

Научный альманах стран Причерноморья

Network edition
Science Almanac
of Black Sea Region Countries

2020 N1



Свидетельство о регистрации СМИ
Эл № ФС77-61316 from April, 7, 2015

The certificate of registration of mass media
Эл № ФС77-61316 от 7.04.2015г.

Учредитель: ФГБОУ ВО
"Донской государственный технический университет" (ДГТУ)

НАУЧНЫЙ АЛЬМАНАХ СТРАН ПРИЧЕРНОМОРЬЯ

Сетевое издание

Регистрационный номер: ЭЛ № ФС 77 – 61316 от 7.04.2015 г.

Учредитель: ФГБОУ ВО Донской государственный
технический университет (ДГТУ)

Редакционный совет:

Б.Ч. Месхи (Ростов-на-Дону, РФ, главный редактор),
А. Пушкэ (Румыния), А.Д. Буриан (Молдова), Г.И. Квеситадзе (Грузия),
Г.Г. Матишов (Ростов-на-Дону, РФ), Р.В. Метревели (Грузия),
Е.Е. Несмеянов (Ростов-на-Дону, РФ, первый заместитель главного редактора),
И.М. Узнародов (Ростов-на-Дону, РФ),
И.Н. Яблоков (Москва, РФ)

Редакционная коллегия:

В.Х. Акаев (Грозный, РФ), В.И. Балабанов (Москва, РФ),
В.Н. Гончаров (Ставрополь, РФ), М.И. Гулюкин (Москва, РФ),
Л.К. Гуриева (Владикавказ, РФ), М.А. Гутиева (Владикавказ, РФ),
А.К. Дудайти (Владикавказ, РФ), А.Г. Иванов (Краснодар, РФ),
С.Б. Кожевников (Москва, РФ), О.Н. Камалова (Ростов-на-Дону, РФ, заместитель
главного редактора), М.Г. Мустафаева (Махачкала, РФ),
Н.Д. Никандров (Москва, РФ), Т.С. Оленич (Ростов-на-Дону, РФ),
О.А. Орленко (Ростов-на-Дону, РФ, ответственный секретарь),
А. Силагадзе (Грузия), Е.Г. Тихомирова (Ростов-на-Дону, РФ),
Т.У. Эльбуздукаева (Грозный, РФ)

Периодичность – 4 номера в год

National traditions, culture and education in the context of globalization*(philosophical anthropology, philosophy of culture)**Vadim N. Goncharov, Olga Yu. Kolosova, Aleksandr A. Volkov*

Ethno-Cultural Aspect of Personality Development in the Educational System

Hedi Sh. Vakhaeva

Correlation of Norms of Law with Culture and Traditions of the Chechen People

Tatiana V. Vergun, Denis V. Grishin

Impact of Ethnic Tourism on Inter-Ethnic Relations

Elena B. Ivushkina, Elena V. Dashkova

Prospects for Organization of Rural Tourism in the Chechen Republic

*(theory and history of culture)**Maxim G. Kuleshin, Pavel G. Nemashkalov, Olesya O. Plyako*

Historical Consciousness in the Process of Forming Ethnic Stereotypes of Material Culture

Sarat G. Hiyasova, Maida G. Mustafaeva, Elmira Sh. Musaeva

Forms of Conflict Regulation in Pre-Revolutionary Dagestan

Natalya V. Kratova

Monuments of History and Culture in the System of State-Confessional Interaction in the Post-Soviet Period (on the Example of Karachay-Cherkessia)

Vyacheslav A. Berkovskiy, Natalya A. Leonova, Larisa A. Tronina

Historical Forms of Ethnic Identity in the Context of the Development of Contemporary Art

Yulia A. Petrova, Ksenia A. Kuleshova

Cultural and Historical Evolution of the Turkish Language under the Influence and Borrowing of European Languages

Zhanna Kh. Baskaeva, Fatima Ch. Tatirova

Historical Milestones in the Development of Preschool Education in the Russian Federation

Elena I. Zritneva, Nadezhda P. Klushina, Yuri A. Lobeiko

Formation of Ethno-Education in the Context of the Modern Ethnocultural Space

Национальные традиции, культура и образование в условиях глобализации

(философская антропология, философия культуры)

Гончаров В.Н., Колосова О.Ю., Волков А.А.

Этнокультурный аспект развития личности в образовательном пространстве

Вахаева Х.Ш.

Соотношение норм права с культурой и традициями чеченского народа

Вергун Т.В., Гришин Д.В.

Влияние этнического туризма на формирование межэтнических отношений

Ивушкина Е.Б., Дашкова Е.В.

Перспективы организации сельского туризма в Чеченской республике

(Теория и история культуры)

Кулешин М.Г., Немашкалов П.Г., Пляко О.О.

Историческое сознание в процессе формирования этнических стереотипов материальной культуры

Хиясова С.Г., Мустафаева М.Г., Мусаева Э.Ш.

Формы регулирования конфликтов в дореволюционном Дагестане

Кратова Н.В.

Памятники истории и культуры в системе государственно-конфессионального взаимодействия в постсоветский период (на примере Карачаево-Черкесии)

Берковский В.А., Леонова Н.А., Тронина Л.А.

Исторические формы этнического самосознания в контексте развития современного искусства

Петрова Ю.А., Кулешова К.А.

Культурно-историческая эволюция турецкого языка под влиянием и заимствованием европейских языков

Баскаева Ж.Х., Татрова Ф.Ч.

Исторические вехи развития дошкольного образования в Российской Федерации

Зритнева Е.И., Клушина Н.П., Лобейко Ю.А.

