilities, income and health status are the two most significant variables that are the most important components of the quality of life. Therefore, the key parameters for assessing life include economic, socio-medical, as well as socio-psychological aspects.

To the greatest extent, the social problems of elderly citizens and the disabled are caused by factors that limit life;

- specific limitations caused by a specific disease, injury and inability to receive proper treatment;
- psychological and social barriers that arise between an elderly person and a person with a disability and others;
- insufficient provision with modern auxiliary technical means and their almost complete absence among these categories of citizens;

– the imperfection of the mechanism for implementing the existing legislation, which determines the special situation of the elderly, disabled people and their families;

- shortcomings in the formation of an accessible living environment.

The above factors in combination lead to the limitation of the life of the elderly and the disabled: limited access to information; restriction of movement; limited self-service capabilities; restriction of communication, maintenance and establishment of social contacts; restriction of participation in cultural life and leisure; restriction in labour activity; restriction in the field of training, retraining, and advanced training. Of course, this is not an exhaustive set of characteristics of limited life activity of this group of people, but it reflects the most significant barriers.

The current situation actualizes the organization of targeted social assistance to families with the elderly and disabled as the least protected category. Such support is based on a differentiated approach to those in need, allowing the use of public funds for their intended purpose.

Targeting methods for their implementation require careful collection, evaluation and verification of the reliability of information about applicants for social assistance. The effective distribution of social assistance in cash or in other form primarily depends on the methodology of ensuring targeting. Types and forms of targeted assistance are determined by complex centers of social services for the population based on the available material and financial resources, taking into account the needs of citizens and their property status.

Analyzing the experience of providing targeted social assistance to elderly and disabled citizens in the state budgetary institution of social services “Regional Center for Social Services for Elderly and Disabled Citizens” (Stavropol), it is possible to identify the content and focus of the social institution’s activities to support the needy population, organization of targeted assistance the elderly and the disabled.

The assessment of the state of social support for the elderly and people with disabilities was carried out on the basis of an analysis of:

- reporting documentation in the state budgetary institution of social services “Regional Center for Social Services for Elderly and Disabled Citizens” (reports for six months of work, both for the entire center and its branches, a diary of a social worker of the department for social services for the elderly and disabled);
- personal data of clients (elderly and disabled people living in the state budgetary institution of social services “Regional Center for Social Services for Elderly and Disabled Citizens”);
- analysis of conversations with family members, clients of the state budgetary institution of social services “Regional Center for Social Services for Elderly and Disabled Citizens”.

In order to identify the address of those in need of social assistance, a questionnaire was developed and a pilot survey of families with the elderly and disabled was conducted. The survey involved ten respondents of the elderly and the same number of respondents with various types of disabilities and health restrictions.

It should be noted that among the respondents, the majority of elderly people (3/4) living in families were widowed, having lost one of their spouses. Respondents (3/4) noted a number of problems that arise not only for them, but also in their families. These problems are primarily due to the financial situation of the family (9/10) and, as a result, the lack of medicines for the treatment and support of the elderly, the inability to send a senior citizen to a sanatorium or for diagnosis. Problems of interaction between the older and younger generations were also noted (almost half of the respondents).

Other data was obtained as a result of a survey of people with disabilities. Almost all the subjects (9/10) answered that they live in families with children, parents (disabled children). Among the main problems noted by the respondents was the problem of the material well-being of the family (9/10), the impossibility of full treatment not only for people with disabilities, but also for other family members (3/4), the need to receive both material and psychological assistance and support from professionals.

When determining the content of assistance, the type and form of assistance, one must take into account not only the needs of the person served in the center, but also his family members. Such characteristics may include information about the number and age of children in the family, disability, pregnancy, marital status, the presence of elderly family members, place of residence, place of work.

The implementation of the principle of targeting in the activities of social institutions is possible subject to the following positions:

- well-thought-out strategy for disseminating information so that those in need can learn about the possibilities of obtaining assistance;
- accessibility of local social protection authorities;
- the presence of proper control over the implementation of social programs at the local level.

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SOCIAL AND POLITICAL PHILOSOPHY



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Ecotourism in Sustainable Regional Marketing

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Abstract

Attention is paid to ecotourism as a fundamental element of sustainable destination marketing. The concepts of territory branding and sustainable marketing are disclosed. The problem of development of ecological tourism in the regions is touched upon. Based on the analysis, it was revealed that the demand in the field of tourism in the regions is increasing due to the development of ecotourism. Models of sustainable marketing are given and a unique own model of ecotourism, considered through the prism of the Galanchozhsky district of the Chechen Republic, is defined. It is shown that the Galanchozh region is the most promising direction for the development of tourism in the region, both in terms of protecting the natural and cultural and historical heritage, and in terms of making a profit from this and developing the entire tourist destination. The applied significance of the study lies in the possibility of using the findings to establish the ideological, epistemological and methodological foundations for the development of ecological tourism and branding of territories.

Keywords: territory branding, sustainable marketing, sustainable marketing models, ecotourism, Galanchozh district.

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Экотуризм в устойчивом маркетинге регионов

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Аннотация

Уделяется внимание экотуризму как основополагающему элементу устойчивого маркетинга дестинаций. Раскрыты понятия брендинга территорий и устойчивого маркетинга. Затронута проблема развития экологического туризма регионов. На основании проведенного анализа, выявлено, что спрос в области туризма регионов повышается, благодаря развитию экотуризма. Приводятся модели устойчивого маркетинга и определена уникальная собственная модель экотуризма, рассмотренная через призму Галанчожского района Чеченской Республики. Показано, что Галанчожский район является наиболее перспективным направлением развития туризма региона как со стороны охраны природного и культурно-исторического наследия, так и со стороны получения от этого прибыли и развития всей туристской дестинации. Прикладная значимость исследования состоит в возможности

the natural and cultural and historical heritage, and in terms of making a profit from this and developing the entire tourist destination. The applied significance of the study lies in the possibility of using the findings to establish the ideological, epistemological and methodological foundations for the development of ecological tourism and branding of territories.

Keywords: territory branding, sustainable marketing, sustainable marketing models, ecotourism, Galanchozh district.

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Введение. Постоянно растущая конкуренция стран, регионов, городов и возрастающие запросы населения к качеству окружающей среды потребовали создания и поддержания положительного имиджа и репутации территорий, основной составляющей которых является их брендинг и создание положительного экологического состояния дестинаций. Придерживаясь данной политики, маркетологи пытаются придать важность дестинации через бренд. Он должен быть громким, сильным и придерживаться идеи экотуризма, вызывая тем самым, доверие туристов.

Развитие экотуризма сможет стать причиной решения многих задач и проблем, повысив конкурентоспособность дестинации. Отличительная черта экологического туризма заключается в том, что главным для туристов является общение с природой, познание ее объектов и явлений, активный отдых на природе. На второй план отходит бытовой комфорт и традиционные развлечения. Экотуризм — это путешествие в мир дикой природы, прогулка в те места, куда редко ступает нога человека, это взгляд на мир глазами первобытного существа.

Экологический туризм оформился в 70-80-х гг. XX в. как локальная идея: создание баланса между экономической выгодой, получаемой от рекреации на природе, и экологической безопасностью рекреационных территорий в рамках глобальной идеи — сохранение природы планеты как основы жизни на ней.

Материалы и методы. В исследовании методология носит комплексный характер, что обусловлено междисциплинарностью подходов к изучению проблемы. Исследование проблемы экологического туризма в устойчивом развитии территорий носит характер сложного и неоднозначного процесса использования целого комплекса философских и общенаучных методов: аналитического, феноменологического, принципов объективности, всеобщей связи, противоречия, методов сравнительного анализа и синтеза, научного обобщения. В исследовании применяется концептуально-логический анализ теоретической терминологии с целью определения термина «экологический туризм» для социокультурного контекста. Привлекаются методы историко-генетического анализа научной методологии для анализа её переориентации от формально-теоретической установки к социально-значимой. Исходной методологической идеей исследования являются диалектический и системный подходы.

Экологический туризм нуждается в новой методологии исследования с привлечением нового понятийного аппарата и методологического инструментария. В нашем исследовании рассматривается объект — экологический туризм в составе маркетинга территорий, а также сопутствующие явления в виде социальных последствий. Методология как логическая организация экологического туризма состоит в том, чтобы определить цель и предмет исследования, найти подходы и ориентиры к проблеме, выбрать методы исследования.

Экологический туризм представляется объектом социальной сферы в виде исследований. Это обусловлено неоднозначностью понятия «экологический туризм». Современность требует уточнения и развития этого понятия, соответствующего их новому пониманию.

Результаты исследования. Возникновение и развитие экологического туризма тесно связано с историей выделения природных территорий, особо привлекательных с эстетической и рекреационной точек зрения, с разработкой нормативов их использования и охраны.

Оценки современного состояния и уровня развития экологического туризма в различных публикациях существенно различаются. Большая часть различий связана с определением экологического туризма. Так, если принимать за основу представление о том, что экологический туризм объединяет все формы отдыха, базирующиеся на использовании природных ресурсов, то оценка объемов будет значительно выше, чем в том случае, когда к экологическому туризму относится рекреационно-познавательная деятельность на природе, сопровождаемая технологиями экологического менеджмента.

The concept of “ecological tourism” is often not fully disclosed and, thus, its whole essence is underestimated. After all, ecotourism is not just a useless trip to a natural area, but a trip that benefits both vacationers and destinations.

In the book of E. L. Pimenova “Ecological tourism” identified two models (schools) of ecological tourism.

One was formed on the territory of the American continent, and its idea is also supported in many English-speaking countries — Canada, USA, Great Britain, Australia, etc. people, and the main feature of ecotourism, based on the ideas of the American model, is environmental awareness and education.

Also, an integral part of ecotourism is a careful attitude to the culture of traditions. The European model of ecotourism, to a greater extent, reflects the views of Swiss, German and Austrian specialists, and emphasizes the natural foundations of ecotourism. The European model of ecotourism focuses on social responsibility, and with the help of tourism, the economic problems of the region are solved [6, p. 15].

In the study of ecological tourism, the first model is often called the “North American” (“Australian”) model, and implies ecological tourism within the boundaries of protected areas (specially protected natural areas), and the second one is called the “European” (“German”), where ecotourism goes beyond limits of protected areas.

Many researchers studying ecotourism note four main types of eco-tourism and eco-tours: scientific tourism; tours studying the history of nature; travel to nature reserves, protected areas; adventure tourism.

For example, during scientific ecotours there is observation and acquaintance with rare birds and animals, research and collection of historical data in protected areas, and tours that study the history of nature, as a rule, involve a combination of popular science, thematic and educational excursions, for this the organizers are equipped with special ecological trails, this also includes trips of school groups, during which the guide, the teacher conducts conversations regarding the nature of the destination and various excursions. This type is popular in the tourism of German cities; therefore, it has such a name as the “German model for the development of ecological tourism” [3, p. 31].

In the work “Ecological tourism” T. K. Sergeeva considers the directions of tourism that cause more damage to nature if they do not apply a competent ecological approach to a specific territory or route. So, T. K. Sergeeva, the following areas of ecotourism are identified: trekking; travel with naturalists; travel by bike; tour along the route on inland waters; travel by sea; sport-type hunting in protected areas; riding; speleotourism [7, p. 57].

A broader concept is sustainable tourism. According to the definition of the WTO and the World Travel and Tourism Council (WTTC), “sustainable tourism meets the needs of both tourists visiting tourist centers and the population of the latter; in addition, it involves securing and optimizing the prospects for future development. Resources are used in such a way as to satisfy economic, social and aesthetic needs, while preserving cultural uniqueness, critical ecological features, biodiversity and vital systems” [4].

As defined by the Environment and Development Forum: “Sustainable tourism must meet the criteria of social, cultural, environmental and economic compatibility. Sustainable tourism is tourism that in the long term, i.e. in the projection on current and future generations, can adapt to specific ethnic and cultural characteristics, meets the requirements of social justice, is environmentally compatible, and is also expedient and beneficial in economic terms” [4].

According to the definition of Travis and Ceballos-Lascurain, this is tourism, which implies an indefinitely long maintenance of the resources on which it is based. De Kadt uses the concept of sustainable tourism in a broader context: “all types of tourism based on both natural and artificial resources that contribute to sustainable development” [4].

Sustainable tourism is a general concept suitable for all types of tourism.

Ecological tourism in Russian reserves should develop in line with the principles and concepts accepted throughout the world.

Ecotourism refers to any type of tourism and recreation in nature that does not damage natural complexes, contributes to the protection of nature and the improvement of the well-being of the local population. In other words, it is sustainable and nature-oriented tourism and recreation. Sustainability in this case refers to a positive overall balance of the environmental, socio-cultural and economic impacts of tourism, as well as the positive impact of visitors on each other. Ecotourism lies "at the intersection" of nature-oriented and sustainable tourism. The relationship between the listed types of tourism is illustrated by the following scheme proposed by Strasdas [3]:

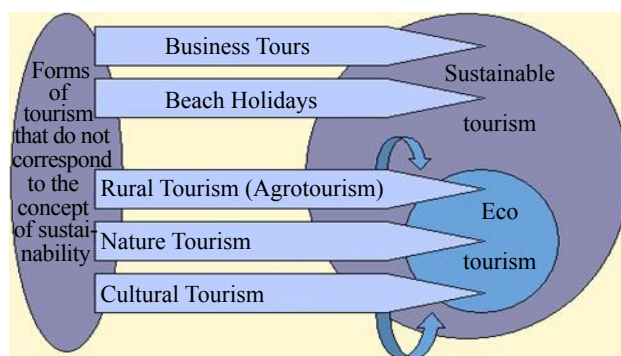


Fig. 1. Relationship between sustainable tourism and ecotourism [3]

Ecotourism is, first of all, travel and visits to relatively well-preserved natural areas, represented throughout the world, as a rule, by national and natural parks, reserves and other types of protected natural areas (PAs). Ecotourism implies the presence of certain, rather strict rules of conduct, the observance of which is a fundamental condition for the successful development of the entire industry as a whole. Ecotourism has a relatively weak impact on the natural environment. That is why it has become practically the only use of natural resources within most of the world's protected areas. Ecotourism assumes that local residents not only work as service personnel, but also continue to live in a protected area, lead a former way of life, engage in traditional types of economy that provide a sparing nature management regime. This brings a certain income to the population and contributes to its socio-economic development.

These and other features of ecological tourism should not be considered in isolation from other components of tourism: recreational, cultural, educational, aesthetic, artistic, entertainment, etc.

Therefore, usually, ecological tours mean hiking, water or horse trails along ecological paths, accompanied by guides, who, as a rule, are employees of nature reserves.

Ecotourism in Russia is just beginning to develop. And this formation should take place on the basis of the basic principles of ecological tourism. That is, minimizing negative impacts on the nature and culture of the visited territories.

The first condition of ecological tourism, which distinguishes it from previously used forms of organizing and conducting outdoor recreation, is a meaningful, environmentally and economically verified policy in the use of recreational areas, the development and observance of an inexhaustible nature management regime, which ensures not only the conservation of the biological diversity of recreational natural areas but also contributes to the sustainability of the tourism activity itself. In addition, minimization of the negative impact on the environment can be carried out through the use of renewable energy sources, the use of local building materials, as well as the recycling of garbage in recreational areas.

It is worth noting that the traditional culture and customs of the peoples living in recreational areas also require careful attitude on the part of tourists, which means that the inclusion of the ethnographic component in an ecological tour should also be organized very clearly and competently, because the traditional culture of local communities facing with mass tourism, turns out to be even less resistant to them than nature. Assistance in the preservation of the ethnographic diversity of the planet is one of the most important installations of ecological tourism [2, pp. 55–60].

An important principle is the participation of the local population in the development of tourism and the receipt of financial and other benefits from tourism activities.

As noted above, the need for the participation of the local population in the tourism process was noted among the basic principles of ecological tourism by the Quebec Declaration on Ecotourism [5]. Thus, ecotourism provides an increase in the level of socio-economic sustainability of the regions involved in the tourism process by creating new jobs for the local population. The participation of local residents is envisaged in such areas of tourism as the hospitality industry, the production and sale of souvenirs, the production and supply of food products, the maintenance of tourist routes, participation in animation events, the performance of security functions, etc. Employment for local residents allows not only to increase their level of employment, but also contributes to their consolidation in their original territory, as well as their return from cities.

Another indicator is the increase in the ecological culture of participants in ecotourism activities. Ecotourism should be aimed at environmental education and enlightenment of ecotourism participants, which in this case means both tourists and the local population. The population of recreational territories, involved in the tourism process and receiving economic benefits from it, realizes that nature, which attracts tourists, must be preserved, since it is precisely this that is the main value of the territory — the source of their own income. In addition, ecological tourism is aimed at forming relations of equal partnership with nature, it implies the participation of tourists in local cultural and nature management activities, increasing their level of environmental literacy.

It is necessary to actively promote the preservation of the natural and cultural heritage of recreational areas. Tourism revenues, provided that a significant part of them remains in the region, create economic resources for the conservation of natural ecosystems and the development of the region. However, active promotion of the conservation of nature and culture of recreational areas implies, in addition to financing recreational areas, the personal participation of ecotourists in various environmental activities.

Ecotourism cannot develop without the activity of civil society. Prospects for the development of ecological tourism are largely determined by the activity of state, regional and local authorities to preserve the environment. At the level of the Government of the Chechen Republic, these problems are dealt with by the Tourism Committee. The Government of the Chechen Republic determined the need for the development of ecological tourism by Decree No. 20 “On the development of physical culture, sports and tourism in the Chechen Republic” dated May 30, 2001.

Also promising is the formation of local programs on the basis of specially protected natural areas of the Chechen Republic. Separate, most promising activities of these programs could receive their support within the framework of the Republican long-term target program for the development of ecological tourism in the Chechen Republic.

We have singled out such a beautiful corner of the Chechen Republic as the Galanchozhsky district, which fully appears before us with nature that has retained its original appearance, as well as a scope of ideas in the field of tourism.

This region is rich in cultural and historical values. On this territory there are grottoes; natural caves. Here is the most beautiful alpine lake in the world — Galanchozh (Chechen. Galain-Iam), which has its own popular belief (Fig. 2).

The territory is famous for its alpine meadows of extraordinary beauty, dense forests, mountain rivers, waterfalls with trout. There are also natural rocky formations with their own folk history-belief — the Stone Army, the mountain peaks of which are the highest in the Republic. Mountain roads are very steep descents / ascents. On the way you can meet a mountain arch from a cliff. The attraction is “Selfie-toolg”. Translated from Chechen: a selfie-stone, from where a beautiful view of the entire gorge opens.



Fig. 2. Lake Galanchozh (Chechen. Galain-Iam)

The Galanchozh region has a rich animal world. Bears, wolves, wild boars, deer, eagles, mountain goats, wild horses, etc. are found here.

Centuries-old buildings have been preserved on the territory of the region. Currently, they are the subject of study by archaeologists, historians, speleologists. The results of the work are reflected in scientific works and transferred to local museums.

In the Galanchozh region, races were held in the style of Rally on mountain off-road (Fig. 3).

The sights of this destination evoke many ideas: the creation of eco-trails, glamping, mountaineering, horseback riding, etc. Not for nothing, from the mouths of those who have been there, one often hears: “We have our own Alps. We have our own Switzerland!”



Fig. 3. Galanchozhsky district, mountain serpentine

This territory can be presented as a separate tourist cluster, a separate zone for ecotourism, and the brand can be assigned: “Galanchozh – the land of wild beauty”, which will certainly be justified.

After all, love for the highlanders is a secret, hidden feeling, and only love for the mountains can be openly broadcast by the people, since it is love for freedom, love for home. Only having been in such an atmosphere, it is possible to catch the peace and strong spirit of the ancestors of the Chechen people.

Elina Batayeva, Chairman of the Tourism Committee at the CCI of the Chechen Republic, says in response to a comment under her article “Ecotourism in Chechnya. Photo report of the expedition “Chechnya-Center of Tourism” Part 1» on the site livejournal.com: “Chechnya is a white spot, both for speleologists and climbers, and work in the field of tourism in the region of the Chechen Republic is no end!” [1].

Under the condition of competent development, ecological tourism can play a role in resolving the current socio-ecological crisis. It promotes the protection of nature and traditional cultures. The growing demand in this tourism sector leads to the creation of new specially protected natural areas, primarily national and natural parks. Ecotourism brings significant income to the state budget.

The prospects for the development of ecological tourism in the Chechen Republic are great, since there are 8 biological reserves and 43 natural monuments on the territory of the republic. It is planned to create the National Park “Kavkaz” of regional significance.

Discussion and Conclusions. Therefore, we have formulated the main directions and ways of development of ecological tourism in the Chechen Republic — these are:

- promotion of the ecological potential of the Chechen Republic at the All-Russian and international levels;
- formation of regional support for ecotourism;
- creation of a new competitive ecotourism product (development of new routes);
- providing competent specialists in the field of ecological tourism;
- formation of a regional policy to support ecotourism, as an activity that positively affects the health of the population.

For the implementation of these areas of activity, it seems promising to form local programs on the basis of specially protected natural areas of the Chechen Republic. Separate, most promising activities of these programs could receive their support within the framework of the Republican long-term target program for the development of tourism in the Chechen Republic.

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Conflict of interest statement

The authors do not have any conflict of interest.

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The Influence of Russian Fiction on the Idea of Life and Death in Russian Philosophy

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Abstract

The article is devoted to the study of the influence of Russian fiction on the formation of the idea of life and death in Russian philosophy of the 19th–20th centuries. The author names modern Russian scientists who directly or indirectly affect this topic in their scientific works. The article justifies the need to conduct this study to deepen the existing knowledge about the origins of Russian philosophy, as well as to apply the results obtained in the educational process of a modern university. Analysis of the Russian philosophers' works allows the author to establish the criteria for the difference between philosophical works and artworks, to search in the works of S. N. Bulgakov, N. A. Berdyaev, S. L. Frank and A. F. Losev for the names of Russian writers and poets whose literary work contributed to their interest in existential issues. It is emphasized that the formation of the idea of life and death in Russian philosophy took place not only under the influence of the impression received by philosophers from acquaintance with the fate of the heroes of fiction, but also under the influence of information about the biography of the classic authors of Russian literature that created them, as well as the main motives of their artistic creativity.


Keywords: Russian fiction, spiritual situation, birth, life, death, meaning of life, Russian philosophy.

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Влияние русской художественной литературы на представление о жизни и смерти в русской философии

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Аннотация

Статья посвящена исследованию влияния русской художественной литературы на формирование представления о жизни и смерти в русской философии XIX–XX веков. Автор называет современных российских учёных, прямо или косвенно затрагивающих данную тему в своих научных работах. В статье обосновывается необходимость проведения данного исследования для углубления имеющихся знаний об истоках русской философии, а также

для применения полученных результатов в воспитательном процессе современного вуза. Анализирование трудов русских философов позволяет автору установить критерии различия между философскими и художественными произведениями, осуществить поиск в трудах С. Н. Булгакова, Н. А. Бердяева, С. Л. Франка и А. Ф. Loseva имён русских писателей и поэтов, чьё литературное творчество способствовало возникновению у них интереса к экзистенциальной проблематике. Подчеркивается, что формирование представления о жизни и смерти в русской философии происходило не только под влиянием впечатления, полученного философами от знакомства с судьбами героев художественных произведений, но и под влиянием сведений о биографии создавших их классиков русской литературы, а также основных мотивов их художественного творчества.

Ключевые слова: русская художественная литература, духовная ситуация, рождение, жизнь, смерть, смысл жизни, русская философия.

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Introduction. A special role in the formation of the youth values system in Russia has always belonged to Russian fiction which has not only the amazing beauty of the word but also a deep life-affirming meaning. Russian writers were able to embody in their works a special idea of life and death characteristic only of Russian culture. Many famous writers who later became classic authors of Russian literature preferred to express their philosophical ideas through works of fiction, and not scientific articles, as was the case in the West which created certain difficulties for scientists trying to distinguish between Russian philosophy and fiction.

The appeal to Russian fiction today is due to the need of modern Russian youth to obtain knowledge about the value and meaning of life, as the domestic teacher R. V. Bazaliy writes in her article “Development of spiritual values among students in educational activities” [1]. Most of the dissertation research and scientific articles in the field of the influence of Russian literature on the formation of the value system of the younger generation in Russia occurred in the early 2000s. At this time, dissertation studies were conducted by M. A. Bondarenko “Education of moral qualities among university students: on the example of domestic literature” [7], M. S. Bobrova “Spiritual and moral formation of a student in the educational process of a university” [6], and the scientific article by A. V. Pushkina “The influence of fiction on the formation of the ideals of modern Russian youth” was published [14].

The difficult spiritual situation that has now developed in the ranks of student youth in Russia entails the need to re-appeal to the study of the axiological aspect of Russian fiction, the positive impact of which on young people could be described as follows: “Forming a worldview, it is directly involved in the formation of personality. Having different content, fiction brings certain characteristic qualities, changes a man’s personality, forms a system of individual’s values” [11, p. 144].

The acquaintance of young people with story lines of early literary works unknown to them, the search for philosophical ideas about life and death embedded in them, as well as a new look at the already read books of Russian writers should help preserve the system of spiritual values traditional for Russian culture, help young people find the meaning of life, and improve the quality of education. Therefore, one of the most important tasks facing the field of higher education in Russia today is the application of ideas about the value and meaning of life laid down in Russian fiction in the educational process of a modern university.

While another equally important task set before modern science is to conduct a thorough study of Russian fiction in order to find ideas about life and death that served as a source of philosophy in Russia in the 19th–20th centuries. And if the study of the Russian philosophy influence of this period on subsequent Russian fiction has received a high degree of development in modern science, then the establishment of reverse influence, especially in the context of the axiology of life and death, needs additional research.

Materials and Methods. The purpose of this study is to determine the degree of influence that the works of Russian fiction had on the formation of the idea of life and death in Russian philosophy of the 19th–20th centuries. The formulation of the purpose of the study entails the need to accomplish the following tasks: establishing criteria for the difference between artworks and philosophical works based on the material of Russian philosophy; searching for the names of Russian writers in the works of philosophers whose artworks had the greatest influence on their philosophy, as well as on the formation of philosophy in Russia as a whole; identification among the literary works of an existential nature noted by Russian thinkers which deal with the value and meaning of life, birth and death of a man.

The following methods of scientific research are used in this article: analysis, synthesis, historical and descriptive methods. Thanks to the use of methods of analysis and synthesis in the works of S. N. Bulgakov, N. A. Berdyaev, S. L. Frank and A. F. Losev, a number of Russian writers and poets whose artistic creativity contributed to the emergence of interest in existential problems among domestic thinkers is pointed out. The use of historical and descriptive methods of scientific research makes it possible to establish the attitude of Russian philosophers to the phenomena of life and death.

Results. Thus, Russian fiction had a significant impact on the formation of Russian philosophy as a whole in the 19th–20th centuries. The study has found that, despite the similarity of Russian fiction and Russian philosophy, such famous Russian thinkers as S. N. Bulgakov and A. F. Losev clearly distinguished philosophical works from artworks. Among the differences highlighted by thinkers there was the use of philosophical terminology, the presence of a logical construction of the work as well as the need for preliminary preparation for its understanding.

The greatest influence on the formation of ideas about life and death in Russian philosophy was exerted by the works of F. M. Dostoevsky and L. N. Tolstoy in which the problems of life and death come to the fore. The most significant writers whose literary work had a significant impact on the formation of philosophy in Russia in addition to F. M. Dostoevsky and L. N. Tolstoy were A. S. Pushkin, M. Yu. Lermontov, E. A. Baratynsky, F. I. Tyutchev, N. V. Gogol, N. S. Leskov, Vs. M. Garshin, Gl. I. Uspensky and A. P. Chekhov.

Each of the Russian philosophers distinguished one or more domestic writers, acquaintance with the artworks of which had the greatest influence on his own philosophical view. For S. N. Bulgakov it was A. P. Chekhov, for N. A. Berdyaev, A. S. Pushkin, F. M. Dostoevsky and L. N. Tolstoy, for S. L. Frank the poet F. I. Tyutchev, for A. F. Losev, F. M. Dostoevsky. Representatives of Russian philosophy drew attention not only to the life and death of the main characters of artworks, but also to the fate of the Russian writers who created them, among whom the personalities of A. S. Pushkin and L. N. Tolstoy aroused particular interest.

Thanks to the great influence of Russian fiction, existential problems, which for many years determined interest in the study of topics related to birth, the search for meaning and determination of the value of human life, fear of death, and reflections on the afterlife of the soul, came out on the foreground in Russian philosophy of the 19th–20th centuries.

Discussion and Conclusions. Such famous philosophers as S. N. Bulgakov, N. A. Berdyaev, S. L. Frank and A. F. Losev named in their works the names of Russian writers who had the greatest influence on the development of philosophical thought in Russia. S. N. Bulgakov considered the writer and playwright A. P. Chekhov to be one of the most outstanding and underestimated Russian philosophers. This statement was laid down by him as the basis of the essay “Chekhov as a thinker”. The uniqueness of A. P. Chekhov as a thinker, according to S. N. Bulgakov, consisted in a very subtle understanding of the psychology of a believer, in which A. P. Chekhov bypassed L. N. Tolstoy and approached F.M. Dostoevsky as much as possible, as well as in the writer’s magnificent presentation of the topic of mental strength lack for a person to transform his own life: “Chekhov artistically fully posed the problem of mediocrity, mental and moral limitations, spiritual philistinism which neutralizes life for you and others, makes it boring and hateful. Therefore, one

cannot use the established word usage about Chekhov and talk about Chekhov's "heroes", for the complete absence of the heroic in his characters is their main and most characteristic feature" [8, p. 12].

This problem was brilliantly indicated by A. P. Chekhov in "The Story of an Unknown Man", the heroes of which are trying to answer the question about the reason for the fading of stuffy forces among humans over the years. Literary characters of A. P. Chekhov are also concerned about the philosophical problem of finding the meaning of life. According to S. N. Bulgakov, many characters of A. P. Chekhov's stories see joy in life and are delighted with it, as the writer shows in the story "Student": "... a sense of youth, health, strength — he was only 22 years old — and the inexpressibly sweet expectation of happiness, unknown, mysterious happiness got control over him little by little, and life seemed to him amazing, wonderful and full of high meaning" [17, p. 160]. Despite the philosophical ideas laid down in the artworks of A. P. Chekhov, S. N. Bulgakov nevertheless distinguished philosophical works from artistic ones by the presence of philosophical terminology in them and the need for preliminary philosophical preparation for correct understanding.

Praising the artistic skills of A. P. Chekhov S. N. Bulgakov named F. M. Dostoevsky, L. N. Tolstoy, Vs. M. Garshin and Gl. I. Uspensky as writers who had the greatest influence on Russian philosophy. The philosopher emphasized the existence of differences between philosophical works and artworks. Like the heroes of Chekhov's works, he called life one of the most important values for a man, a divine gift and had enthusiastic feelings towards it.

Another Russian religious thinker N. A. Berdyaev considered the main topics of Russian fiction to be the search for the meaning of life and the salvation of humanity from evil and suffering. Against the background of many Russian writers, the philosopher especially distinguished the literary style of A. S. Pushkin, since he believed that thanks to his poetry and prose, in fact, the formation of the Russian language and literature took place. N. A. Berdyaev believed that one of the central themes of A. S. Pushkin's works was the topic of human freedom in terms of improving his own life, and the main motive of his literary work was joy and inspiration. N. A. Berdyaev compared the artistic style of A. S. Pushkin with the artistic style of writers of the Renaissance. According to the thinker the literary work of A. S. Pushkin contributed to the emergence of the following classic authors of Russian literature: N. V. Gogol, F. M. Dostoevsky and L. N. Tolstoy.

Unlike the motive of A. S. Pushkin, the motive of F. M. Dostoevsky's works is compassion for people with a difficult fate: "Schism, apostasy, wandering, impossibility of reconciliation with the present, striving for the upcoming, for the better, fairer life are characteristic features of the intelligentsia" [5, p. 29]. One of the central philosophical problems in the artworks of F. M. Dostoevsky was the enthusiasm of the intelligentsia for the ideas of anthropotheism which was reflected in the novels "Demons" and "Crime and Punishment". The study of this phenomenon, the opposition of the man-God to the God-man or Jesus Christ will later become one of the main topics of N. A. Berdyaev's philosophy.

N. A. Berdyaev also showed special interest in the artworks and personality of L. N. Tolstoy. The philosopher believed that L. N. Tolstoy had lived an interesting life at the end of which large-scale changes took place in his way of thinking. If L. N. Tolstoy was a rationalist throughout almost his entire life who rejected everything that could not be explained logically, then "at the end of his life the great old man returned to mysticism, mystical notes sound stronger and drown out his rationalism. He was preparing for the latest coup" [4, p. 144]. The attitude of N. A. Berdyaev to the work of L. N. Tolstoy was ambiguous. N. A. Berdyaev wrote in one of his works: "Dostoevsky was always closer to me. But in my early youth, almost in my adolescence, the first uprising against the evil and untruth of the surrounding life, the first desire to realize the truth in the life of personal and social, is associated with L. Tolstoy. "War and Peace" always gave me an acute sense of my homeland and my origin" [3, p. 76].

According to N. A. Berdyaev, L. N. Tolstoy was interested in the topics of life and death, the meaning of life, the "search for a perfect life", love, fear of death, memory of death. But N. A. Berdyaev could not help but recognize the merits of L. N. Tolstoy which the writer achieved in describing the spiritual experiences of the common people, peasants.