Формирование этнопедагогики в контексте современного этнокультурного пространства

ETHNO-CULTURAL ASPECT OF PERSONALITY DEVELOPMENT IN THE EDUCATIONAL SYSTEM

© **Vadim N. Goncharov, Olga Yu. Kolosova, Aleksandr A. Volkov**

*North-Caucasus Federal University
Krasnodar University of the Ministry of Internal Affairs of the Russian Federation,
Stavropol, Russian Federation
science-almanac@mail.ru*

In a multi-ethnic state, the general principles for solving ethnocultural problems are often given by a political formula expressing the general national-state idea, including the principles of ethnic integration. An educational institution is one of the sociocultural mechanisms for implementing a specific national-state idea. Cultural differences, especially in customs and religion, were perceived more or less tolerantly in many parts of the world. However, in such an important area of culture as education, tolerance is manifested much less frequently. The most receptive cultures responded to the globalization of the economy and industry of Western culture with measures aimed at finding and maintaining ethnocultural identities. The self-assertion of ethnoculture becomes a force that makes it possible to withstand the crisis of identity generated by globalization. As a result of ethnocultural self-affirmation, new modern forms of expression of identity arise. The processes taking place on a global scale are characterized by the desire of peoples to maintain their identity, emphasize the uniqueness of their culture and psychological makeup, and millions of people to realize their belonging to a particular ethnic group. A person feels the non-stability of the world. He seeks protection, support and self-confidence in the enduring, eternal, stable values of his ancestors, seeks to preserve his identity, unique culture. Interest in their roots in individuals and entire nations is manifested in a variety of forms: from the revival of ancient customs and rituals, folklorization of culture, to the desire to create and restore their national statehood. Therefore, it is intergenerational stable communities, primarily ethnic groups, which acquire great significance in the life of the modern man. Ethnocultural revival is considered as one of the main features of human development in the 21st century. The main channel for the reproduction of culture in society is education, one of the broadest spheres of human activity, a specific structural element of ethnic culture that fulfills the function of continuity of generations.

Key words: personality, public consciousness, education, education, pedagogical system, civilization, ethnic culture, ethnic community, cultural self-identification.

[В.Н. Гончаров, О.Ю. Колосова, А.А. Волков Этнокультурный аспект развития личности в образовательном процессе]

В полиэтническом государстве общие принципы решения этнокультурных проблем часто задаются политической формулой, выражающей общую национально-государственную идею, включая и принципы этнической интеграции. Образовательное учреждение выступает одним из социокультурных механизмов реализации конкретной национально-государственной идеи. Культурные различия, особенно в сфере обычаев и религии, во многих районах мира воспринимались более или менее терпимо. Однако в такой важной области культуры, как образование, терпимость проявляется значительно реже. На глобализацию экономики и индустрии западной культуры наиболее восприимчивые культуры отреагировали мерами, направленными на поиск и сохранение этнокультурной самобытности. Самоутверждение этнокультур становится силой, дающей возможность выдержать кризис самобытности, порожденный глобализацией. В результате этнокультурного самоутверждения возникают новые современные формы выражения самобытности. Процессы, проходящие в мировом масштабе, характеризуются стремлением народов сохранить свою самобытность, подчеркнуть уникальность своей культуры и психологического склада, осознанием миллионами людей своей принадлежности к определенному этносу. Человек ощущает нестабильность окружающего мира. Он ищет защиту, поддержку и уверенность в себе в непреходящих, вечных, стабильных ценностях своих предков, стремится сохранить свою самобытность, уникальную культуру. Интерес к своим корням у отдельных людей и целых народов проявляется в самых разных формах: от возрождения старинных обычаев и обрядов, фольклоризации культуры, до стремления создать и восстановить свою национальную государственность. Поэтому именно межпоколенные стабильные общности, прежде всего этносы, приобретают существенное значение в жизни современного человека. Этнокультурное возрождение рассматривается как одна из основных черт развития человечества в XXI веке. Основным каналом воспроизводства культуры в обществе является образование, од-

на из обширнейших сфер человеческой деятельности, специфический структурный элемент этнокультуры, выполняющий функцию преемственности поколений.

Ключевые слова: личность, общественное сознание, воспитание, образование, педагогическая система, цивилизация, этническая культура, этническая общность, культурная самоидентификация.

Vadim N. Goncharov – Ph.D. (Advanced Doctorate) in Philosophy, Associate Professor, North Caucasus Federal University, Stavropol, Russian Federation.

Olga Yu. Kolosova – Ph.D. (Advanced Doctorate) in Philosophy, Associate Professor, Stavropol Branch Krasnodar University of the Ministry of Internal Affairs of the Russian Federation, Stavropol, Russian Federation.

Aleksandr A. Volkov – Ph.D. (Advanced Doctorate) in Psychology, Professor, North Caucasus Federal University, Stavropol, Russian Federation.

Гончаров Вадим Николаевич – доктор философских наук, доцент, Северо-Кавказский федеральный университет, г. Ставрополь, Российская Федерация.

Колосова Ольга Юрьевна – доктор философских наук, доцент, Краснодарский университет Министерства внутренних дел Российской Федерации, г. Ставрополь, Российская Федерация.

Волков Александр Александрович – доктор психологических наук, профессор, Северо-Кавказский федеральный университет, г. Ставрополь, Российская Федерация.

The key task of the educational process today is to assist students in the development of the cultural heritage created by humanity. Human nature is transforming and getting better thanks to culture. Cultural self-education, self-improvement have a beneficial effect on the processes of human mental activity. Thanks to these classes, a person becomes more capable of realizing the complex, subtle tasks of his life. The process of cultural creation, continuous, repeated by generations, leads to internal changes in the structure of the brain, which subsequently become fixed and turn into hereditary. Only in that case, the educational process will be effective when the basis will be laid on the direction of human formation, the mechanisms of assimilation of culture, based on science, involving certain objects of scientific research. Moreover, "the requirements for the information support of objects ... change in the process of scientific research" [5, pp. 123-128].

A key feature of the educational process is its characterization as an intentional or deliberate process. This trait helps a person to become a part of the integral being of culture, helps to comprehend and realize to a single individual the generic and species meaning of life. It began to exist when a need appeared, and was intentionally created by man. Education, as a purposeful process organized by society, will take place more successfully if factors influencing a person are more fully taken into account, in particular, the objective living conditions of a person. Thanks to a variety of activities regarding various elements of both material and spiritual culture, the younger generation, under the leadership of the older generation, comprehends its wealth and develops specific abilities embodied and crystallized in these components of culture.

The process of education is a very significant process both for society as a whole and for the individual in particular. Education is the most technological and moving part of culture. This process also creates the opportunity to enter the world of culture globally, and, as a result, both social consciousness and individual consciousness are formed. True education is not limited to simply transmitting the finished cultural product to the younger generation, the key component and its peculiarity is determining the direction of movement for the development of culture and developing its own new cultural content.

Pedagogy interprets culture as a complex of material and spiritual activities developed by humankind, which becomes its property and is assimilated by a person. In this connection, the time has come to solve such a complex task as searching, in the whole variety of activities, for elements common to all types that are to be assimilated, regardless of the nature of

future specific human affairs. When assimilating these elements, the preservation and further development of culture is ensured. However, for the fact that culture has been assimilated, it is worth noting the significance of social experience, that is, the importance of the form of expression of culture in knowledge about this culture, in the ways of activity that are the legacy of the older generation. The key function of education is expressed in the translation of ethnocultural experience.