In addition, the writer's thoughts were occupied by the ethical problem of the contradiction between the life goals of a man and the choice of means to achieve them: "A man strives for freedom as a goal and he is so absorbed in violence as a means for this goal that he forgets about freedom. A man strives for love and brotherhood as a goal and he is so absorbed in hatred and strife as a means for this goal that he forgets about love and brotherhood" [2, p. 259].

Thus, thanks to the acquaintance of N. A. Berdyaev with the artworks of A. S. Pushkin, F. M. Dostoevsky and L. N. Tolstoy, as well as the biographies of these writers, the sphere of his scientific interests was formed which included the problems of freedom and creativity, life and death, humanity and God-mankind.

Russian religious philosopher S. L. Frank in his work "Russian Worldview" noted that reading fiction allows him to answer questions regarding the meaning of a man's life, to help determine the vector of his spiritual development. The thinker called Russian literature "... one of the deepest, philosophically comprehending life" [16]. Among the most significant Russian writers and poets, S. L. Frank singled out A.S. Pushkin whom he also called "Russian Goethe", M. Yu. Lermontov, F. I. Tyutchev, N. V. Gogol, N. S. Leskov, Ch. I. Uspensky, at the same time, emphasizing the unprecedented influence of F. M. Dostoevsky on the understanding of human psychology and on the development of all Russian philosophy.

S. L. Frank's special attention was focused on the work of F. I. Tyutchev whom he called the poet-thinker. One of the features of F. I. Tyutchev's poetry was the appeal to the philosophical categories of eternal and temporary which was present in the poem "Bright snow shone in the valley". In another poem, "Dream at Sea", the poet created the image of the mountain world which was opposed by the world of valleys as the earth opposed the sky. S. L. Frank believed that the poetry of F. I. Tyutchev expressed his deep philosophical and religious ideas about life and death through the numerous poetic images which he had created.

The dissertation study "The artistic world of prose of A. F. Losev and its origins" by the domestic philologist E. A. Tahoe-Godi is devoted to the topic of the influence of Russian fiction on philosophy of A. F. Losev. According to the scientist "Losev has been living in the world of books since his youth, his main behaviour in his youth is reading, and he reads not only scientific, philosophical literature, but also the works of Russian classic authors and contemporary writers, and poets of the late 19th–early 20th centuries" [15, p. 37]. A. F. Losev believed that the main difference between philosophical works and artworks lies in their structure: "There can be a lot of philosophical in a novel. But the novel is still not a philosophy, even if it contains philosophical thoughts and intuitions. And the thing is that the system of a novel or a poem is a poetic system, and the system of philosophy is logical" [13, p. 671]. Nevertheless, the philosopher admitted that the literary works of F. M. Dostoevsky and L. N. Tolstoy contain more philosophical ideas than in the doctrine of Plato's ideas.

According to E.A. Tahoe-Godi, A. F. Losev was greatly influenced by the philosophical teachings of V. S. Solovyov as well as the poetry and prose of A. S. Pushkin, F. M. Dostoevsky and L. N. Tolstoy. The attention of A. F. Losev was riveted not only to the works themselves, but also to the personalities of the people who created them as it was with the personality of A. S. Pushkin whose life path the philosopher compared with the autumn forest, which is desperately resisting winter. According to E. A. Tahoe-Godi poems by A. S. Pushkin "A gift in vain, a gift accidental"..., "Life, why are you given to me?" as well as the story "Captain's Daughter" influenced the idea of A. F. Losev about the meaning of life.

The great influence on the idea of A. F. Losev about life and death was also made by the works of F. M. Dostoevsky. Like F. M. Dostoevsky A. F. Losev considered the birth of a child to be a miracle, a unique event. Having received the news of a child's birth, the hero of the novel of F. M. Dostoevsky, Shatov has strong feelings: "Have fun, Arina Prokhorovna... It's a great joy... — Shatov has mumbled with an idiotically blessed look, shining after two words of Marie about the child... — The mystery of the birth of a new creature, the great mystery and inexplicable, Arina Prokhorovna, and what a pity that you do not understand this!" [9, p. 529]. Following F. M. Dostoevsky, the philosopher called a miracle not only the appearance of a man in the world, but also his life as a whole: "Everyone experienced this strange feeling, when it suddenly becomes strange that people go, eat, sleep, are born, die, quarrel, love, etc., when suddenly all this is assessed from the point of view of some other, forgotten and scolded being, when all life suddenly appears as an endless symbol,

as a complex myth, as an amazing miracle” [12, p. 360]. Life is a unique divine gift which a man does not want to put an end to like Rodion Raskolnikov: “Where is it”, Raskolnikov thought, walking on, “where did I read it, as one condemned to death, an hour before death, speaks or thinks, that if he had to live somewhere at an altitude, on a rock, and on such a narrow platform so that only two legs could be put, and all around there will be abyss, an ocean, eternal darkness, eternal solitude and eternal storm, and stay so, standing on the arshin of space, all his life, a thousand years, eternity, it is better to live like this than to die now!” [10, p. 132].

Thus, like F. M. Dostoevsky A. F. Losev believed that the birth and life of a man is a “genuine miracle”, a miracle that is beyond scientific explanation, and therefore attempts to describe the birth and life of a man from the point of view of any of the existing sciences will be doomed to failure, since the phenomena described by them will look one-sided. A. F. Losev also considered it necessary to establish a distinction between philosophical works and artworks based on their internal structure. The life and works of A. S. Pushkin and L. N. Tolstoy had a great influence on the ideas of A. F. Losev about life and death.

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Linguistic and Territorial Identities: National-Ethnic Selfconsciousness Through the Prism of Sign-Symbolic Interpretation

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Abstract

National-ethnic selfconsciousness is represented in a sign-symbolic interpretation of the linguistic and territorial identity of the Georgian people. A distinctive feature of the study is that such an interpretation introduces a certain degree of objectivity into the ethnographic research, and thereby provides an opportunity to consider the national-ethnic self-knowledge or identity of the Georgian people both on linguistic identification based on knowledge of the Georgian language and territorial affiliation. The purpose of this study is to combine different perspectives that relate to research issues connected with human language and territory and/or geographical environment. It has been hypothesized that both linguistic and territorial identities of the Georgian people are among the determining factors of national selfconsciousness in general. The multidimensional design of the study, the interpretation of the natural Georgian language codification in the concepts of semiotics and identity through the perception of territorial belonging through the prism of semiotic ethnography are based on the analysis of the description of the Georgian language, landscape and architecture.

Keywords: language, selfconsciousness, identity, topophilia, mkhedruli (one of the three Georgian scripts), Kartvelian texts, ethnosemiotics, sign, symbol.

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Языковая и территориальная идентичности: национально-этническое самосознание через призму знаково-символической интерпретации

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Аннотация

Национально-этническое самосознание представлено в знаково-символической интерпретации языковой и территориальной идентичности грузинского народа. Отличительной чертой исследования является то, что такая

интерпретация вносит определенную степень объективности в этнографическое исследование, и тем самым предоставляет возможность рассматривать национально-этническое самопознание или идентичность грузинского народа как на языковой идентификации, основанной на знании грузинского языка, так и территориальной принадлежности. Цель данного исследования состоит в том, чтобы объединить различные точки зрения, которые касаются вопросов, связанных с человеческим языком и территорией и/или географической средой. Выдвинута гипотеза, что как языковая, так и территориальная идентичности грузинского народа являются одними из определяющих факторов национального самосознания в целом. Многомерный дизайн исследования, интерпретация кодификации естественного грузинского языка в понятиях семиотики и идентичности через восприятие территориальной принадлежности и призму семиотической этнографии, основаны на анализе описания грузинского языка, ландшафта и архитектуры.

Ключевые слова: язык, самосознание, идентичность, топофилия, мхедрули, картвельские тексты, этно-семиотика, знак, символ.

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Introduction. The world in which we live is divided into many parts: from continents and parts of the world to regions, countries and republics, territories, cities and districts, etc. Every person knows the name of the country in which he lives, but did everyone think what exactly makes the country what it is? The person is inextricably linked to the place in which he lives, the environment in which he exists. Using natural resources, the person satisfies his basic needs and, thereby, changes the surrounding area, forms a completely new landscape of the surrounding territory. As a result of active human activity, a special indicator is formed: “a per-son is a habitat”.

The national language developed by the nation is also an indicator that reflects the national identity, heritage of community members and each individual.

The distinctive feature of the work is the application of symbolic interaction to the study of ethnos. A key term in semiology/semiotics is “sign”, consisting of at least a tangible effect on one of the recipient’s feelings, which means content. Semiology and semiotics were gradually differentiated by methodological content making the distinction between these two designations significant. If semiology considers language as a sign system of the field of linguistics, then in semiotics signs take different forms, form certain ideas and associations in the mind. For example, in cartographic semiotics, spatial visualization serves as a key mapper for transmitting representative information about the part of space being depicted creating an ordered representation of patterns that convey meaning. Based on a descriptive analysis of the Georgian language, spatial practice and visual discourse, the study showed the distinctive features of the Georgian people.

Materials and Methods. While ethnography traditionally focuses on factors associated with the behaviour of people, and the function of the sign-symbolic system is to convey ideas through messages, in the study, the application of the ethnosemantic method to the description of the Georgian language and territorial semiotic ethnography to spatial practice and visual discourse provided an opportunity to consider the distinctive characteristics that form the national ethnic identity of the Georgian people using examples of linguistic and territorial identity.

First introduced by Stoic philosophers, the term “sign”, recognized in European medieval literature as signans and signatum reappeared in the theories of the Swiss linguist Ferdinand de Saussure and the American philosopher, the logician, Charles Sanders Pierce as an object of the interdisciplinary field of the sign study and the sign system that stores and transmits information.

In F. de Saussure’s theory as meaning and significant: a sign is what “derives from the association of the meaning with the signified” [2, p. 67]. In C. S. Pearce’s theory, the scientist notes that as a “sign means” and “designate”, “nothing is a sign unless interpreted as a sign” [9, p. 689].

The semiotic project was reduced to almost zero as it was developed within the limited framework of Saussure's definition without any contact with the epistemology of the humanities. Among two terms semiotics and semiology having been used interchangeably for quite a long time, the preference was given to "semiotics". It should be noted that despite this institutionalization, the term "semiology" is firmly rooted in the works of R. Barthes, A. Greimas, L. Yelmslev, Yu. Lotman, T. Sebeok, W. Eco and other scientists, but for the most part various practices of studying the sign as an elementary unit of the language code have been determined in the theories of communication of linguistics [1, p. 99].

From a linguistic perspective, natural languages are loci in which all other semiotic systems manifest themselves. The number of Caucasian languages distributed in the territory to the north and south of the Great Caucasian Range varies from 30 to 40 depending on various classifications. About 8 million people speak the Caucasian languages. Language communities range in size from a few hundred people to large national groups with millions of people [4].

Results. The environment is human-transformed nature, the space that directly surrounds a person and with which he interacts. Language, culture, history, literature, architecture integrated into the nature of Georgia have always attracted both new researchers, writers and poets and simply curious people. Whereas different environmental models assume different behaviours and aesthetic experiences, the perception of this environment limits or expands a person's behavioural and aesthetic choices depending on how the environment is configured, likened, or creatively reimagined. The purpose of the study was to consider the national and ethnic identity of the nation combining various points of view that relate to the study issues, using a semitological approach to language and semiotic to toponymia of the Georgian people. Semiotic and semitological theories made it possible, using the example of linguistic and territorial identity, to consider the distinctive features of the Georgian nation, which show national and ethnic identity. The study confirmed the hypothesis that the linguistic and territorial identities of the Georgian people are among the determining factors of national identity. The study can be interesting to philosophers, linguists, sociologists, all those who are interested in identity issues. It can be continued and become the basis for studying the problems and identities of other nations.

Discussion and Conclusions. The population of the relatively small country of Georgia is 3,983,329, which is 0.05 % of the total population of the globe. Almost half of the population lives in five major cities (Figure 1).

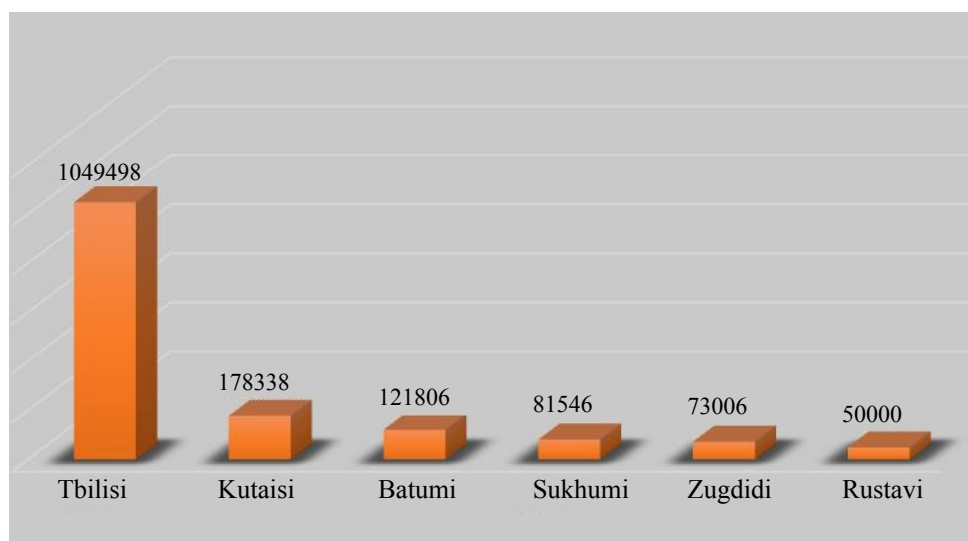


Fig. 1. The population living in five major cities of Georgia

Few people speak Georgian (ქართული ენა) except Georgians. Outside of Georgia, Georgian is spoken in the adjacent regions of Azerbaijan and in northeastern Turkey, also in the province of Efahan (Iran), where several villages are located in which the Georgian population lives [4]. A distinctive feature of the large number of languages of the North Caucasus is the long history and ancient literary tradition and original writing dating back to the 5th century AD. The exclusivity and uniqueness of the Georgian language is that it is included in 14 unique languages in the world that have their own alphabet. In its history, the Georgian form of writing, based on a standard set of signs, was three different writing systems: Nuskhuri, Asomtavruli and Mkhedruli. The alphabet (Mkhedruli), which has been used by Georgians from the 11th century until now, consists of 33 symbols-letters, which belongs to the category of Kartvelian languages. The spelling of the symbols-letters of the Georgian writing system “is based on a round italic, which was developed based on an angular book font. The Georgian writing system standardly includes a symbol for each of the distinctive sounds (phonemes) of the Georgian language” [4].

The main interpretations of the Georgian language in Kartvelian texts explain the use of words to represent objects through social practices in order to distinguish different types of things and associate names with things of the same type. For example, the “general Kartvelian dictionary” includes the terms of kinship, names of animals, birds, trees, plants and body parts, as well as various human actions, qualities, conditions, etc. Words that use the numbers from 1 to 10 and the word “hundred” are also original common Kartvelian terms. For research, “pragmatics explains semantics by the general norms regulating the use of names, fixes references, and thus explains how names can represent objects and express thoughts” [3, pp. 57–78]. The correspondences between sounds and meanings in the words and verbal elements of the Georgian language provide the basis for considering Kartvelian languages, which have a close connection and derive from a common ancestral language (proto-language).

The sound system of Kartvelian languages is relatively homogeneous, the difference is represented in the vowel system, which contains five main vowel letters phonemes *a, e, i, o, u*, whereas in the Svan dialects two or more vowels are added and there are several additional vowels: front (or palatalized) vowels *ä, ö, ü* and a high central vowel *ə* (as in English “sofa”) [5, pp. 14–20]. The consonant system of the Kartvelian language has voiced, voiceless and vocal varieties as well as stops, which are expressed both by a complete and short-term stop of respiratory flow at some place in the speech tract and affricates which are sounds that begin with a stop, but which are released with local friction, for example, the sound [tʃ] in “church” [19].

“...Language is an “intermediate world” between thought and reality, individual con-sciousness, tongue and, accordingly, culture, the world in which an unstructured stream of impressions and unrelated messages has taken on a conceptual form”. The culture of Georgia, as one of the 4 countries of the North Caucasus, is not only the spatio-temporal boundaries of a separate ethnic group existence ...” [10, pp. 46–48], it is also evidence of the genetic similarity of peoples, as evidenced by the language, which is replete with ancient borrowings from Iranian, Greek, Arabic, Turkish and other languages, although it can distinguish both the basic vocabulary and grammatical elements of native Caucasian origin [13, pp. 45–52].