The educational process is the main social activity, the key institution of society, which was created for the processes of socialization and personality formation, the transmission to the new generation of existing experience, knowledge, axiological attitudes, norms, that is, everything that can determine the system of views and ideas about the world, about a person's place in the world and, as a result, about individual and collective behavior of people. Education is considered as a course and consequence of a goal-setting, pedagogically formed and methodically organized process of socialization of a person's personality, which is carried out in the interests of both the person himself and in the interests of the society of which this person is a part. A person is actively socialized through the targeted influence of the educational process, which consists of the means developed by culture for the holistic development of a person's personality, for the formation of a person as a person in close connection with the culture of society.

The education process is highly dependent on ethnic culture, ethical values, the level of spirituality, and not only on the trends of socio-economic development of society. The educational process responds to the natural environment of the ethnic group, it also includes the foundations of the ethnic group in all areas of activity.

Each pedagogical system has an ethnocultural nature, due to its reproduction in younger generations. In the process of obtaining education in society, the ascent from the individual to the ethnosociocultural is practically carried out, a movement towards universal skills and knowledge is carried out, a cultured person is able to do everything that others do. Education, as a fact of collective consciousness, is involved in maintaining and reproducing the ethnocultural structure of this social mechanism.

The process of education as a goal and result highlights, on the one hand, the ontogenesis of human self-awareness, its independence, the ability to be creative, original, autonomous person, and on the other hand, the process of successful integration into communities, whether it is a family, class, estate or community, as well as familiarization with generally accepted rules and norms of behavior, inclusion in the system of social values, suggesting "the need to consider ... dispositions of social structures" [1, p. 168-177]. Their awareness and implementation depend on ethnic characteristics and are fixed in the basic educational traditions inherent in the ethnic group, which include established ethnic stereotypes. Since the ethnic stereotype can be formed both in everyday consciousness and in theoretical consciousness, the design of the ethnic stereotype rests with the education system, which controls, organizes the cognitive and emotional aspects of the acquisition of ethnic stereotypes. As a result, the identification of symmetrical features of the process as a whole will appear as a requirement. In addition, there is a need to disclose the pedagogical laws of the formation of ethnic identity. The education process should be aimed at discovering and identifying the best qualities of a person, ethnic self-awareness for the rapprochement of cultures and peoples.

In matters of solving the problems of the formation of culture, the educational tasks of society, the decisive role belongs to the educational system and the organized and focused ethnocultural pedagogical process implemented within it, which implements the main functions of education – training, upbringing, development. The education system is an integral element of the structure of society, ensuring the normal functioning of it, therefore, the goals and objectives of education should meet the goals and objectives of the whole society, determine "the quality of a person and the resulting ability of social agents to purposefully inter-

act with the environment" [10, pp. 282-284], given the context of the "formation of a new social reality" [11, pp. 64-68], as well as the complex interaction of various types of social communication [2].

The educational system is a focused, coordinated public institute of an ethnos defined by "...forms of spiritual and practical development of the world" [6, p. 9-12]. This is an original subject of mastering an ethnocultural experience. Ontogenesis of the educational system is associated with the basic laws of the development of the ethnic group.

Although the education system is undergoing some crisis, its role in the life of various peoples and states is gaining momentum. This process, characterized as a paradigm crisis leading to a change in the educational model, its ideal: from an educated person to a person of culture. The new paradigm is associated with the deepening and development of ethnocultural principles. P. Noikov named the reasons that led to self-determination in world civilization, the combination of multifunctional ideals with ethnocultural characteristics, including the need for the young generation to develop a sense of belonging with their people, a desire to work for its prosperity and happiness, and pedagogically influence on the thinking of an ethnic group, to make the most of life's experience of an ethnocultural nature.

Proponents of the humanistic approach see the danger in the lag in the whole spiritual culture of mankind from the material, in turning education into a utilitarian teaching of professional knowledge and skills. Education loses its humanistic meaning.

Humanism is love for humankind, humanism, it is equivalent to considering a person as an individual who, by birth, has parity with other people, regardless of nationality and faith, natural and social rights to be free, to develop their abilities and talents, moral qualities, to work in the name of affirming human benefits, serve the world, people's friendship, enter the system of public relations with a good disposition, respect for the dignity of each individual, the desire to be useful to society. I. Kant gave a precise definition of the essence of humanism i.e. humanity, companionship, love for humankind", its main components are a sense of good, a sympathetic attitude towards people around and the opportunity to communicate with them so that humanity turns into a partnership of mutually cooperating, understanding people.

Humanism is expressed, first of all, for the purposes of education, which are not limited only to the formation of theoretical and methodological equipment of thinking and practical activity, the main thing is what this thinking and practical abilities of a person will be oriented to. Education in a humanistic sense is not just learning. The task of training is simpler than the problem of human education in its entirety. If education is humanistic, then this is not just training, but above all, the formation of a personality in all the multidimensional completeness of the intellectual and ethnocultural development of a person.

In the most generalized form, the humanization of education is the creation of the most favorable conditions for the disclosure and development of the abilities and gifts of the child, for his self-determination. This is overcoming ageless education, taking into account the psychophysiological identity, the characteristics of the social and ethnocultural context of a child's life, the complexity and ambiguity of his inner world. Humanization is a key moment of new pedagogical thinking. It requires a review, re-evaluation of all components of the pedagogical process in the light of their human-forming function. It radically changes the essence and nature of this process, putting it in the center of the child. The main meaning of the pedagogical process is the development of the student. The measure of this development acts as a measure of the quality of work of the teacher, school, and the entire educational system.

Humanizing education means making it personally significant for every person. In the content of education, it is necessary to include the human dimension, the personal principle, that is, subjective scientific knowledge. Education is aimed at the formation of personality functions — the choice of an activity strategy, responsibility for decisions made, self-determination, that is, it is intended to promote the growth of a person as a person. The hu-

manization of education inevitably entails an increase in the focus of the educational process on satisfying ethnocultural needs, ensuring the preservation and reproduction of ethnocultural values and traditions. The interest in the phenomenon of ethnocultural demands and educational needs is associated with the general process of humanization of social consciousness and, as a consequence, with an increase in the proportion of universal elements in the content of education.

Humanistic traditions, going back centuries, originate in folk pedagogy, an integral part of culture, a phenomenon that reflects the pedagogical traditions of the people and their culture, which determines the formation of valuable orientations among the young generation. Educational traditions have a powerful humanistic potential embodied in the spiritual and cultural heritage of the people, in the ideals, means and methods of folk pedagogy.

The roots of folk education lie deep in antiquity. Education, as one of the main areas of folk pedagogy, has been tested and developed over many generations. Therefore, G.N. Volkov notes that the truths of pedagogy are true and eternal, just like biblical ones. Violation of pedagogical truths can lead to disastrous consequences.

The basis of popular, national education, that is, the basis of traditional pedagogy, the traditional culture of education is the foundation of modern education.

At the same time, it is a kind and core, a spiritual core of humanistic pedagogy. The pedagogical culture of each nation is different in its uniqueness, as it reflects the peculiarities of the ethnos being. Orientation to folk traditions, culture realizes the essential needs of the individual in the present and future on the basis of the development of spiritual values of the past and the present. The orientation process has three interpenetrating phases: the appropriation by a person of the values of folk pedagogy; personality transformation based on the assigned values of ethnopedagogy; self-design, or the forecast of personality for the future.

For a national revival, an appeal to national pedagogical traditions is necessary. Ethnopedagogy is based on seven fundamental axioms-criteria: naturalness, the early start of education, its hierarchy, nature conformity, the completeness of the pedagogical cycle i.e. a three-generation family, a comprehensive approach to education, an inventory of experience and ideas of folk pedagogy. These are the seven pillars on which the whole construction of public education rests.

The problem of generation gap and continuity is one of the most important for humankind, as well as the problem of the formation of a new generation culture, education and inclusion in the wealth of ethnic culture is a key one. The problem of correlation of the universal human mission of education common to all humankind and its ethnocultural function is associated with the transfer from generation to generation of a unique ethnocultural heritage and the preservation of ethnic identity. Categories of knowledge, the value of which does not depend on time, should become the property of every person.

Thanks to such features as continuity, variability and inertness, it is possible to transfer basic values in upbringing from one generation to another, taking into account the changing socio-political, socio-economic conditions, a positive perception of one's historical past, and finding the deepest meanings of social being through the comprehension of one's own national roots and the revival of the best folk traditions; also taking into account the religious aspects of social life, forming a religious consciousness, which "emphasizing the impact on the theological ideas of the philosopher" [7, pp. 29-31], notes "the influence of Orthodoxy on the formation and design of Russian culture" [12, pp. 39-44].

The development of the idea of continuity in public consciousness, reflecting the requirements for subsequent conscious activity [3, pp. 14-17], inevitably involves a process of reforms and innovative changes in the education system, aimed at reviving the historically established ethnoculturally oriented forms of education that not only implement the principle of variability, but also try to create their own model based on ethno-educational tradition.

Such an approach involves the creation of an educational system in which students learn their own culture and language and at the same time, the content of education brings personality to the world cultural space. Consequently, the goals of the educational system are to obtain a complete secondary education, to introduce children of different ethnic groups to their national culture, language, history, and traditions.

Appeal to the pedagogical experience of the people, philosophical, ethnocultural heritage is an important natural condition for understanding the genesis of a person's worldview at the stages of development of his people's culture, ethnic culture, and world civilization. Ethnoculture implies a structure that forms a certain type of personality [9, pp. 15-18]. It creates favorable conditions for the humanization of education, for the moral improvement of personality, as well as for the preservation, enrichment and development of ethnic culture [8].

Ethnoculture is an integrative means uniting education and upbringing. Education as the most important social mechanism for maintaining the identity of a society plays a decisive role in recognizing the necessity and beneficence of multiple human differences. Education cannot be considered outside the general mental movement of the people. In modern society, education becomes the main factor in the revival, preservation and development of ethnic culture and self-awareness.

The process of education is a complex of coordinated, pedagogically controlled processes of identifying a person with a culture; it is social adaptation and creative self-realization of a person. As a result of this process, a person enters into culture, into the life of society, creative abilities and capabilities of a person develop. According to I.S. Kona, the axiologically fundamental image of a person and the goal, tasks and methods of the educational process firmly connected with it, inherently depend on the culture inherent in a person, which is the axis of the everyday psychology of the class, ethnic group, society as a whole, combining the specifics of axiological attitudes, expectations, and features of social education.

An implicit, or implied, or unexpressed theory of personality is one of the main value guidelines with which all forms of social actions will be related to one degree or another, especially the educational process of the younger generation. So, Ya.A. Komensky substantiated the universal process of educating all people, the formation of the young generation's ability to live in a human community, fulfilling the responsibilities that exist for each other, ability to respect other people, through a message about the community of all people, the whole society, its aspirations and needs.

The principles of cultural conformity determine the relationship between the process of education and culture as a kind of environment that grows and nourishes the individual. In addition, between the process of education and the process of development of a person as a person of culture.

This, in turn, means that the universal core of human principles and values should be the cultural core of the educational process, and the attitude to the educated person should be based on the perception of a holistic, free person who is capable of independently choosing value orientations in her development, capable of self-determination in society, capable of self-realization of the creative beginning of herself. The upbringing process in this case will not impose one or another system of values, but will only create certain conditions for their demarcation, for awareness and choice, it will stimulate this choice and further internal work of the educated person on his own actions and actions. The main purpose of the cultural-like educational process is to form different cultural environments, where the process of development of the educated takes place and he gets the social experience of the cultural-like behavior. In addition, in the framework of this process, assistance can be provided to a person brought up for cultural self-realization and self-identification of his abilities and talents. That is, it is an educational process that encourages the cultural self-development of the educated. This process is based on the idea of self-development of the educated as a creative person.

E.V. Bondarevskaya speaks of a person of culture as a goal of modern education. A person of culture is called a free, humane (humanized), creative, spiritual person. The key property of a completed image of a person of culture stands out his ability to culturally identify himself, that is, to realize his belonging to a particular culture, the transition to its values, the choice and implementation of lifestyle and behavior in accordance with this particular culture. The education process is able to preserve culture if it takes on a mission to educate a person of culture on itself, and if through man himself the mission of preserving, restoring and improving culture as a kind of environment, universal manifestation, ensuring "... the upbringing of a positive attitude towards cultural differences" [4, pp. 7-10], promotes the dialogue of cultures in the development of modern civilization.