The linguistic commonality of the language meaning is based on general linguistic principles with a fixed cultural code of the Georgian nation; it represents the basis for decoding messages contained in words. The development of a representative function of the language is carried out, among other things, through the study of the environment in which human life activity occurs [11, pp. 88–94].

As a form of communication, the use of images precedes written speech by several thousand years. Forms instantly form certain ideas and associations in the mind. Associations of colour, for the most part, are based on emergence in nature, whereas associations behind the forms are more abstract, and it is possible that they have been formed since the beginning of human civilization [12, p. 98].

People had provided geographical information with the help of images for millennia. Maps that visually depict territories, as well as images, exist either on paper or in the minds of people (in the form of the so-called mental maps)

[7, pp. 759–770]. “... One of the earliest surviving images, including both an indication of scale and orientation, is the plan of the city of Nippur created around 1330 BC”. [8, pp. 67–74].

Consideration of development policy and actions aimed at (re) asserting landscape and other features of territorial identity forms a conceptual and methodological basis for the study of topophilia. “Topophilia is a study of the perception of the environment, relations and values”, Yi-Fu Tuan defines neologism, which includes all «human affective connections with the material environment» [18, pp. 99–100].

The main idea of semiotics is to extract meaning from something. So, for example, “car-tosemiotics”, also called “cartographic semiotics”, is a semiotic study of a cartographic model (maps, relief models, etc.). These models are combined by the fact that they represent the Earth’s space (or, in a broader sense, other celestial bodies) with the help of model space. H. Schlichtmann in “Map Semiotics Review” (2009) noted that semiotic studies were mainly devoted to maps in the traditional sense, as defined in the Encyclopedic Dictionary of Cartography. “According to the scientist cartosemiotics as a separate research field originated in the 60s of the last century and has now reached an acceptable level of maturity” [16, pp. 15–21].

It should be noted that the signs take different forms, but the meaning embedded in them is mandatory. The transfer of a meaning can be through pictures, photos, 3D images, models, maps, or anything else. It can be argued that cartosemiotics and/or semiotics of maps, has interdisciplinary connections with both cartography and cognitive science. Located between semiotics of mental images representation and semiotics of codes, cartosemiotics belongs to the general field of applied semiotics: since maps usually contain written language and are signs encoded according to certain mapping conventions, they also need to be decoded. This combination of graphic and verbal elements makes them complex semiotic systems. Maps can represent space much better than words that must be pronounced in a linear sequence because they are two-dimensional carriers. At the same time, maps use a complex symbol system to determine the location or describe geographical locations. Cartographic images are usually equipped with a legend that facilitates the interpretation of signs [7, pp. 759–770].

The geometric shape of the triangle on the map can represent both mountains and caves, depending on its orientation. The triangle, the top of which faces up, represents the mountain. The top which faces down is a cave. The physical properties of a triangle can be related to ideas of force or balance, depending on its orientation (much as in its relation to mountains and caves). If we look at the map of Georgia, we will see a significant number of triangles with different orientations. The impressive Caucasus Mountains are the hallmark of Georgia. The height of their peaks reaches 5 kilometers. For example, the height of Kazbek (Georgian მყინვარწვერი) is 5033.8 meters. The snow-white top of the triangular pyramid of the regular geometric shape of Tetnuldi (Georgian თეთნულდი), which height is 4869 meters, is one of the hallmarks of Svanetii [14].

There are four deep caves in Georgia: “Verevkina”, “Krubera”, “Sarma”, “Snezhnaya-Mezhonogo-Illyuziya System”, as well as many others such as the New Athos Cave, Tekenteri Cave, “Prometheus Cave” Nature Monument, Natural City, that is Uplistsikhe Cave, etc. [6].

Just as many triangle associations arise because the triangle has three sides, the square is largely determined by its four sides. The four sides of the square connect it with directions (north, east, south and west), seasons (winter, spring, summer, autumn), nature forces (land, water, air and fire), etc. On the map, a square represents the shape of a building, foundation, base, or even a house. Tbilisi residential buildings, also indicated by this symbol, reveal their peculiarity of residential buildings of the whole state with their characteristic features of use in the construction of homogeneous building material (wood and brick). An interesting “Tbilisi” model of “an open dwelling” was developed due to the thoughtful connection

of courtyards and balconies with the street. Here, the balcony has undergone an interesting development in the process of adapting to the pan-European facades. The same goes for the courtyards that penetrated the Art Nouveau style buildings, contributing to the creation of its unforgettable “Tbilisi” designs. “In addition, the organic relationship of the city, “intertwined” along the mountainous slope and rocky plateau with the environment, the dynamics of the outlines of streets, dwellings, views, ensembles of buildings is formed by planning and spatial-conceptual integrity. The diverse urban architecture generated by the local highly artistic identity of the city, its cosmopolitan nature and historical destiny, destruction and renewal, forms a peculiar complex of values, turning the capital into a specific city...” [17].

The fact that semiotics symbol of maps represents a visual demonstration of the constructed language of individual geographical features makes it possible to group the symbols manifested in maps (called the map language or type of sign systems) into “three main classes: sign production, sign reception (a process understood as extraction), obtaining information from signs (cartographers speak about the use of maps)” [16, pp. 15–21]. The symbol of the cartographic image of the river is a wavy line. Wavy lines on the map of Georgia, the rivers of Georgia like mountains and architecture are as a kind of the state’s hallmark. The river system of Georgia is 25 thousand large and small rivers with a total length of about 55 thousand kilometers, which belong to the basins of the Black and Caspian Seas. The Kura River (Mtkvari in Georgian) is one of the most important rivers of Georgia. Translated from Georgian, Mtkvari means «good water,» and from Megrel it means “the river that eats the mountains”. The Kura River rises high in the mountains breaking through numerous canyons and gorges, that’s why its water is muddy. Cities such as Tbilisi, Borjomi, Mtskheta and Gori are located on its banks. The Aragvi River flows along the picturesque Georgian Military Road to the east and joins the Kura forming its largest tributary. On the river there is the Zhinval reservoir, built in 1986, the Ananuri Castle and the Assumption Church of the 17th century. At the confluence of the Aragvi and Kura rivers there is an ancient capital of Georgia, Mtskheta, and the Zedazeni Monastery dating back to the 6th century, where the events described in the famous poem by M. Yu. Lermontov “Mtsyri” took place. Famous Russian writers such as Pushkin, Lermontov, Yesenin, Griboyedov, Mandelstam, Akhmadulina and many others fascinated by its beauty repeatedly praised Georgia in their works [15]. Specific features of the river system of Georgia contribute to the development of such activities, or rather extreme sports, as rafting and kayaking.

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Language in the System of Cultural and Historical Formation of Personality

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Abstract

Introduction. Language refers to the elements of culture. This is a socio-historical product that reflects culture, the system of social relations, traditions, ethnic history which as a special form of culture materializes spiritual culture. The dialectical connection between language and society lies in the fact that, having arisen as a historical necessity, language meets the requirements set for it by society, reflects its state. Each language is a means of expressing a particular culture. Language represents for those who own it the very existence of a certain culture, its living development, its continuity from generation to generation. Language has its own surroundings. The people who speak it belong to some race (or several races), that is, to such a group of mankind that differs in its physical properties from other groups. Language does not exist outside of culture, outside the socially inherited totality of practical skills and ideas that characterize lifestyle.

Keywords: culture, society, personality, ethnicity, consciousness, memory, thinking, cultural forms of behaviour, ethnic community, ethnocultural values.

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Язык в системе культурно-исторического формирования личности

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Аннотация

Введение. Язык относится к элементам культуры. Это общественно-исторический продукт, в котором находят отражение культура, система социальных отношений, традиции, этническая история как особая форма культуры материализует духовную культуру. Диалектическая связь языка и общества заключается в том, что, возникнув как историческая необходимость, язык отвечает требованиям, предъявляемым ему обществом, отражает его состояние. Каждый язык является средством выражения определенной культуры. Язык представляет для тех, кто им владеет, само существование определенной культуры, ее живое развитие, ее преемственность от поколения к поколению. У языка есть свое окружение. Народ, на нем говорящий, принадлежит к какой-то расе (или нескольким

расам), то есть к такой группе человечества, которая своими физическими свойствами отличается от прочих групп. Язык не существует вне культуры, вне социально унаследованной совокупности практических навыков и идей, характеризующих образ жизни.

Ключевые слова: культура, общество, личность, этнос, сознание, память, мышление, культурные формы поведения, этническая общность, этнокультурные ценности.

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Introduction. Language influences the scientific study of culture. Language is closely related to culture, expresses it, it is a mandatory prerequisite for the development of culture as a whole, it forms an important part of the people's culture living at a certain time and place.

The ethnolinguoculturological approach is characterized by a holistic, parity and systemic consideration of ethnoculture and language as a collection of units has as its subject ethnic forms of personality, reproduced in the system of language communication and based on ethnocultural values of a specific historical society, and justifies the integrative description of language and ethnoculture. Language acts as a realized internal form of expression of culture as non-linguistic content of a substantive and conceptual nature, and culture as a process of human mastery of reality and as a factor affecting the development of human society is directly influenced by the language, providing... "development of a positive attitude to cultural differences" [2, pp. 7–10].

Materials and Methods. The study was conducted on the material of scientific articles of the sociocultural orientation of modern Russian scientists. Thanks to the use of the analysis method, as well as the use of descriptive and dialectical methods of the scientific study, the role of language in the culture of the people, consciousness and behaviour of an individual person is determined.

Results. The functions of language in relation to culture (expression, symbolism and representation of this culture) make it the most important factor in the formation of ethnocultural identity. Language has the ability to influence the formation and development of ethnoculture, which strives for its absolute uniqueness. Language is an art, an immense art, or rather, a combination of all the arts. In fact, it is a reproduction of all the impressions that nature has made in its entire volume on human. It is organically connected with culture, religion, history, psychology, mentality of the people – the native speaker of this language. Languages and cultures of ethnic groups are considered as components of the spiritual culture of mankind, since the ethnic image recorded in them carries features common to all languages and cultures, understood and described in different ways. Language is a spiritual-blood unity that creates its own culture, ideal values, the basis of cultural perception, and it is an exponent and keeper of ethnocultural values in general and specific features. Considering linguistic and ethnic identity as two important social functions and goals, we can say with even greater reason that it is the language that forms the ethnic identity itself. Language functioning in any linguo-cultural community is designed to meet all the ethnocultural needs of its members, and they in turn have the ability to influence the language to meet their basic needs.

Tools designed to regulate a person's mental processes and behaviour are especially distinguished among all cultural acquisitions, that is, various means and methods (technologies) that a person learns and focuses on himself in order to influence his own mental functions. Cultural instruments are language, writing, traditions, patterns of behaviour recorded in works of art, systems of scientific concepts, ways of developing memory and thinking, means of enhancing power of movement or perception in humans. These include all semiotic systems, intellectual techniques and procedures of the media, mental operations and structures, models of intellectual activity. All of them, being an extension of a human, expand and strengthen his abilities. Language immanently contains a hidden model of realities and psychological techniques, in particular an increase in memory capacity, which contributes to a change in the connections between memory and thinking.

The individual, assimilating written speech, adapts for the purpose of individual application the psychological technique contained in a specific culture, that is, the process of creating cultural forms of behaviour takes place. Writing does not come down to a simple transcription of the spoken word; as an important social and cultural phenomenon, it causes profound changes in behaviour, forms of communication and ways of thinking.

Language and writing underlie the process of transferring accumulated phylogenetic experience by the previous generations, which provides an individual in ontogenesis with the conditions for his formation and adaptation to the conditions of a constantly changing ethno-socio-cultural environment on a genetic basis. In the process of ontogenetic development of the personality, the manifestation and use of elements encoded in writing at various stages of its phylogenetic development takes place. Writing system and book culture have a profound impact on the functioning of

perception, memory and thinking. The linguistic life of the ethnic group is formed, preserved and developed thanks to the traditional writing system and the education system that teaches in its native language and is the centre for the formation of ethnoculture and mentality. The desire of the ethnic group to ensure ethnolinguistic continuity in the study of written and oral heritage, traditions, customs, the right to transfer their cultural heritage, and above all, their language to other generations, is mainly associated with the desire for ethnic identity.

One of the aspects of personal development mechanism is the intervention of consciousness in the spontaneous flow of the individual's experiences, which is associated with a peculiar verbalization of sensual experience, with its expression in a word. Being a complex sign system, language can be a means of transmitting, storing, using and transforming information, constitutes a dialectical unity with thinking, which, in turn, reflects the dynamic process of reality perception by the person and it forms knowledge. Sign systems are a product of sociocultural development, and are not created by each individual in his interaction with nature. They become individual, that is, internal to the functioning of each personality, precisely due to the interiorization process. The sign is a means originally used for social purposes, it defines "the need to consider... the disposition of social structures" [1, pp. 168–177], which allows one person to influence others, and only later the sign becomes a means of influencing itself.

According to the theory of linguistic relativity, language is only a reflection of objective reality, the structure of language and the systemic semantics of its units correlate with the structure of thinking and the way of knowledge of the external world in a particular ethnic group. The interconnection between language and thinking consists in the dynamic deployment of the principled position: a person (individuality) surrounded by the ethnic language (thinking), in his attitude to transformative activity, that is the transformation of nature. Language is not only the most important means of thinking, cognition, communication and expression of thought, the means of introducing to culture, the origins of its people, but also the means of accumulating the content of culture. Culture can be defined as what a given society does and thinks. Language is how they think. The content of language is inextricably linked to culture. The more a person understands the culture of language being studied, the richer the models of the world that correspond to him become. Language or speech of a person reflects different worldviews and moods of both individuals and entire human groups. Therefore, we have the right to consider language to be a special knowledge; that is, third knowledge, linguistic knowledge is accepted, next to two others – with intuitive, contemplative, direct and scientific knowledge, theoretical one. In each language, it is possible to distinguish and determine layers and vestiges of different worldviews, following each other in chronological order or reflecting various aspects of the phenomena of nature or social life (religious, metaphysical, public, legal, natural-historical layers). In close connection with thinking, language can act on it either accelerating or slowing, or reinforcing, or suppressing. Some phonic formations reflect the physical relations of the whole world or the social relations of mankind.

The right to use the native language is one of the fundamental rights of every person. Language rights of ethnic minorities are embodied in legal resolutions, the Declarations of the International Symposium on Human Rights and Cultural Rights are set out in special documents and resolutions on languages and cultures of ethnic minorities. Every people has the right to express themselves in their own language without any restrictions. Language rights constitute a whole with the rights to recognition of ethnoculture equal to others, the rights to preserve ethnocultural identity are confirmed where the only answer to linguistic diversity was a system of views and ideas based on the principle of dominance or exception.

The term "mother tongue (native language)" is generated by the conditions of a monolingual family, in which mother is usually the primary source of the primary ethnocultural adaptation of the child. The definition of "mother tongue" includes signs of belonging to a specific historical community of people and is used to determine changing phenomena of reality, often being an abstract, conditional concept. The native language is the basis, material carrier of this ethnoculture. It is understood as the first means of transmitting ideas about the realities that exist in society, and through the word-forming stages of the thought process, these ideas become integral personal features of all individuals and, therefore, of the nation, because the native language determined their psyche by association with their deepest emotions, which in their totality form the basis of the ethnos. With the development of activity and the native

language, the formation and development of ethnocultural features take place.

A special role in ethnocultural determination belongs to the ethnic language, which is the material carrier of this ethnoculture, which forms an integral cultural system, which determines the functioning of all components of the ethnocultural system and at the same time acts as the basis for the integration of its structural and functional components into ethnic integrity. The results of each generation's life remain in the language. Having mastered the native language, each new generation assigns at the same time thoughts and feelings of all previous generations. Ethnic characteristics of a person are largely reproduced in his language. The native language is the basis for the development of the personality's self-awareness, the formation of his intellect, emotional sphere, creative potential. It creates conditions to cognize the origins of its people, its traditions, customs, culture, the formation of value orientations which express the value attitude of a person to reality [4]. Ethno-religious values are also relevant [5, pp. 70–72; 9].

Language is the main indicator of personal and national identity, the basis for the development of intellect, the emotional sphere, the creative potential, the guarantee of interethnic education of young people, which, without relying on their native language, becomes anti-national, devoid of any meaning.

In studies of language and culture interaction problems, personality, which is the focus of their interconnection, is revealed as a language personality. A characteristic linguistic personality, fixed in stable linguistic means, is an indispensable part of it. A linguistic personality is a personality expressed in language (texts) and through language, a personality reconstructed in its main features on the basis of linguistic means. Ethnoculture involves possession not only of the language code, but also of knowledge and norms of the ethnic community culture, it is manifested in the text as a product of speech activity in the forms of oral and written speech of a certain ethnic group. A person as a representative of an ethnic group learns characteristic texts that are ethnolinguoculturological markers. The close interconnection between language and culture involves possession not only of the language code, but also of knowledge and norms of the ethnic culture. The phenomenon of culture and linguistic personality is explained by many circumstances of the ethnocultural processes development. Ethnoculture as a correlate of language and personality, as an ultimate generalization of everything has an all-pervasive character and is understood in its historical value as the unity of ethnic (specific) and international (general).