Литература

1. *Бакланова О.А., Бакланов И.С.* Современная российская социальность в контексте социального конструкционизма // Вопросы социальной теории. 2015. Т. 7. № 1-2. С. 168-177.
2. *Власова В.Н.* Сущность интегративности как предмета и метода проектирования образовательного пространства // Гуманитарные и социально-экономические науки. 2006. № 3 (22). С. 150-153.
3. *Говердовская Е.В., Болховской А.Л.* Информационная парадигма современного общества: социально-философский и педагогический обзор концепций // Гуманитарные, социально-экономические и общественные науки. 2013. № 7-1. С. 14-17.
4. *Говердовская Е.В.* Особенности проектирования образовательного пространства высшей школы в поликультурном регионе // Экономические и гуманитарные исследования регионов. 2014. № 4. С. 7-10.
5. *Ерохин А.М.* Научно-информационный аспект исследования социокультурного развития общества в области культуры и искусства // Экономические и гуманитарные исследования регионов. 2015. № 2. С. 123-128.
6. *Ерохин А.М.* Религия и искусство в системе культуры // European Social Science Journal. 2014. № 7-2 (46). С. 9-12.
7. *Камалова О.Н.* «Созерцание» в философско-культурологических построениях И. Ильина // Гуманитарные и социально-экономические науки. 2012. № 6. С. 29-31.
8. *Карташев А.В., Складарова Е.К., Камалова О.Н.* Олимпиады по истории медицины: опыт организации и особенности проведения // Гуманитарные и социально-экономические науки. 2017. № 1 (92). С.151-156.
9. *Лобейко Ю.А.* Социально-педагогический аспект активности личности в системе общественного развития // Экономические и гуманитарные исследования регионов. 2015. № 1. С. 15-18.
10. *Лобейко Ю.А.* Социальная активность личности в обществе: социально-педагогические аспекты формирования // European Social Science Journal. 2014. №7-2(46). С. 282-284.
11. *Лукьянов Г.И.* Трансформационные процессы в современном российском обществе как отражение динамики новой социальной реальности // Экономические и гуманитарные исследования регионов. 2017. №4. С. 64-68.
12. *Матяш Т.П., Несмеянов Е.Е.* Православный тип культуры: идея и реальность // Гуманитарные и социально-экономические науки. 2015. № 3 (82). С. 39-44.
13. *Nesmeyanov E.E., Olenich T.S., Plotnikov S.A.* "Youth and Orthodox" within the context of traditional culture values formation (on the base of social research "Attitude of Rostov Region youth to Russian Orthodox Church and the believers in the context of the support of traditional culture values") // Научный альманах стран Причерноморья. 2016. №1 (5).

References

1. *Baklanova O.A. Baklanov I.S.* Sovremennaya rossiyskaya sotsialnost v kontekste sotsialnogo konstruktivnizma. Voprosy sotsialnoy teorii. [Modern Russian sociality in the context of social constructionism. Questions of social theory]. 2015. V. 7. No. 1-2. pp. 168-177 (In Russian).
2. *Vlasova V.N.* Sushchnost integrativnosti kak predmeta i metoda proyektirovaniya obrazovatel'nogo prostranstva. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [The essence of integrativity as an object and method of designing educational space. Humanitarian and socio-economic sciences]. 2006. No. 3 (22). pp. 150-153 (In Russian).
3. *Goverdovskaya E.V., Bolkhovskiy A.L.* Informatsionnaya paradigma sovremennogo obshchestva: sotsialno-filosofskiy i pedagogicheskiy obzor kontseptsii. Gumanitarnyye, sotsialno-ekonomicheskiye i obshchestvennyye nauki. [The information paradigm of modern society: a socio-philosophical and pedagogical review of concepts. Humanities, socio-economic and social sciences]. 2013. No. 7-1. pp. 14-17 (In Russian).
4. *Goverdovskaya E. V.* Osobennosti proyektirovaniya obrazovatel'nogo prostranstva vysshey shkoly v polikulturnom regione. Ekonomicheskiye i humanitarnyye issledovaniya regionov. [Features of designing the educational space of higher education in a multicultural region. Economic and humanitarian studies of the regions]. 2014. No. 4. pp. 7-10 (In Russian).
5. *Erokhin A.M.* Nauchno-informatsionnyy aspekt issledovaniya sotsiokulturnogo razvitiya obshchestva v oblasti kultury i iskusstva. Ekonomicheskiye i humanitarnyye issledovaniya regionov. [The scientific and informational aspect of the study of socio-cultural development of society in the field of culture and art. Economic and humanitarian studies of the regions]. 2015. No. 2. pp. 123-128 (In Russian).
6. *Erokhin A.M.* Religiya i iskusstvo v sisteme kultury. [Religion and art in the cultural system]. European Social Science Journal. 2014. No. 7-2 (46). pp. 9-12 (In Russian).
7. *Kamalova O.N.* «Sozertsaniye» v filosofsko-kulturologicheskikh postroyeniyaх I. Ilyina. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. ["Contemplation" in the philosophical and cultural studies of I. Ilyin. Humanitarian and socio-economic sciences]. 2012. No. 6. pp. 29-31 (In Russian).
8. *Kartashev A.V., Sklyarova E.K., Kamalova O.N.* Olimpiady po istorii meditsiny: opyt organizatsii i osobennosti provedeniya. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [Olympiads on the history of medicine: the experience of organization and the features of the conduct. Humanitarian and socio-economic sciences]. 2017. No. 1 (92). pp. 151-156 (In Russian).
9. *Lobeiko Yu.A.* Sotsialno-pedagogicheskiy aspekt aktivnosti lichnosti v sisteme obshchestvennogo razvitiya. Ekonomicheskiye i humanitarnyye issledovaniya regionov. [Socio-pedagogical aspect of personality activity in the system of social development. Economic and humanitarian studies of regions]. 2015. No. 1. pp. 15-18 (In Russian).
10. *Lobeiko Yu.A.* Sotsialnaya aktivnost lichnosti v obshchestve: sotsialno-pedagogicheskiye aspekty formirovaniya. [The social activity of the individual in socie-

- ty: socio-pedagogical aspects of formation]. European Social Science Journal. 2014. No. 7-2 (46). pp. 282-284 (In Russian).
11. *Lukyanov G.I.* Transformatsionnyye protsessy v sovremennom rossiyskom obshchestve kak otrazheniye dinamiki novoy sotsialnoy realnosti. Ekonomicheskiye i gumanitarnyye issledovaniya regionov. [Transformational processes in modern Russian society as a reflection of the dynamics of a new social reality. Economic and humanitarian studies of regions]. 2017. No. 4. pp. 64-68. (In Russian).
 12. *Matyash T.P., Nesmeyanov E.E.* Pravoslavnyy tip kultury: ideya i realnost. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [Orthodox type of culture: idea and reality. Humanitarian and socio-economic sciences]. 2015. No. 3 (82). pp. 39-44. (In Russian).
 13. *Nesmeyanov E.E., Olenich T.S., Plotnikov S.A.* "Youth and Orthodox" within the context of traditional culture values formation (on the base of social research "Attitude of Rostov Region youth to Russian Orthodox Church and the believers in the context of the support of traditional culture values"). Science almanac of Black Sea Region Countries. 2016. No.1 (5).

26 February, 2020

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

© **Hedi Sh. Vakhaeva**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Литература

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

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

References

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

17 January, 2020

IMPACT OF ETHNIC TOURISM ON INTER-ETHNIC RELATIONS

© *Tatiana V. Vergun, Denis V. Grishin*

North Caucasus Social Institute, Stavropol, Russian Federation
t-vergun@ya.ru; denis_grishin@mail.ru

Issues of impact of ethnic tourism on formation of inter-ethnic relations are considered. It is noted that the growth of ethnic identity can lead to the emergence on the market of tourist products, new proposals that will take into account the growing interest of people in understanding the culture and life both of their ancestors and of representatives of other ethnic groups. The development of issues which are related to the ontogenesis of ethnotourism has arisen relatively recently, researches of this nature are still new. The conceptual questions are also in the formation stage. Most researchers of this topic highlight the main purpose of ethnic tourism as familiarity with the peculiarities of traditional material and spiritual culture, the unique way of life of the ethnic group, traditions and customs. Such a definition of "ethnic tourism" can be considered the most generic and universal. Ethnic tourism as a phenomenon is a significant element in the understanding of inter-ethnic relations and inter-ethnic culture. In practice, this is realized through the promotion of ethnic tourism and awareness of its importance for the tourist industry as a whole. From a theoretical perspective, ethnic tourism is a productive strategy for raising awareness of the concepts of "ethnic identity" and "ethnic relations". As a conclusion, it is noted that the emergence and strengthening of positive trends in the development of ethnotourism are particularly relevant, as they contribute to the preservation of the cultural and historical heritage of an ethnic group, they support the identity of ethnic groups, and they are a factor of the sustainable development of their traditional territories. Considering ethnic identity and tourism, one can say with confidence about interinfluence of these two elements. Tourism, one of the largest industries in the world, has an impact on the formation of the ethnic identity of the person.

Key words: ethnic tourism, cultural tourism, inter-ethnic relations, ethnic identity, traditional culture.

[Т.В. Вергун, Д.В. Гришин Влияние этнического туризма на формирование межэтнических отношений]

Рассматриваются вопросы влияния этнического туризма на формирование межэтнических отношений. Отмечается, что рост этнического самосознания может повлечь появление на рынке туристских продуктов, новых предложений, которые будут учитывать растущий интерес людей к постижению культуры и быта как своих предков, так и представителей других этнических групп. Разработка вопросов, которые связаны с онтогенезом этнотуризма, возникла относительно недавно, исследования такого характера пока являются новыми. Понятийный аппарат также находится на стадии формирования. Большинство исследователей данной тематики главной целью этнического туризма выделяют знакомство с особенностями традиционной материальной и духовной культуры, самобытного уклада жизни этнической группы, традициями и обычаями. Подобное определение термина «этнический туризм» можно считать наиболее обобщенным и универсальным. Этнический туризм как феномен выступает в роли значимого элемента в понимании межэтнических взаимоотношений, межэтнической культуры. На практике это реализуется посредством популяризации этнического туризма и осознания его значимости для туристической индустрии в целом. С позиций теории этнический туризм выступает в роли продуктивной стратегии для более глубокого осознания понятий «этническая самобытность» и «этнические отношения». В качестве вывода в работе отмечается, что появление и укрепление положительных тенденций в развитии этнотуризма особенно актуально, поскольку это способствует сохранению культурно-исторического наследия той или иной этнической группы, поддерживает самобытный уклад жизни этнических групп, а также является фактором устойчивого развития территорий их традиционного проживания. Рассматривая этническую идентичность и туризм, можно с уверенностью сказать о взаимовлиянии этих двух элементов. Туризм, являясь одной из крупнейших индустрий в мире, влияет на процесс формирования этнической самобытности человека.

Ключевые слова: этнический туризм, культурный туризм, межэтнические отношения, этническая идентичность, традиционная культура.

Tatiana V. Vergun – Ph.D. in Philosophy, Associate Professor, North Caucasus Social Institute, Stavropol, Russian Federation.

Denis V. Grishin – Ph.D. in Economics, Associate Professor, North Caucasus Social Institute, Stavropol, Russian Federation.

Вергун Татьяна Викторовна – кандидат философских наук, доцент, Северо-Кавказский социальный институт, г. Ставрополь, Российская Федерация.

Гришин Денис Васильевич – кандидат экономических наук, доцент, Северо-Кавказский социальный институт, г. Ставрополь, Российская Федерация.

The development of ethnic tourism at the present stage is becoming a key area of socio-economic activity of individual countries of the world. In recent years, there has been an increase of interest in ethnic culture in our country. The growth of ethnic identity leads to the emergence of tourist regional products, new proposals on the market. They take into account the increased interest of the population in the knowledge of the culture and life of their ancestors.

The scientific environment has also seen a natural increase in the number of researches on various aspects of ethnic tourism as well as its impact on ethnic relations. The current state and prospects of development of ethnic tourism both in Russia as a whole and in individual regions are considered.

As the development of issues related to the development of ethnic tourism has begun relatively recently, researches in this area are innovative. At present the framework of categories and concepts used by the authors of scientific works is also in the initial stage of formation, it is undergoing changes, and it is being refined and supplemented by various elements.

The clarification of the content of the concept of "ethnic tourism" and the identification of it as an independent type of tourism create conditions for its more detailed study. Two varieties of ethnic tourism are identified. These are superficial and deep. Deep ethnic tourism is linked to the authenticity of resources and knowledge. This criterion is determined by the variety of expectations and needs of tourists as well as by the period of time when the tourist gets acquainted with the ethnic group. In addition, the criterion of authenticity combined with other motives of tourists when choosing a route characterizes how much the tourist is immersed in the knowledge of the ethnic group.