The concept of ethnoculture is considered in relation to aspects of interaction with language and personality. Language, ethnos (ethnic personality) and culture are the central triad, the focus in which the most important problems of the person converge and can be solved. Language reflects reality according to the needs of the native speaker people and is as rich as it is required of it.

The subject is ethnic forms of personality's existence, reproduced in the system of language communication and based on the ethnocultural values of a specific historical society. One of the aspects of the personal development mechanism is the intervention of consciousness in the spontaneous flow of an individual's experiences, which is associated with a peculiar verbalization of sensual experience, its expression in a word. It is necessary to emphasize the objective nature of some historical form of ethnic consciousness [10, pp. 29–35], which makes it possible to identify the best personality qualities [7, pp. 15–18] in the context of “the formation of a new social reality” [8, pp. 64–68] related to “public consciousness... general cultural norms and values” [6, pp. 6–12]. The development of the ability to communicate in the native language is inseparable from the development of the personality. Being, on the one hand, applied to society and its culture and, on the other, included in the system of a certain ethnic language, the category of personality turns out to be the focus of all the most important conceptual characteristics of ethnoculture, it is the main one in revealing the dialectics of the development of ethnoculture and language. The main features of the ethnic personality are actually manifested at the linguistic level of public consciousness, that is, they determine the semantic satiation of vocabulary, phraseology and the field of philology studying aphorisms. Culture can be represented as an effective model of communication, that is why it is advisable to interpret its objects as functionally related to the names of an ethnic person.

Languages and cultures of ethnic groups are components of a certain combination of spiritual culture of mankind, since the ethnic image fixed in them, although structured in its own way, at the same time carries features common to all languages and cultures, understood and described in different ways. The close interconnection between language and culture, language and reality, implies possession not only of the language code, but also of knowledge and norms of the ethnic community culture. The integrating function of language and its associated ethnoculture comes down to three main problems. Firstly, each language expresses culture associated with it more fully than other languages. Characteristic objects of everyday life, customs, interests, values and beliefs of the people easily and naturally find their exact definitions in the native language which cannot always be found equivalent in other languages. Secondly, each language symbolizes the culture associated with it more fully than other languages. Any language represents the associated culture of native speakers of that language. Language is the thinnest and most sensitive symbol system of all human-made systems. Language represents for those who know it the very existence of a certain culture, its living development, its continuity from generation to generation. Symbolism of this kind especially means a lot to national minorities, since they do not have many other symbols of their national essence. This is a kind of public recognition of this language by those who use other systems of language symbols. Thirdly, each language represents culture associated with it more fully than other languages. Language not only expresses and symbolizes the culture associated with it, but it is also an integral part of it. Culture is largely realized through the language. Legal norms and religious representations [3, pp. 45–49] are not just the language environment of this culture, they are, first of all, language itself in its identity. No matter which moment of culture development is considered, a complete idea of it cannot be obtained, except through the language associated with it. In the broad sense, preserving a language is not enough to preserve a culture, but preserving a culture without preserving its language is generally impossible.

Discussion and Conclusions. Much in the language is due to the peculiarities of the language functioning, the contact with other languages. The problems of language, culture and personality are at the centre, since spiritual communication of people, understanding and cooperation of peoples begins with culture, and the dialogue of cultures is actualized in the communication of personalities. A person striving for his absolute uniqueness cannot do without communication, dialogue (dialogue of cultures). Being one of the signs of ethnos, its social interaction, language is the main form of expression and existence of ethnic culture.

Language should be developed so that it can be spoken and written about history, politics, culture and science. Language is not just a means of speaking about politics, it is our politics. The importance of mastering native languages is recognized, they are a means not only of communication, but also of introducing their people to the culture, the formation of a single ethnic worldview, the element of the central cultural theme of the ethnic group (ethnic constant). Language proficiency is not only the ability to do with the everyday colloquial minimum vocabulary. The return of obsolete terms, the study of subethnic dialects is necessary. So that the native language will become really an apparatus of real thinking and actions, the formation of a single ethnic worldview, it is necessary to know the constructions of phrases and semantic constructions, at least at the initial (but integral) level to use concepts and terms.

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Cultural And Historical Factors in The Formation of The Russian Education Model in the 19th Century

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Abstract

The degree of autocratic power influence on the complex process of the national education system formation in the 19th century is being investigated. It is noted that the domestic education system formation coincided with the deep processes of the great Russian culture formation. Having synthesized the achievements of European socio-political thought and the idea of humanism, the spiritual and moral foundations of Orthodoxy, it gave the world a special form of cultural values that have become a significant contribution to the world culture. These historical processes have largely predetermined the need to revise the attitude of the state in the issue of public education and the development of education. The authorities faced a difficult task, it was necessary to carry out large-scale transformations while maintaining the inviolability of the state's monopoly in the field of autocratic ideology.

Keywords: Russian Empire, public education, Russian Orthodox Church, gymnasium, university, teacher.

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Культурно-исторические факторы в становлении модели российского образования в XIX веке

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Аннотация

Исследуется степень влияния самодержавной власти на сложный процесс становления национальной системы образования в XIX в. Отмечается, что становление отечественной системы образования совпало с глубокими процессами формирования великой русской культуры. Синтезировав достижения европейской общественно-политической мысли и идеи гуманизма, духовно-нравственные основы православия, она дала миру особую

форму культурных ценностей, которые стали существенным вкладом в мировую культуру. Данные исторические процессы в значительной степени предопределили необходимость пересмотра отношения государства в вопросе просвещения населения и развития образования. Перед органами власти стояла сложная задача, нужно было провести широкие преобразования с сохранением незыблемости монополии государства в сфере самодержавной идеологии.

Ключевые слова: Российская империя, народное образование, Русская Православная Церковь, гимназия, университет, учитель.

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Introduction. From the first years of his reign, Alexander I returned the principles of autocratic policy in the management of the state adopted by Catherine II based on the principles of moderate liberalism in the context of enlightened absolutism. The adopted course towards a large-scale transformation of the state structure model led to an understanding of the inevitability of reforming the education system in the country. Under the leadership of Graf P.V. Zavadovsky who was appointed as a Minister of Education, the work on the development of a new school charter and the implementation of the first reforms started.

In the Decree of Alexander I to the Governing Senate “On the Arrangement of Public Schools” dated January 24, 1803, it was especially noted that “public education in the Russian Empire is a special state part, introduced by the Minister of this department and the school headquarters, is under his jurisdiction” [1, p. 70]. In parallel, “Preliminary Rules of Public Education” were adopted which were most vividly described by one of the contemporaries N. M. Karamzin in “the Bulletin of Europe” in 1803, he wrote that: “Alexander, multiplying universities and gymnasiums, also says: let there be light in huts! A new, great era begins from now on in the history of the moral education of Russia” [1, p. 72].

Materials and Methods. This study was conducted on the material of a number of different historical documents. By applying historical, descriptive and comparative methods of the scientific study, cultural and historical factors that influenced the model of education in Russia in the 19th century are established.

Results. The basic principles of educational policy were based on the advanced ideas of their time: secularity and unity of the public education system, but, depending on the political course, they were constantly revised and adjusted. Initially, the curriculum of the gymnasiums did not provide for the teaching of the Law of God, that could be considered to be evidence of striving for secular education at this level. However, in 1809, in the gymnasium of the Kazan school district, this “lack” was corrected, and since 1819 reading of Holy Scripture along with the catechism had become a compulsory subject [11, p. 243].

In accordance with the adopted standards, four levels of education were introduced: parish schools, county schools, provincial schools or gymnasiums and universities. Parish and county schools were to replace small schools, and gymnasiums were to replace the main schools. County schools were planned, if possible, to be created in each county, gymnasiums in each provincial city. Schools of several neighboring counties made up the educational district, in each of these districts it was supposed to create a university over time. One or two neighbouring parishes were to maintain one parish school which was prescribed to be opened in small towns, but above all in the village for the rural class.

Work on university charters started at the discussion of the Commission on Schools on September 18, 1802, the article “planning the charter on public education” compiled by V. N. Karazin [16, pp. 122–123] was questionable. At the same meeting, the draft charter of Moscow University, developed by the Special Committee, was discussed in order to bring it in line with the new principles of public education. During the preparation of the university charter, some statesmen proposed taking the French education system as a basis, while others focused on German universities with their autonomous structure. Throughout 1803, a commission worked on the compilation of the “general” university charter, N. I. Fus, N. Ya. Ozeretskovsky, F. I. Yankovich and F. M. Klinger were included in it. As a result of the work, each university of the empire received a separate charter, but all of them differed among themselves only in details, in fact it was the first «general» charter of Russian universities which later became the legal basis for the announced reform [5, pp. 53–58].

The borrowed idea of creating educational districts was implemented on the basis of the state structure of the Russian Empire, its social and economic development, taking into account cultural and national properties. A peculiarity of Russian education is considered to be a peculiar territorial structure: there was a trustee at the head of the school district, who was the plenipotentiary representative of the imperial government, who was entrusted with overseeing the activities of the university and controlling affairs in the field of education in the territory entrusted to him. Initially, prominent public and state figures were appointed trustees who made a significant contribution to the formation of the domestic model of education and determined the vector of its development for many decades ahead. The first trustee of Moscow University was Graf P.I. Shuvalov, the trustees of the educational districts were I. F. Kruzenshtern, E. V. Putyatin, N. I. Pirogov, Graf S. S. Uvarov, and others [15, p. 103].

In educational institutions, the «method of teaching» developed in the 80s of the 18th century was adopted. The charter of 1804 considered the teacher to be an official, not recognizing his rights to pedagogical creativity. Particular attention in the charter was paid to pedagogical goals and responsibilities. Thus, the general tone of these instructions was aimed at benevolence and respect for teachers. The main activity of the teacher was aimed at ensuring that students “understand the subjects transferred to them clearly and correctly”. He had to care more “about the education and sophistication of the mind” of children, “than about filling the memory”, to arouse the students “hunt for attachment to the sciences”, etc. The new rules were a more progressive version of public education than those didactic requirements that were formulated in 1786, the essence of which was to memorize and consolidate the educational material [3, p. 302].

The study subjects were to have a practical purpose. For example, a teacher of mathematics and physics conducted excursions introducing students to the equipment of local enterprises, and a natural history teacher collected minerals, herbs, soil samples together with students, and also told students about their signs and useful properties. The lessons were conducted with visual aids, so each gymnasium had a library, geographical maps, atlases, globes, drawings and machine models. The gymnasiums were completely maintained at the expense of the empire’s treasury.

From the very beginning of the large-scale transformations, the developing education system experienced difficulties in providing educational literature at different levels. At the beginning of the 19th century, the Ministry of Education carried out work on the creation of textbooks for gymnasiums, and in some subjects for county schools. First of all, foreign professors who taught at Russian universities were involved in the creation of educational literature. Teaching aids of Russian scientists were rarely accepted as compulsory textbooks for school.

Universities played a special role in providing the necessary educational literature, students were taught in schools with the help of their publications. While books published by the Ministry of Education were very rarely included in the educational institutions of the province. Many teachers conducted classes with the help of their student lecture notes compiled by them during their studies at universities. Thus, the pedagogical base of the teaching staff was the scientific and methodological views of university professors. The experience they gained in mentoring in the process of obtaining education themselves was implemented in subsequent professional pedagogical activities.

The curriculum of the gymnasium did not provide the study of the Russian language which ended in county schools. They studied Latin, German, French grammar, believing that the native language is well known. S. S. Uvarov was the first who introduced Russian grammar into the gymnasium course in 1811. At that time, he was a trustee of the St. Petersburg school district, and at the end of the decade the subject was introduced in all gymnasiums [11, p. 243].

Initially, universities were given wide autonomy, within the framework of which they held elected councils, where professors elected a rector and deans. Universities were allowed to create scientific societies, open printing houses, publish newspapers, magazines, educational and scientific literature. In relation to students, professors took only humane measures of influence. Students, in turn, could create various societies and clubs.

The emperor's special Christian mission left an imprint on carrying out transformations in the field of education. The strengthening of religious influence on the school owes its institution to changes in the religious views of the emperor and his entourage. On October 24, 1817, the Ministry of Spiritual Affairs and Public Education was established, headed by Prince A. N. Golitsyn. The value of association was that "Christian piety should always be the basis of true enlightenment" [13, p. 375]. This ministry significantly complicated the situation in the field of education, caused an increase in tension in relations between academia and the clergy. In the end, Alexander I was forced to admit that this ministry "somehow failed", and he decided to «abolish the complex» department.

The equality of estates idea remained on paper, the government forbade the admission of serf's children to the gymnasium, it was difficult for children of merchants, craftsman and bourgeois to enter this educational institution. In 1819, tuition fees were introduced. In the same year, natural science, philosophy, political economy, natural law, aesthetics that could contribute to the development of "free-loving" sentiments were excluded from the curricula of all schools. In this form, the system of Russian education entered a new stage of its development in the era of the reign of Nicholas I. Despite the fact that some progress was made in the education system, the educational reforms of the first quarter of the 19th century were unfinished.

With the accession of Nicholas I to the Russian throne, the attitude of the state towards secular education for representatives of the lower classes sharply changed. First of all, this affected immigrants from the peasant class. In gymnasiums and other educational institutions, according to the emperor, they, on the one hand, carry «bad skills», on the other, "are being accustomed to the kind of life, to the way of thought and concepts that do not correspond to their state" [14, p. 239].

On the 8th of December in 1828, the emperor approved the new charter of county and parish gymnasiums and schools, according to which only three levels of a comprehensive school were preserved: parish, county schools and gymnasiums. In the new concept of education, gymnasiums were separated from schools. P. N. Milyukov described these transformations as follows: "The Alexander's staircase of educational institutions had been divided into parts, but a completely special, independent whole was made from each one" [12, p. 293].

For primary education, it was allowed to open private educational institutions, in strict accordance with the Regulation of April 16, 1834 "On Home Mentors and Teachers" established by the government. This type of school was equated with a provincial school, and teachers engaged in home schooling were employees of provincial schools with the corresponding ranks. Close supervision of the home schools' activities was established.

The private initiative announced by the government in the educational space of the empire, against the background of the oppression of humanitarian education in state educational institutions, served as an impetus for the spread of private educational institutions. Arising in different parts of the empire, they made a significant contribution to the domestic education development. Examples of such institutions were: Richelieu Lyceum in Odessa, Yaroslavl Lyceum, Lazarevsky Institute of Oriental Languages in Moscow, A. A. Shirinsky-Shikhmatov school for peasant children in the village of Arkhangelsk, Smolensk province [2, p. 184].

Using the support of the government, the Russian Orthodox Church during this period also tried to integrate into the system of creating specialized educational institutions for representatives of the clergy. In 1841, the Mikhail-Arkhangelsk Monastery was established in Odessa with a shelter-school for female orphans, which was opened in 1844. The monastery was called an "educational abode" and for the first time the rules for the upbringing of girls-orphans of the clergy for students in the future in such educational programs were formulated.

Fifteen schools had been opened at the convents of the Russian Orthodox Church by 1848, and at the beginning of the next decade there were more than 20. As the chief prosecutor of the Synod noted in his reports: all schools existed "without any allowance from the treasury". The main form of support for students was the received charitable donations and only partially paid tuition fees. After the end of the established program, the girls received a manual before marriage, and as the chief prosecutor of the Synod emphasized: "in gratitude for their education" [7, p. 52–53] they assumed the

obligation to teach peasant daughters the literacy and principles of the Law of God free of charge, “and teach with special success” [8, pp. 56–57].

The privileged noble class in teaching their children preferred closed private boarding schools which served as replenishment of public officials of various levels. The lyceum program provided general education with a predominance of humanitarian sciences. The maximum number of hours was given to teaching grammar, historical sciences, literature, especially foreign languages. Great merit in the development of this direction belongs to M. M. Speransky who stood at the origins of the creation of the Imperial Tsarskoye Selo Lyceum.

Large-scale transformations of the education system had not spared the structures of higher education. In July 1835, new charters for Russian universities were introduced. Their main essence was that now the learning process was carried out in faculties: philosophical, legal and medical. The state opened technical universities, damaging the development of humanitarian education. The teaching staff of universities was divided into professors, junior scientific assistants and lecturers, distributed over the faculties, headed by deans. Many academic freedoms of students and faculty members had been restricted or revised.

The large-scale reforms of Alexander II affected all spheres of society. The elimination of social discrimination in the education system became the basis for the return of the principles established by Catherine II, temporarily forgotten under Nicholas I. The reforms were aimed at restoring the educational hierarchy of educational institutions.

At the same time, the church began to actively oppose the spread of physical, mathematical and natural sciences. The synod sharply raised the issue of increasing the material well-being of clergy of various levels. The way out was to entrust the clergy with teaching children literacy and introduce payment for this activity from the state treasury. In the direction of this program implementation in 1864, a provision was established on parish guardianship and church schools. The secular school had a clear prospect of being completely destroyed, but the authority and influence of D. A. Tolstoy did not allow a complete return to the past experience, although the church impact on the nature of the education system development in the country and its content remained quite strong.

During this period, the Russian Orthodox Church carried out the active role of involving women in the field of education through the establishment in dioceses, on the initiative of local clergy, women's schools at local funds. The chief prosecutor of the Synod noted in his reports that “deeply aware of the need for the education of their female children and increasingly convinced of the beneficence of the female spiritual and educational institutions established for this”, the clergy is actively engaged in their opening and improvement. The walls of these educational institutions in the monasteries were open to girls of any origin, and not only to the clergy [4, p. 192]. The initiative to attract convents to charity belonged not only to state power, but also to the women themselves. The wives of the monastery clergy, nuns and novices were engaged in teaching. In the late 60s, the charity work of convents began to go beyond the monastery itself. However, the attitude to the active participation of monasteries in charitable activities was controversial, including among the clergy.

The involvement of girls in the educational system led to the emergence of church-teacher schools in the 70s and 80s of the 19th century which trained teachers for parish schools and a number of monastery schools that had a program of 6-year diocesan schools. Charitable and educational institutions began to appear in existing monasteries. The program of the bulk of schools at convents did not go beyond primary education: the Law of God, Church Slavic literacy, Russian, arithmetic, calligraphy, singing, needlework. The purpose of such schools was to train teachers for parish schools.

Graduates of diocesan schools focused on pedagogical activities, which continued, as a rule, until marriage. After the introduction of pedagogy as a compulsory subject in the second half of the 1860s elementary schools began to be created at schools for girls of the clergy and diocesan women's schools: “it is reasonable to attach knowledge acquired at the school to business for developing skill”. In these schools, education was free, and classes could be attended by people of any age [10, pp. 135–136].

In the early 1880s, at the initiative of the Chief Prosecutor of the Synod K. P. Pobedonostsev, the idea of creating a system of primary schools controlled by the Orthodox clergy arose. According to the “Rules on parochial school”, primary schools were established under the leadership of parish priests and the Synod. Church schools were of one-year and two-year types, and literacy schools were also opened. Literacy schools were the most numerous and cheapest type of educational institutions that the “people” opened, they were opened mainly by priests, since the maintenance of this type of educational institution did not require large costs. Despite the fact that they never ceased to exist, but their equalization with the educational institutions of the empire negatively affected the development of the population literacy [11].

The main trend in the domestic education development at the end of the 19th century was the restriction of access to higher education. The policy of restrictions in the field of education led to the fact that in Russia as a whole a fairly low percentage of the population literacy had remained by the end of the century. In particular, the imperial power tightened the rules for entering the gymnasium. On the 18th of June, in 1887, a circular letter was sent to all trustees of educational districts which went down in history under the name of the circular letter “on children of kitchen maids” [6, pp. 432–433].

Discussion and Conclusions. Russian society always felt worried about the issues of education, its structure, content and organization. Reforms of the education system, its criticism and disputes over reforms are an integral part of the Russian society life for the reason that it traditionally considers the education system to be a certain lever of influence on the mass consciousness, a powerful incentive for the country’s development. If we turn to the history of our country, to the history of general development, we can note that the essence of this dispute has remained unchanged for three centuries, over the years the content of some concepts has been developing and deepening, but even today the same questions are more and more relevant: “Whom to teach? What to teach? How to teach?”

The clergy gave several generations of women who worked in the field of public education. Most of the graduates after graduation began to teach in parish schools or schools of the Ministry of Education. Graduates of theological schools went to the most remote places where men refused to go, received a crummy salary from the spiritual department or the Ministry of Education, and literally sacrificed their lives for education and providing the necessary assistance to the local population. The scale of their activities is difficult to assess.

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Ethnoculturological Aspect of Educational System Development

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Abstract

In the modern world, there is a steady tendency to study native languages and cultures through education. Most states are multinational; therefore, the formation of interethnic relations on the basis of a flexible national policy primarily in the field of education becomes the most important condition for the strength of the state. In the policy of teaching in the native language, the principle of local languages was formulated, embodying the requirement to teach in the local language. At the end of the 20th century, when the rise of ethnic minorities in various European states began, it became obvious that the principle of local languages equality and the right to study in their native language are two sides of the same coin. The principle of using local languages in education is also gaining popularity in those European countries where in the past representatives of the national group dominant in this state paid very little attention to the right of national (linguistic) minorities to use and study in their native language.

Keywords: culture, ethnicity, identity, personality, language, consciousness, ethnocultural traditions, education, upbringing, society.

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Этнокультурологический аспект развития системы образования

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Аннотация

В современном мире наблюдается устойчивая тенденция к изучению родных языков и культур посредством образования. Большинство государств многонациональны, и, следовательно, важнейшим условием прочности государства становится формирование межнациональных отношений на основе гибкой национальной политики прежде всего в области образования. В политике обучения на родном языке был сформулирован принцип местных языков, воплощающий в себе требование обучать на местном языке. В конце XX в., когда начался подъем этнических меньшинств в различных европейских государствах, стало очевидно, что принцип равноправия местных языков и право учиться на родном языке являются двумя сторонами одной медали. Принцип использования местных языков в обучении приобретает популярность и в тех европейских странах, где в прошлом представители

доминирующей в данном государстве национальной группы уделяли крайне мало внимания праву национальных (языковых) меньшинств пользоваться родным языком и обучаться на нем.

Ключевые слова: культура, этнос, идентичность, личность, язык, сознание, этнокультурные традиции, обучение, воспитание, общество.

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Introduction. The ethnoculturological approach, in which culture became an integrative tool that combined upbringing and education with folk pedagogy, was also substantiated and implemented in Russia. The ethnocultural orientation of education is a characteristic of education, which shows to what extent its goals, tasks, content, technologies of upbringing and education are focused on the development and socialization of the person as a subject of the ethnos who determines... “human quality and the resulting ability of social actors to interact purposefully with the environment” [11, pp. 282–284], interaction of social communication types [2]. The goal is to contribute to the formation of the personality of a growing person as a bearer and creative successor of the native ethnocultural tradition, as a citizen of a multinational state capable of self-determination in the world civilization.

Ethnocultural education is a system of education and upbringing aimed at preserving the ethnocultural identity of the individual by introducing to the native language and culture while simultaneously mastering the values of the world culture. “Analysis of its functions contributes to the formation of people’s consciousness and behaviour” [5, pp. 87–88].

Materials and Methods. The use of a comparative description of lexical material for educational purposes is important in the development of a system of improving native speech skills in classes. The comparison is aimed at teaching the features of ethnoculture through the language. In the process of comparison, it becomes possible to see and understand what exactly should be taught on a case-by-case basis. The comparison allows you to create a typology of errors, determine the sequence of educational material presentation, choose effective methodological techniques for activating this material in the students’ speech. Comparative analysis of the main and native languages makes it possible to identify the typology of linguistic difficulties and take it into account when drawing up a methodological education system. One aspect of using comparison is predicting errors in the students’ speech. Comparative analysis serves as a source of such forecasting. Mistakes made by students are caused, on the one hand, by the complexity of the studied languages systems, on the other hand, by discrepancies in the systems of the studied languages and make it possible to predict the phenomenon of interference.

Results. Functioning of the bilingual system is based on the principle of interaction between two languages and two cultures, and it is capable of forming the skills of mutual understanding, integration of developing standards of interaction between people as representatives of different ethnocultural mentalities, faiths, worldviews. This type of education contributes to the revival and development of ethnic cultures and languages through the introduction of methods, techniques and means of scientific search allowing students to expand the scope of critical consciousness and intellectual creativity. All educational systems have certain ethnocultural roots that determine the originality of ethnolinguocultures and mentality. The linguistic life of the ethnic group is formed, preserved and developed thanks to the educational system that teaches in the native language and is the centre of ethnic culture and mentality formation. The bilingualculturological education system is much more complex from the point of view of organization and management and, therefore, costs more than a system where training is conducted in one language with the required minimum attention to the second.

The process of bilingualization, carried out in an ethnocultural educational institution, has such distinctive properties as purposefulness, organised nature, consciousness, manageability, which create the advantages of the educational situation of the bilingualism formation. The general educational institution limits the freedom of students’ speech behaviour and has such distinctive properties as purposefulness, organised nature, consciousness, manageability, which create the advantages of the educational situation of the bilingualism formation. In the situation caused by monolingualism, the

general educational institution helps to maintain a conservative standardized language, and in the condition of bilingualism, it protects the language norm from uncontrolled foreign-language borrowings.

The complex socio-psychological characteristic of the personality, which determines the characteristics of the response and behaviour and, accordingly, the peculiarities of the impact on the student, is the mentality, that is the non-reifiable component of the tradition, the totality of conscious and unconscious attitudes associated with the ethnic tradition, ... “expressing... principles of ethnic integration” [17, pp. 3–11]. The ethnic mentality is based on the idea that constitutes the spiritual ideal, part of which is religious consciousness [12, pp. 39–44]. It unites people into something single, integral, permeating the entire system of value orientations. Deformation of the ethnic mentality foundations entails discomfiting general state, instability of its development, which is adequately reflected in its relationship with the surrounding nature, with foreign cultures in general.

Discussion and Conclusions. The need to establish a system of continuing education in the native language is set out in the relevant legal documents, the Declaration of the Inter-national Symposium on Human Rights and Cultural Rights, in special documents and resolutions on the languages and cultures of ethnic minorities. These documents involve the organization of education from preschool to university and continuing in regional and minority languages in interested language zones on an equal basis with teaching in national languages. The creation of such a system will ensure the basic and further training of teachers required for the implementation of the above-mentioned educational levels and directions.

In the official educational policy, in the development programs of various academic circles, the most important conclusions were formulated: adherence to the tradition of teaching languages, which has developed in a general educational institution over the centuries, no longer justifies itself; mother tongue as an educational subject should be based on the achievements of modern linguistics and ethnopsychology (the study of communication); it must maintain close ties with all other ethnic issues, the ethnocultural zone and the priority ideas of the ethnos; special attention should be paid to bilingual education.

Measures were taken to implement linguistic streamlining, guaranteeing the use of native languages in the state and cultural life. The right of students to be able to study in their native language as early as possible is recognized. Significant efforts are being made to preserve ethnic languages, fix and revive old terminology, enrich and make them suitable for modern education. The introduction of teaching in native languages is considered as a priority strategy for preservation and development of cultural identity. It became possible to create your own education system based on your native language. The main task was to set in motion the mechanisms necessary to restore the role of native languages in all spheres of society, including in the education system, which includes education and upbringing, which determines the national education system [3, pp. 28–34]. It is necessary to organize a system of upbringing and education based on a scientific study of forms, methods, directions and mechanisms of personal development [10, pp. 15–18]. Dialogue and cultural interaction provide... “fostering a positive attitude to cultural differences” [4, pp. 7–10]. “The functioning of different cultures has general principles” [114, pp. 3–9]. “Culture is an essential characteristic of the social sphere of society, it is inseparable from human social activity” [7, pp. 74–78], one way or another, it determines the socio-cultural development of society [8, pp. 123–128].

The implementation of the ethnoculturological concept is that ethnoculture is considered to be an ethno-educational phenomenon. At the same time, education is studied against the background of ethnoculture, facts and phenomena are investigated from the standpoint of integrating ethnopedagogy and ethnoculture. There is an opportunity to study the activities of people and their results expressed in the desire to support and reproduce ethno-cultural traditions in the conditions of modern coexistence, to improve and arrange them. Education acts as a necessary condition for the reproduction of culture, turns universal values into concrete, recognizable in ethnocultural heritage.

Analysis of the interconnection between development and learning on the example of language acquisition shows that learning by involving tools developed in culture enhances and expands natural capabilities of the individual and reorganizes his mental functions. The most important meaning of education is that it provides an individual with a powerful tool, that is the language. Learning is a process of design within the framework of the joint activities of a child and an adult, that is, in the social cooperation context. It is extremely important to master the native language, which is a means not only of communication, but also of desobjectivation of the culture of one's ethnic group. In achieving the main goal, the formation of creative personalities capable of constant self-development, expressing their thoughts and feelings orally and in writing in a pure and clear language, teaching in their native language undoubtedly plays a decisive role. The main task of teaching in the native language is to help students in their formation, familiarizing with the world of adults, gaining faith in their own system of thinking, knowledge and ideas, language, new-found history, the inviolability of territories, forms of socioeconomic and political organization, the importance of integration and the future of ethnos. Solving this problem requires shifting the emphasis in the education system to verbal ethnic languages in order to teach languages that have undeniable advantages of the intellectual and personal development of students. The study of verbal languages as a universal means of reproducing culture and personal development is one of the leading aspects of education.

National minorities intuitively realize that the native language is a representative and exponent of their culture, and the educational institution is one of the most important social institutions associated with the language. The language of instruction is one of the leading social functions of the language. Thanks to the widespread use of the native language in the process of upbringing and education, its revival, preservation and development take place, its prestige and familiarization with ethnoculture rise, the society is formed that provides full and comprehensive communication. The importance of using the native language as a means of learning lies in the public recognition of this language, in the fact that it symbolizes the relative recognition of national minorities rights and gives rise to hope for cultural and ethnic autonomy, including in the socio-political and technical spheres (this is especially important where the main state language and its speakers occupy key positions in society). With this approach, the use of national minority languages as a means of education stands on a solid basis, and the languages themselves (and cultures associated with them) gain the independence necessary to preserve the continuity of generations (borders provide such independence to the state languages). With this approach, the success of students in mastering the languages of national minorities both as an aim and as a means of studying can really be taken into account. But even in such circumstances, the country's main language and the culture associated with it will continue to play a decisive role in the life of national minorities, because the dependence of national minorities in various spheres of activity (economic, social, political) poses them with the need to master, to one degree or another, the main language of the country. Here, historical continuity [15] is important, closely connected with historical memory [18] and historical consciousness [18], that guarantees the proper level and quality of the resulting cultural product, which contributes to the "dialogue of cultures in the context of modern civilization development" [16, pp. 145–160], which determines modern sociality [1].

Even if the educational institution to a certain extent takes into account the traditions of the national minority's culture, this does not happen in the entire range of studied disciplines, but only within the subjects of the humanitarian cycle (when it comes to natural sciences, technology, professional training and public service, the official language of the country and the culture associated with it dominate here). National minorities always feel, if not direct, then indirect pressure and cannot protect themselves from representatives of other cultures. Typically, high-status groups feeling safer about preserving their culture are positive about preserving the cultures of all other groups. Explicit minorities feel more insecure about such preservation and feel less protected.

The use of the native language of national minorities as a means of learning is a form of bilingualism. In the process of learning, the studied languages necessarily come into interaction, which is a consequence of a complex phenomenon of the human psyche, the hidden mechanisms of which allow the student not only to use the knowledge and skills available to him in his mental and motor activity, but also to transfer them to newly acquired knowledge and skills [6; 13]. When the teacher who seeks to explain the meaning of a word or language phenomenon without the help of his native language in accordance with the rules of the direct methodology, explains something, the students fully understand the meaning of it only when they find an equivalent for it in their native language. In this case, the synchronicity of studying similar grammatical categories is necessary. The perception of information in a new language automatically occurs through the prism of the student's native language, through the so-called conscious comparison of facts of two languages in the hope of expressing in a non-native language what is habitually expressed in the native language. The native language in the process of understanding the new language expression of thoughts and feelings is present as a kind of standard of these new language modes of expression, new language phenomena and facts.

When solving the problems of modern education on the formation of ethnoculture, a special role is assigned to full-fledged functional bilingual (multilingual) education in a bilingual educational institution, due to its positive impact on the processes of cognition and social interaction. The main disadvantage of traditional bilingual studying is the separation of the cultural context of the languages functioning and only verbalism dominance. When teaching languages, the goal is to form a bicultural personality, which is more effectively formed on the basis of comparison with another. Bilingual and bicultural education aims to develop students in the context of their native culture and in accordance with the historical needs of their social group and the country as a whole, helps students to understand the inconsistency of their linguistic and cultural dualism in order to take on the share of responsibility that falls on them. Bilingualism in education is the interaction of two cultures as two specific mental programs, the process of forming a bicultural personality with ethnolinguocultural competence [9; 13]. Bilingual studying requires the purposeful creation of two interacting cultural contexts leading to conscious bilingualism or biculturalism, which form the necessary intercultural competence.