In the domestic and foreign tradition most researchers consider that the main purpose of ethnic tourism is familiarization with the peculiarities of traditional material and spiritual culture, the unique way of life of an ethnic group, rites and customs, other ethnic characteristics of individual indigenous peoples and other ethnic communities. We consider this definition of ethnic tourism to be the most generic and universal, possible for the usage as basic in works devoted to ethnic tourism.

People's interest in the culture of other ethnic groups can be of both cognitive and nostalgic character. Tourists are increasingly attracted to the opportunity to become involved in the way of life of the Aboriginal population. This broadens the outlook, allows you to compare your life with the realities of the lives of other peoples, to dip into the past, to learn new knowledge. All this is connected with the cognitive activity of tourists. The nostalgic character is gained by the tours within which tourists visit the places of residence of the ancestors, distant relatives, relatives and close people.

Such authors as Ch.B. Sunduev, L.V. Hishiktueva, M.B. Birzhakov, B.M. Surtayev refer ethnic tourism to the direction of cultural and cognitive [8, 53 p.], cultural [9, 178 p.] or cognitive tourism [2, 22 p.]. Others, such as N.A. Malova, A.V. Babkin, N.E. Moraleva, E.Y.

Ledovskikh use the concepts of ethnic and ethnographic tourism in their works, without distinguishing them, recognizing them as synonyms [3, 58 p.]. Still others clearly distinguish ethnic tourism and ethnographic tourism. Such authors include A. I. Schukin, who in his study indicates that the first of them is aimed at meeting the spiritual needs of a wide range of consumers, the second is intended rather for scientists-specialists engaged in studying the culture of various ethnicities professionally [10, 15 p.].

While in the domestic tradition there is uncertainty in the ratio of the concepts of "ethnic tourism" and ethnographic tourism, in foreign literature there is an inconsistency between the concepts of ethnic tourism and cultural tourism [7, 181 p.].

Thus, R. Vud and V. Smith consider that ethnotourism and cultural tourism need to be distinguished, but both authors in their works do not clearly define either one or another type of tourism [6, 260 p.]. The Japanese researcher K. Yasumura, on the contrary, by analyzing various approaches to the definition of "ethnic tourism," concludes that ethnotourism cannot be considered as an independent branch, but should be considered as a form of cultural tourism [5].

This kind of inconsistency of the authors' views on ethnic tourism leads to the fact that ethnic tourism as an independent branch has been still taking an insignificant place in tourism flows. However, at the time of reducing of ethnic diversity, and eroding of the identity of individual social groups and peoples in the conditions of increasing globalization, the inclusion of ethnic tourism in a full and independent tourism and its active development is becoming increasingly evident [6, 260 p.].

In the context of world globalization, peoples and their cultural values are also being globalized [12, pp. 3-9]. There are questions of the preservation, revival and spread of the identity of ethnic groups and peoples. The creation of a single tourist communication space absorbs the local identity of individuals and ethnic groups and raises the problem of preserving cultural and linguistic diversity for the sustainable development of States and regions [13, pp. 41-47]. Will the destruction of self-identification of regions that receive tourists become the result of globalization? It depends on the extent to which the region is able to define and resist the framework of its "local identity".

In contrast to the impact of globalization, there is a trend of localization that leads to homogenization of cultures. It aimed to preserve awareness and "sense of identity, home and community" [4, 16 p.]. While trends of globalization blurred boundaries of national and destroyed the characteristics of ethnic cultures, localization trends contributed to the creation and promotion of unique, ethnically rich tourism products on the world market.

When these two trends interact, a new course of "glocalization" has emerged, which combines global and local characteristics in the promotion of tourist products. It means that the local tourist product has to be adapted for understanding and perception in the world tourist market.

Ethnic tourism as a phenomenon acts as a significant element in understanding of inter-ethnic relations, inter-ethnic culture, and awareness in modern civilization of its own ethnic identity. In practice, this is realized through the dissemination of ethnic tourism and awareness of its importance for the tourism industry as a whole. From the perspective of theory, ethnic tourism is a productive strategy for raising awareness of the concepts of "ethnic identity" and "ethnic relations." The basic principles supporting these arguments are:

- First, consideration of tourism as a form of inter-ethnic interaction;
- Secondly, the formation of vectors for the development of ethnic tourism, where ethnic tourism is the defining moment in the formation of ethnic identity;

– Thirdly, the tourist sphere makes it possible to combine into a whole such concepts as visual aspects and experience, which contribute to the perception of artifacts of ethnic culture [1, p. 26].

Ethnic tourism brings together two very different fields, ethnicity, on the one hand, and tourism industry, on the other. In fact, it is impossible, at first glance. However, issues of ethnic identification and inter-ethnic interaction have remained at the peak of popularity for half a century, and there was no need in tourism industry to understand the importance of ethnic tourism in the formation of inter-ethnic interaction. Neither social science nor economic tradition had a comprehensive study of the subject. It was quite often popularized to condemn becoming a commodity by giving tourists a demonstration of artifacts of some particular authentic culture.

In fact, ethnic tourism is important in shaping inter-ethnic relations and formalizing ethnic identity. Promoting the importance of ethnic tourism for the preservation of the cultural heritage of certain ethnic groups of small peoples may be an argument in support of this position.

Some researchers came directly to the study of tourism from the study of inter-ethnic relations [3, 58 p.]. Tourism is often a form of inter-ethnic relations. As a rule, the tourist, the object of his interest, particularly in cultural and ethnic tourism, and the intermediary who brings them together represent three different and economically unequal ethnic groups. Considering tourism infrastructure more broadly, taking into account tour operators, state and municipal bodies engaged in promotion of tourism, it is possible to further expand the range of interaction of ethnic groups involved in tourism [1, 27 p.]. This indicates that tourism should be considered as a structural element of the global phenomenon of ethnicity and ethnic stratification, not as anything outside it. Tourism often changes relationships in ethnic groups, attitudes towards the State and other ethnic groups.

Thus, the study of inter-ethnic relations in the context of tourism provides a way of identifying processes both in the reproduction and restructuring of national relations and in the vision how these processes are increasingly connected with different processes of globalization.

Some researchers consider that the world culture exists on the basis of diversity organization [8, 54 p.]. Tourism is a major way of visualizing and structuring diversity as well as its obtaining. It is related, to varying degrees, to different forms of world heritage as well as to the world population migration.

It is considered that the emergence of national diaspora as a result of global migration is one of the key factors affecting modern identity [9, 180 p.]. Tourism has contributed to the development of various forms of diaspora by dispersing individuals around the world who often become local entrepreneurs in tourism. They are also, most often, generators of "hybrid cultures" and "new ethnos." The study of tourism highlights the relative resilience of ethnic identity as ethnicity is inherently hereditary.