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Linguistic Analysis of the Process of Training and Education in the Context of Cultural and Historical Development

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Abstract

Thanks to the widespread use of the native language in the process of training and educating the younger generation, the language is being revived, preserved and developed, its prestige is rising, and a society is being formed that provides full and comprehensive communication, regardless of ethnic and cultural identity. The education system positively regards the linguistic and cultural roots of each ethnic group as supporting elements and uses them to enrich the content of education, maintain the importance and effectiveness of achieving cognitive and practical goals at each level of education. The intentionality of entering into the existence of ethnoculture and the motivation to study the native language increases. Teaching culture is a more difficult task than learning to speak a language. This is the task of forming a new mentality through the formation of new images, feelings, abstract concepts and, in general, consciousness. However, this is the only true way, since it is possible to form the mental only by taking root in the spiritual cultural and historical space.

Keywords: culture, language, education, personality, socialization, ethnos, ethnic identity, cultural traditions, continuous education, ethnocultural identity.

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Лингвистический анализ процесса обучения и воспитания в контексте культурно-исторического развития

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Аннотация

Благодаря широкому использованию родного языка в процессе воспитания и обучения подрастающего поколения возрождается, сохраняется и развивается язык, поднимается его престиж, формируется общество, обеспечивающее полноценную и всестороннюю коммуникацию, независимо от этнокультурной принадлежности. Система образования позитивно относится к лингвистическим и культурным корням каждого этноса как к опорным элементам и использует их для обогащения содержания образования, сохранения важности и эффективности достижения

познавательных и практических целей на каждой ступени образования. Повышается интенциональность вхождения в бытие этнокультуры и мотивации к изучению родного языка. Обучение культуре — задача более сложная, чем обучение умению говорить на языке. Это задача формирования новой ментальности через формирование новых образов, чувств, абстрактных понятий и в целом сознания. Однако это единственно верный путь, поскольку формировать ментальное можно, лишь укореняясь в духовном культурно-историческом пространстве.

Ключевые слова: культура, язык, образование, личность, социализация, этнос, этническое самосознание, культурные традиции, непрерывное образование, этнокультурная самобытность.

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Introduction. In a bilingual educational system in addition to the actual linguistic material, everything related to the culture, history, mentality of ethnic groups that express themselves through this language is taken into account. The leading role is acquired by means associated with the ethno-cultural mentality and language of the people.

Bilingual ethnocultural education contributes to the awareness of the unity of the picture of the world. The correct approach to reading the picture of the world lies at the basis of one's own ethnic culture. The priorities and goals of a bilingual educational institution show its potential in the development of the ethno-cultural and educational process, in the formation of a culture of interethnic and interpersonal interaction. The problem of the education goal in a bilingual educational system, which consists in the reproduction of the integral culture of society in its diversity, determines a new approach to the content of education. Taking into account the ethnic specificity of each language and culture in interethnic and intercultural communication is a necessary condition for learning.

Intercultural education aims to prepare bilingual students who are able to communicate in their native and main languages, and at the same time to give them the opportunity to identify themselves with their ethnic culture as well as to get to know other cultures, knowledge of which would help to enrich their own culture, to inspire pride in their culture and promote its development. In the process of value study of ethno-cultural experience, the formation of a personality at the turn of cultures takes place, which is understood as a person with ethno-linguo-cultural competence. This ensures the development of confidence in one's abilities, the revival of ethnic self-awareness, responsible for the preservation and development of native cultural traditions, restoring a healthy lifestyle and responsible environmental thinking on their basis. At the forefront is not learning in general, but learning from the standpoint of the student's ethno-linguo-cultural identity as a participant in the dialogue of cultures.

Materials and Methods. The use of methods of analysis and synthesis, as well as comparative and hermeneutic methods of scientific research, makes it possible to establish the role of learning the language of an ethnic community in order to preserve ethnic culture and broaden a child's horizons.

Results. The problem of ensuring the ethnolinguocultural continuity of generations, which involves the revival, preservation and development of the native language of national minorities, is overcome only in a system of holistic, vertical, continuous education in these same languages from a preschool educational institution to a university based on a systematic approach. It is important to make available pre-school, primary, secondary vocational and university education in native languages, to ensure the training of teachers required for the implementation of the above educational levels and directions. In the process of purposeful influence and interaction within the educational system, it becomes possible to use different languages not only for general development, but also for the development of the native language.

Discussion and Conclusions. A general education institution is turning from an object of a unified cultural and language policy into an active driving force of ethno-socio-cultural development where students, representatives of national minorities, along with their native language are also taught in the standard state language. The student, being a component of a bilingual system, is revealed as an active subject of the educational process, and in particular the educational activity he performs. Educational activity, during which the socialization of the student's personality takes

place, is focused on the purposeful assimilation of ethnocultural experience in various forms of cognitive, theoretical and practical activities.

A general education institution not only conveys to students the identity of ethnic culture, but also awakens a sense of loyalty and devotion to their language and culture, encourages interest in the problems of its revival among students of other ethnicities, creates a climate of tolerance and mutual understanding, and fosters a dynamic awareness of the relationship between cultures. Knowledge, experience of culture and instilling love for it are the initial conditions for understanding another person, another culture and full participation in modern cultural and civilizational processes, an important role in which belongs to religious foundations that form religious consciousness, “emphasizing the influence of theological ideas on the philosopher...” [6, pp. 29–31], noting “the influence of Orthodoxy on the formation and formation of Russian culture” [8, pp. 39–44]. In the process of studying the educational systems of a large number of countries, it was concluded that all countries are united in their determination to end the isolation of bilingual education by developing such an educational policy that would cover everyone, and not just the indigenous population. In this case, cultural and linguistic pluralism will contribute to the enrichment of ethnic cultures.

The education strategy proclaims the provision of all rights of ethnic groups without any discrimination, regardless of race, language, skin color, religion, ethnic origin, contributes to the implementation in everyday world educational practice of the system of protection and preservation of ethnic minorities and their languages, and pursues the following goals: transferring to subsequent generations the culture identity perception of the minority to which they belong, recreating in them the attitude and content of this culture; encouraging interest in the problems of the minority belonging to the majority group, allowing to build a climate of tolerance and mutual understanding at an early stage of development; awakening in adults and adolescents a sense of loyalty and devotion to their native language and culture, educating them in a dynamic awareness of the relationship between minority and majority cultures; ensuring access to a minority culture for all people who, having a different mother tongue than that of the minority group, wish to have access to it and the culture it expresses, even if this is for purely practical reasons. Dialogue and interaction of cultures provide “... the education of a positive attitude towards cultural differences” [4, pp. 7–10]. “Culture is an essential characteristic of the social sphere of society; it is inseparable from the social activity of a person” [5, pp. 74–78].

International and Russian experience suggests a qualitatively new concept of the ethnolinguoculturological education system, revealing the dialectical connection between linguistic phenomena and extralinguistic reality, assuming a targeted and consistent distribution of educational material, designing and adequate technology for ethnolinguoculturological modeling of the relationship between language and ethnoculture, which is explained by the complexity of the language phenomenon itself, multilateral connections with material and ethnosociocultural reality, which determines “... the quality of a person and the ability of social subjects to purposeful interaction with the environment resulting from it” [7, pp. 282–284], “the complex interaction of various types of social communication” [2, pp. 5–10].

The model of ethnolinguoculturological education makes it possible to determine the didactic and personality-developing potential and scope of the use of the native language as a means of education and upbringing at all levels of the lifelong education system. The national character can be recognized by studying the national system of education [3, pp. 28–34].

Pre-school education is extremely important in the formation of a personality, and introducing children to ethnic culture is invaluable due to the fact that the family has lost their native language as a language of communication. This is the time of genuine and sincere immersion in the origins of ethnic culture. The practice of preschool institutions shows that their significant drawback is ignoring knowledge about the patterns of development of ethnic self-awareness, ethnic stereotypes and ethnopsychological characteristics, the formation of value orientations. The development of an active and adaptive personality is largely associated with the development and formation in the child of a permanent emotional attitude to the norms and rules adopted in society. The early inclusion of children in

their native environment, the assimilation of the mother's language contributes to the child's awareness of himself as part of his ethnic society, familiarization with ethnic culture. Ethnocultural originality and originality should be more fully realized at the first stages of education. Congenital ethnicity is the beginning of the child's inclusion in a certain ethno-cultural environment as well as formation of a certain ethno-stereotype. The educational process, the environment of communication are organized in the native language. Interest and habit to the ethno-cultural traditions of the people are formed through the organization of national holidays, labor and aesthetic education on the traditions of arts and crafts, through immersion in the language environment, culture and etiquette, protecting from excessive nervous tension. A language environment is being created and the constant appeal of children to ethno-cultural traditions is ensured.

Primary education (1–4 grades) lays the foundations for the functional literacy of students, introduces them to the principles of culture, i.e. the basics of moral and civic education, develops the ability to perceive the world figuratively and teaches to trace the connection of their actions with the outside world. The native language is the most perfect linguistic means at the beginning of school life. It is very important that education begins in the native language of the child, as this creates the necessary conditions for the development of his personality, improves the possibilities of social adaptation, and helps to overcome educational difficulties. The language of instruction should be the language of the ethnic group living in the area. Even if the native language of ethnic minorities is used as the only medium of instruction in primary school, the main language of the country is inevitably taught more. All students study their native language without exception. The educational process is organized in the native language. This also serves the interests of the state, since everything that meets the interests of its citizens is in the interests of the state.

The period of study in a general educational institution is accompanied by a significant conceptual transformation: the student learns to capture the meaning of the written word, to distinguish the form from the content of the statement, to use the language as a tool for conceptual representation. This is especially true if the transformation is facilitated by belonging to a cultural environment, constant contacts with educated adults and with various attributes of culture, primarily with written language. Traditional writing as an inseparable ethnic constant needs to be widely used. It is necessary to conduct teaching in the native language with the subsequent transition to the state language as a second language or means of instruction (all teachers must know both languages); link ethnic systems of knowledge and skills with the universal system, using a differentiated pedagogical approach to each ethnic group; increase the preparation of educational materials that take into account the cultural traditions of each ethnic group.

It is fundamentally important that the secondary school (5–11 grades) teaches the native language and through the native language, turning into an active force, ensure the continuity of culture. It is expedient to study the native culture, the culture of speech and writing in the native language on the basis of the ethnocultural tradition in order to increase the intentionality of entering into the existence of ethnoculture and the motivation to study the native language. The functional and communicative educational process is organized in the native and state languages. All students learn their native language. The study of sub-ethnic dialects is provided. Students continue their education in their native language as long as possible. The practice whereby members of a minority can continue their education in their mother tongue only in areas related to their own languages, culture and history, and all other subjects are studied in another language, should be considered only a temporary solution to the problem. It is ideal to study in one's native language until graduation from a general education institution, and the same applies to teacher training. An acceptable alternative to this, the state usually prefers it, is a bilingual secondary school in which students, representatives of national minorities, are taught in the state standardized language along with their native language. Education is given in increasing amounts in the mother tongue so that at the end of the course of general basic education, everyone will have a perfect command of both languages, spoken and written

Ethno-cultural values are mastered that contribute to the formation of national identity, develop a sense of responsibility

for the future of the ethnic group, its language and culture, and contribute to the implementation of historical continuity. Historical continuity is closely connected with historical memory [10, pp. 41–47]. In the process of studying the native language, the history of the people, geography and other subjects of the humanitarian cycle, socio-ethical, moral forms of behavior are mastered, a world outlook and national civic consciousness of the people are formed. In the lessons of the native language and literature, in textbooks, especially in the native language, texts are used in parallel using traditional and modern writing. The study of systematic subjects is being completed, and an opportunity is opened for independent work to improve the knowledge of the native language, literature, and the history of one's people. A level of language proficiency is provided that is sufficient for the integration of school graduates into the professional training systems of the Russian Federation and other countries. The state level of all aspects of the educational process is ensured through the system of state educational standards and the use of the most advanced educational technologies.

Specialized classes in the humanities are organized (ethno-pedagogical, philological, translation, applied arts, historical and literary, cultural studies) with the teaching of subjects of regional competence in the native language. The mother tongue receives support outside school hours. To stimulate language processes, it is necessary to systematically organize olympiads, competitions on topics related to the knowledge of native languages and culture, knowledge of folklore and literature. Teaching foreign languages is carried out with the help of the mother tongue. The main goal is real bilingualism.

Vocational education supports the language of the people's traditional professional activities. The goal is to prepare a specialist for productive professional activity with the creation of prerequisites for the formation of a personality capable of understanding the world around him and fitting himself into it, taking into account the ethno-cultural conditions of the environment and the needs of the time. Learning the native language is mandatory. It is necessary to introduce the teaching of various subjects, primarily the humanities, in the native language. The possibility of teaching in the native language in the system of vocational education is the restoration of the factor of the demand for the native language in modern society, the increase in the intentionality of entering the ethnic culture, the motivation to learn the native language, and the increase in the need for it. Thanks to this opportunity, it becomes possible to obtain professions traditional for an ethnic group in the native language; the return of obsolete terms is carried out. At the same time, ethnic specificity and all-Russian conditions are combined in the activities of educational institutions, world achievements of culture, science, and pedagogy are used.

A program of continuous teacher education is being implemented; various support activities are being carried out at the moment. Training of staff capable of teaching and educating in their native language at all levels of the system of continuous national-regional education is organized. Graduates of the vocational education system have extensive knowledge in the field of language, history and culture, ethnopedagogy and ethnopsychology, customs and traditions of their people. Teachers of Russian and national languages are being trained for preschool institutions, primary, secondary and higher schools, both native and non-native, and the task is to train translators from the respective national languages.

Special conditions are being created for the implementation of the educational process in the native language; the formation of intellectual abilities and spiritual and moral qualities of children, taking into account ethno-psychological characteristics, philosophical views and pedagogical traditions of the people; for development of ethnic culture, its enrichment with the cultures of the peoples living together, familiarization with universal values that contribute to the "dialogue of cultures in the context of the development of modern civilization" [9, p. 145–160], which defines modern sociality [1, p. 168–177].

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Features of Ethnotourism in Dagestan as a Factor in Achieving Peace and Harmony

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Abstract

A comparative analysis of the concept of “ethnotourism” is carried out. An attempt was made to provide a comprehensive, systematic, logical and epistemological analysis of this concept in the context of the cultural code of the Republic of Dagestan. The specificity, features of the organization of this type of tourism for the multinational and multi-confessional region of Russia, which is Dagestan, is of particular importance. The features of the organization of ethnographic tourism in Dagestan are considered in detail, the social functions of this type of tourism are highlighted. The functions and components of animation programs of ethnographic tourism are considered. It is noted that the development of tourism in the republic will be facilitated by the development of tourist activity among students, strengthening in connection with this interuniversity, interpersonal and even interethnic relations of the country’s youth.

Keywords: international, tourism, cultural code, ethnographic tourism, culture, functions of ethnographic tourism, ethnographic objects, animation programs, customs, traditions, rituals.

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Особенности этнотуризма в Дагестане как фактора достижения мира и согласия

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Аннотация

Проводится сравнительно-сопоставительный анализ понятия «этнотуризм». Предпринята попытка системного, логико-гносеологического анализа данного понятия в контексте культурного кода Республики Дагестан. Специфика, особенности организации данного вида туризма для многонационального и многоконфессионального региона России, каким является Дагестан, имеет особую значимость. Детально рассматриваются особенности организации этнографического туризма в Дагестане, выделяются социальные функции данного вида туризма. Рассматриваются функции и компоненты анимационных программ этнографического туризма. Отмечается, что развитию туризма в республике будет способствовать развитие туристической активности среди студентов, укрепление в связи с этим межвузовских, межличностных и даже межнациональных отношений молодежи страны.

Ключевые слова: межнациональное, туризм, культурный код, этнографический туризм, культура, функции этнографического туризма, этнографические объекты, анимационные программы, обычаи, традиции, обряды.

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Introduction. Dagestan is located at the crossroads of cultures and civilizations, where East and West, Europe and Asia have converged. The experience of centuries of peaceful coexistence of various peoples that is available today is the basis on which the life of modern Dagestan society is built.

The Republic of Dagestan is distinguished by a high degree of ethno-cultural, ethnic, ethno-confessional diversity. Representatives of such world religions as Islam, Christianity (Orthodox) and Judaism live here.

The existing geopolitical, civilizational, transport and communication factors are a powerful incentive to achieve inter-ethnic, inter-confessional and intra-religious harmony in the region. The uniqueness and diversity of the natural and climatic resources of the Republic of Dagestan create favorable conditions for the development of the tourist and recreational complex.

Thus, in the Republic of Dagestan, the coast of the Caspian Sea has a length of more than 500 km, which contributes to the development of beach tourism. The World Tourism Organization highly appreciates the potential of the Republic of Dagestan and singles it out among the most promising tourist destinations in southern Russia.

Materials and Methods. Socio-philosophical methods were used: historical-logical, comparative-comparative, systemic method of historical parallels, consistency, etc.

Results. Thus, the basis of an ethnographic tour is a rich, well-designed program that should take into account the interests of tourists who are not indifferent to history, folklore and national characteristics of a particular ethnic group. The technology of organizing such tours implies a comprehensive selection of leisure activities that most clearly reflect the national characteristics and wealth of the people and the region [1, p. 4].

Components of animation programs that can be used in ethnographic Dagestan tourism:

1. Holidays. Of great importance in ethnotourism is the use of the calendar of holidays and significant events since holidays make the life of the people more vivid and diverse. Such tours arouse the interest of tourists in certain dates, holidays, and personal participation in such animation programs makes the tour unforgettable.

2. Historical heritage. The presence of unique historical sites is a cultural potential and leads to the successful development of tourism in the area. Acquaintance with history and historical objects is the strongest, motivating factor. Fortresses, towers, castles and other architectural objects are important elements of the tourist and animation program, which tourists willingly visit; holidays, show performances, costume balls are held against their background [15, p. 54].

3. Literary monuments including the heroic and heroic-historical epos of Dagestan. The heroic epic, fairy tales, legends, songs and dances, legends and proverbs of Dagestan arose at a time when writing was still unknown to mankind. The peoples of Dagestan are rich in heroic and epic tales and songs, which reflect their national-specific identity. For example, the Lezgi folklore about the hero Sharvili, the Lak epic about the heroine Partu Patima, etc. Perhaps the literary monuments of Dagestan are less attractive than other elements of the people's culture, but still they are a significant animation motif and can become the basis for organizing diverse animation programs in ethno-excursions. In addition, the heroic and heroic-historical epos of Dagestan create a more complete impression of the people and their culture [15, 16, pp. 23–29].

4. The level of development of agriculture, ecology and environmental friendliness of food grown in Dagestan, of course, attract many tourists. It is advisable to include events in the program of a specialized tour, during which the tourist will have the opportunity to get acquainted with the products grown in Dagestan and take part in the process of its production.

5. National cuisine. The national dishes of Dagestan are characterized by diversity and in each region, they are prepared with some peculiarities. It is impossible to say for sure which dish is the best. Each of them is attractive in its own way. Traditional Dagestan cuisine is rooted in the distant past, carefully preserving the traditions of past generations. Numerous tourists, being in Dagestan, experienced one of the ancient traditions of Dagestan, the tradition of hospitality. One side of this tradition is expressed in the fact that the hostess always leaves a portion of food before lunch or dinner in case a guest unexpectedly arrives. The other side of this wonderful tradition is that the best food is served to the guest, because “a guest in the house means happiness in the house”, as the Dagestanis say [12]. And, finally, the invariable attribute of the hospitality of Dagestan, of course, are the national dishes of the Dagestan cuisine. Reviews of numerous tourists who visited Dagestan show that they first of all admire the dishes of traditional Dagestan cuisine. Therefore, its features, a rich assortment of dishes, their affordability often leave a mark in the memories of tourists about their holidays in Dagestan, and create a favourable impression of the republic as a whole.

6. Folk crafts and arts. Dagestan is a unique republic in terms of the richness of decorative and applied arts. There are more than 20 types of folk crafts here: artistic silver, weapons, carpets and weaving, ceramics, carved wood and stone, etc., so in Dagestan they can offer visitors a wide range of souvenirs made by local craftsmen and artisans. Local craftsmen often make products in the presence of buyers or offer tourists to make the product themselves. This form of trade is of genuine interest among tourists in Dagestan, and has already become a feature or attraction in the republic, so some travel agencies include it in the animation program of the tour [8].

Of course, there are still a number of unresolved problems in the ethno-tourist segment of Dagestan. Wishing to become a popular ethnographic destination and striving for the development of tourism in general, the region must create and constantly develop unique cultural complexes with exciting animation programs and promote them to the tourist market. The main thing is to present the ethnographic heritage intelligently and creatively. Another problem is the need to develop a competent and thoughtful management system for this type of tourism activity. The importance of the state in this direction is paramount because the business sector without appropriate support from the state will not be able to fully provide the necessary assistance to the national ethnographic tourism product in the competitive struggle in the international market. This, in turn, will hinder the formation of the image of the region favorable for tourism. Investments, active interaction between the authorities and the business community, the implementation of a competent image policy, and the use of marketing methods will certainly help to overcome a number of existing problems. And, perhaps, the most important thing is the change in the attitude of the population of Dagestan towards tourists and the awareness of the importance of this industry for the republic.

We believe that the development of tourism in the republic will greatly help the promotion of student tourism, there is something to see in Dagestan in historical, cultural and intellectual terms for students of Russian universities. Moreover, such a direction of tourism will help to strengthen interuniversity, interpersonal and even interethnic relations of the country's youth.

Discussion and Conclusions. The Republic of Dagestan is distinguished by a high degree of ethno-cultural, ethnic, ethno-confessional diversity, which serves as the basis for the development of ethno-tourism as a factor in preserving the ethnic uniqueness of the region.

It is known that ethnic tourism is one of the areas of cultural and educational tourism, which is gaining particular popularity in the modern global world. In the Republic of Dagestan, ethnocultural tourism has one of the most significant development potentials, since numerous ancient monuments of history, culture and architecture are located on the territory of the republic.

One of the important conditions for the proper organization of ethnographic tourism is the presence of ethnographic objects. At the same time, they are an integral part of socio-cultural resources and are actively used to meet the need for sightseeing tourism. An ethnographic object contains information about the features of the manifestation of the traditional everyday culture of an ethnic group, and it (an object) can be both material and spiritual [2].

There are about 6354 objects of cultural heritage (monuments of history and culture) in Dagestan, of which: objects of cultural heritage of federal significance — 1994, regional significance — 4360 units, including historical and architectural complexes and places of interest in 40 settlements of the republic. The most significant and popular of them are: the Naryn-Kala Citadel, Derbent Juma Mosque (733–734, the oldest mosque in Russia and the CIS), the Aeolian City, located in the upper reaches of the Korchagsu River, Khuchninsky (Khagan) waterfall, Tobot waterfall (height 70 m), Karadakh gorge (“Gate of Miracles”), the SaryKum dune (height 262 m), the Sulak canyon (consists of three separate canyons, reaches a depth of 1900 m), Karabudakhkent caves, which are connected between narrow passages (height 150, 100 m), Kala-Koreish fortress, the Juma mosque in the village of Kumukh (778), Samur forest (the only subtropical liana forest in Russia), the Gunib plateau, where you can find carpets of alpine meadows, birch groves, waterfalls, caves, historical monuments of the times of the Caucasian War), Akayla-Kalya tower, Yarydag mountain “Red Mountain” (a huge rocky massif with a sheer wall around the perimeter, which is also an ideal place for extreme sports and tourism), Itssarinsky watchtower, Akhtyn defensive fortress, Gunib defensive fortress, Araninsk defensive fortress, tower complexes in Goor and Kahib villages, Kubachi village, Datuna church, Fortress of seven brothers and one sister, Gamsutl village, Ahtynskiy Local Lore Museum, Memorial complex “Akhulgo” and many other.

According to experts, the potential of the republic allows, with the appropriate development of the tourist infrastructure, to receive up to 2 million tourists a year in this sector. So, according to the Acting Minister of Dagestan for Tourism and Folk Artistic Crafts Emin Merdanov, there are about 6.5 thousand objects on the list of cultural heritage, including about 2 thousand recognized as objects of cultural heritage of federal significance. Only in Derbent, there is Naryn-Kala Citadel of the 8th century, the Old City, the oldest in Russia Juma Mosque of the 8th century, the Maiden’s Bath of the 13th century and other buildings that are included in the list of UNESCO World Heritage Sites. All designated cultural sites are of genuine interest to Russian and foreign tourists.

According to the Ministry of Tourism and Folk Crafts of Dagestan, more than 2.5 million tourists visited the republic this year. There is an opinion that in general ethnographic tourism belongs to the elite type of tourism. For the accurate transmission and perception of ethno-cultural information requires special training, from which the need arises for the formation of the so-called “tourist culture”. At the same time, it should also be noted that ethnographic tourism should not exist outside of science, since all information provided to tourists should be based on scientific facts. Otherwise, there is a high probability of distortion towards religious dogmas or the spread of nationalist ideas. Similar precedents have already taken place in the archive of Dagestan’s tourism activities. So, for example, one of the guides, telling tourists about the formation of Derbent, distorted the information that representatives of the tribe called “bayat” were the first inhabitants of the city. According to historical data, this tribe settled in Derbent when other peoples already lived there. Most of all, the Dagestan public was outraged by the idea that this guide did not hesitate to express shades of nationalism. “What does Dagestan have to do with my Derbent? There was neither Azerbaijan nor Dagestan then, when my people was already here,” the guide said. In another case, an example is given of when the guide, contrary not only to history, but also to the elementary course of thermal physics, stated to the speaker of the Federation Council V. Matvienko that the Khan’s bathhouse was allegedly heated by a candle. Very popular with guides is the story of the zindan (underground prison-dungeon), at the bottom of which, allegedly, several meters of bones were found during excavations, or the story of the tower from which the unfaithful wives of the khan were thrown, etc. It should be noted that researchers refer these examples to the category of myths and legends rather than to history.

In fact, the culture of Dagestan is rich in interesting legends and traditions, which, of course, can and should be told to tourists, but not presented as historical facts. Otherwise, not only the correct interpretation of history will be at risk, but the reputation of the tourism industry itself may suffer. A guide is first and foremost a person, a specialist who has a great social responsibility and who requires deep knowledge of history and culture. Therefore, in the republic at the present stage, they decided to seriously engage in the preparation of guides, their education and certification. At the same time, the public came to the conclusion that it is necessary to certify not only their guides themselves, but also their texts and speeches, since this issue needs to be resolved at a high republican level. Control over the implementation of these activities rests mainly with the Ministry of Tourism and Folk Crafts of Dagestan, as well as the Ministry of Culture of Dagestan.

At the same time, it should be emphasized that work in this direction is already underway.

So, at the end of 2022, professional certification of tour guides and guide-interpreters of Dagestan took place in Dagestan on the basis of the Ministry of Tourism and Folk Crafts of the Republic. Based on the results of this attestation, 23 guides and one guide-interpreter were included in the federal register of guides (tour guides), having successfully passed testing and a practical task.

In connection with the problem being covered, it should be stressed that on the basis of the oldest pedagogical university in the North Caucasus, which is the Dagestan State Pedagogical University, an ethnic courtyard was opened in 2022. Here, in a mini-format, districts and cities of Dagestan are presented in a very figurative and ethnic way: Yuzhnosukhokumsk, Nogai, Gunibsky, Kaitagsky, Derbent and other regions of Dagestan. Of course, such a design of the ethno-court pursues certain goals. On the one hand, it activates the communication skills of students, and on the other hand, it introduces the younger generation to the culture of Dagestan.

In order to improve the quality of ethnic tourism in Dagestan, we consider it expedient that one of the tourist routes of the republic passes through this beautiful ethnic courtyard of the Dagestan State Pedagogical University. Specially educated and trained university students can act as guides, and in the near future we consider it necessary to open a tourism department on the basis of the Faculty of Geography, which would train highly qualified specialists in the field of tourism for Dagestan.

It is known that ethnographic tourism, developing, is a factor in the revival and development of national cultures. This is due to the fact that there is a search for forgotten traditional crafts, schools of skill are created, the language, traditions, rituals and customs are preserved and popularized. Thus, ethnographic tourism is based on the idea of preserving, multiplying and passing on to the descendants of the historical and cultural heritage.

It is believed that ethnographic tourism is based, among other things, on the interest of tourists in the traditional life and way of people, on acquaintance with the culture, traditions, rituals and creativity of the people. This is especially true today in the context of the dominance of mass culture. In the modern standardized world, a person often strives for self-determination, studying his ethnic roots in order to distinguish himself from others, to have a personal history and his own cultural traditions that are special for everyone. Acquaintance with the ethnic characteristics of other cultures makes it possible to form a single picture of a multilateral world with peoples and nationalities unique in their individuality.

Ethnic tourism promotes closer ties between representatives of these peoples, the inclusion of their culture in the world cultural heritage.

The universality of ethnic tourism is that it is attractive to almost any category of tourists, both for foreigners and citizens of the Russian Federation; both young people who are interested in the history, traditions and way of life of their ancestors, as well as the older age group of tourists.

The popularity of ethnographic tourism, in addition to the economic factor itself, is largely due to the large number of social functions that it performs. The key ones are: the formation of a tolerant attitude towards representatives of different ethnic groups; preservation of cultural, social and landscape-ecological diversity; providing financial support for cultural objects that are of great importance not only for tourists, but also for local residents; strengthening the sense of identity and further preserving the culture of the region where one or another ethnic group lives; preservation of the diversity and diversity of the modern world; revival of local cuisine, local ways of making traditional household items and crafts;

creation of new jobs for the local population; raising the cultural level of the indigenous population, establishing cultural ties with representatives of other cultures.

In addition to the cultural and educational aspect, the development of ethno-cultural and ethnographic, rural tourism will solve a number of problems of a socio-economic nature, namely, to revive rural architecture, preserve the traditional way of life, will contribute to the development of folk arts and crafts, and help reduce unemployment, which is generally positive will affect the development of certain rural areas and mountainous areas of the republic.

Each people living in Dagestan, along with common ones, has its own traditions, customs, culture, which is distinguished by its special identity, originality, diversity and wealth. Of course, it is interesting for tourists and guests visiting Dagestan to get acquainted with the culture of the numerous peoples of Dagestan, with their way of life, to see unique Kubachi products known all over the world; capture a unique type of arts and crafts, where wood carving and jewelry art are combined, i.e. "Untsukul metal notch on wood"; evaluate Balkhar ceramics, whose artistic value was appreciated not only in Russia, but also abroad; as well as enjoy the famous southern carpets with delicate and original ornaments; put on a Dagestan cloak, feeling like a real dzhigit and, finally, try the national cuisine: miracle, kurze, khinkal, etc., the recipes of which have been passed down from generation to generation, the taste of which has not yet left a single guest indifferent.

The use of animation programs in the field of ethnic tourism will also help to present the program of the excursion tour in the most vivid and diverse way. Animation in tourism, in a general sense, is a set of services for the development and provision of special programs for spending free time, for example, organizing entertainment and sports activities. Their essence is that animation in ethno-tourism allows, through the use of extraordinary solutions, to most vividly and artistically reproduce this or that cultural and historical era, to add to the tour exactly the action with which the tourist can most visibly and fully perceive the idea of the tour. The introduction of animation technologies in the tourism industry today is due to the practical need to increase the level of attractiveness of tourist sites and the competitiveness of cultural, educational and other tours in order to increase tourist flows. In addition, the above technologies contribute to attracting tourists to participate in communicative, cultural, creative and cultural-cognitive activities during the trip, which will not only diversify its program, but also increase the emotional tone of travelers

In Dagestan, various travel agencies offer fascinating author's ethnic tours, where tourists, moving from aul to aul, get acquainted with the life and traditional crafts of the peoples of Dagestan, try the national cuisine, which is called the intriguing word "ethno-dinner" and, most importantly, enjoy the picturesque mountain landscapes and unique nature. As part of some author's ethno tours, tourists are introduced to the intricacies of ancient crafts and told about traditions that have been passed down from generation to generation for several centuries. These programs are very popular.

When developing animation programs, it is possible to include visits to folklore holidays, concerts of folk groups representing any ethnic group. Personal participation in dancing, games, cooking Dagestan dishes, etc. is also attractive for tourists. As part of ethno-tourism in Dagestan, the so-called ethno-weddings are gaining popularity, using folk wedding rites, when beautiful celebrations rich in traditions are held. After all, the traditional Dagestan wedding from ancient times was furnished with a whole series of interesting cult, ritual and playful actions, colorful rituals that have a deeply symbolic meaning, which not only marked the birth of a new family, but also served entertainment and entertainment purposes. As examples, let's name the ethno-weddings organized in Novolaksky, Tsumadinsky and Khunzakhsky districts of the republic. One example of an ethnic wedding, for example, could also be the wedding of tourists from the Ivanovo region. The newlyweds visited the republic in August 2022. Upon arrival in Dagestan, they were introduced to the ethno-tour program and offered to play an "ethno-wedding" in Dagestan. The young people were dressed in Dagestan national costumes, the table was covered with dishes of the Dagestan national cuisine, Lezginka music was playing (the newlyweds

were previously trained in dance). The wedding participants, residents of the Novolaksky district of the republic, took an active part in the wedding celebration.

Ethnographic objects are often used as animation objects in Dagestan, and this, in turn, causes certain difficulties:

– the objects are not in good condition for inspection or have poor transport accessibility, although they deserve the attention of tourists;

– some ethnographic objects are not included in the tour, because located on the territory of different territorial units remote from each other. However, they can become an excellent animation object if the cultural program is properly made [5, p. 13].

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