In order to maintain interest in the preservation of traditional culture, it is necessary to involve the younger generation in the process of bringing ethnic culture to the market by promoting ethnic tours filled with various theatrical performances, music, ethnic food and other attributes of this or that ethnic culture. This will enable the younger generation to generate new sources of income and serve as an additional incentive to preserve the identity of ethnic culture. Unfortunately, those ethnic cultures that fail to monetize the achievements of their people by stimulating tourist interest in themselves are doomed to disappear, they become merely museum exhibits [1, 27 p.].

In order to solve the problems of development of ethnic tourism, it is necessary to strengthen State support for tourism business, strengthen the legislative base of tourism

and cooperation between State authorities and organizations that are related to ethnic tourism. Ethnic tours attract tourists with certain ethnographic objects and specific nationalities. It follows the need to create new routes and combine existing routes. It is necessary to include ethnic direction not only in regional, but also in federal tourism development programs. All this can contribute to the new level of development of ethnic tourism, which is the only possible way to preserve unique traditional landscapes and traditional cultures. But with the wrong organization, this type of tourism can contribute to the rapid degeneration of peoples and the destruction of existing cultural landscapes.

Thus, the emergence and strengthening of positive trends in this sphere of tourism industry are particularly relevant, as they contribute to the preservation of the cultural and historical heritage of the country, maintenance of the unique way of life of ethnic groups ethnic stratification as well as they are a factor of sustainable development of their traditional territories. The object of tourism, internal and inter-ethnic, can be an important force for restructuring inter-ethnic relations. In considering ethnic identity and tourism, one can say with confidence about interinfluence of these two elements. Tourism, being one of the largest industries in the world, affects the process of the formation of the ethnic identity of the person [11, pp. 3-10].

Литература

1. *Адаева Д.О.* Этнический туризм – вид или разновидность? // Научный форум. Сибирь. 2016. Т. 2. № 3. С. 26-27.
2. *Бахтина С.М., Смирнов Д.В.* Этнический туризм в России на современном этапе развития индустрии туризма // Управление в условиях глобальных мировых трансформаций: экономика, политика, право Сборник научных трудов. Международная конференция. 2018. С. 21-23.
3. *Клейман А.А.* Туризм как важнейшая отрасль экономики: динамика, проблемы и перспективы развития // Межрегион. науч.-практ. конф. «Туризм – путь достижения Целей Тысячелетия». Ч. I. СПб: Невский фонд, 2008. С. 55-61.
4. *Логвина Е.В.* Развитие этнического туризма в Российской Федерации и республике Крым // Учёные записки Крымского федерального университета им. В.И. Вернадского. География. Геология. Т. 3 (69). 2017. № 2. С. 14-35.
5. Международный семинар «Диалог культур и цивилизаций: мост между правами человека и нравственными ценностями». ЮНЕСКО, Париж, 13-14 марта 2007 г. URL: http://www.un.int/russia/new/MainRootrus/docs/off_news/150307/newru4.htm
6. *Полякова Н.В., Максимов Д.В.* Этнический туризм как форма межнациональных отношений // Теоретические и прикладные аспекты современной науки. 2014. № 5-3. С. 259-261.
7. *Святоха Н.Ю., Филимонова И.Ю.* Подходы к классификации этнического туризма // Вестник Оренбургского государственного университета. 2014. № 6(167). С.179-183.
8. *Сундурев Ч.Б., Хышиктыева Л.В.* Этнотуризм как одно из направлений культурно-познавательного туризма // Вестн. Бурят. Гос. Ун-та. 2009. № 4. С.53-56.
9. *Суртаев Б.М.* Этнографический туризм как способ сохранения и возрождения этнокультурного наследия // Вестник угроведения. 2012. № 1. С. 178-182.
10. *Щукин А.И.* Предпосылки и факторы развития этнического туризма на Северо-Западе Российской Федерации: Автореф. дис. ... канд. геогр. наук. СПбГУ, СПб, 2002. 22 с.

11. *Goncharov V., Kolosova O.* Ethnocultural aspect of the study of the social sphere as the basis of human life // Научный альманах стран Причерноморья. 2019. № 3 (19). С. 3-10.
12. *Berkovskiy V., Tronina L.* Social and historical aspect of interaction of ethnic culture and personality in the context of public development // Научный альманах стран Причерноморья. 2019. №1 (17). С. 3-9.
13. *Kuleshin M., Leonova N., Nemashkalov P.* Historical consciousness as a part of national consciousness: to the problem statement of the research // Научный альманах стран Причерноморья. 2019. №1 (17). С. 41-47.

References

1. *Adayeva D.O.* Etnicheskii turizm – vid ili raznovidnost? Nauchnyi forum. [Is ethnic tourism a species or a variety? Scientific Forum]. Siberia. 2016. V. 2. No. 3. pp. 26-27 (in Russian).
2. *Bakhtina S.M., Smirnov D.V.* Etnicheskii turizm v Rossii na sovremennom etape razvitiia industrii turizma. Upravlenie v usloviakh globalnykh mirovykh transformatsii: ekonomika, politika, pravo Sbornik nauchnykh trudov Mezhdunarodnaia konferentsiia. [Ethnic tourism in Russia at the modern stage of development of tourism industry. Management in the conditions of global world transformations: Economy, Politics, Law. Collection of scientific works. International Conference], 2018. pp. 21-23 (in Russian).
3. *Kleiman A.A.* Turizm kak vazhneishaia otrasl ekonomiki: dinamika, problemy i perspektivy razvitiia. Mezhtregion. Nauch.-prakt.konf. "Turizm – put dostizheniia Tselei Tysiacheletia". [Tourism as the most important branch of the economy: dynamics, problems and development prospects. Interregional Scientific Practice Conference "Tourism is a way to achieve the Millennium Goals."] Ch. I. Saint Petersburg: Nevsky Foundation, 2008. pp. 55-61 (in Russian).
4. *Logvina E.V.* Razvitie etnicheskogo turizma v Rossiiskoi Federatsii i respublike Krym. Uchenye zapiski Krymskogo federalnogo univer-siteta imeni V. I. Vernadskogo. Geografiia. Geologiiia. [Development of ethnic tourism in the Russian Federation and Republic of Crimea. Academic notes of the Crimean Federal University named after V. I. Vernadsky. Geography. Geology.]. V. 3 (69). 2017. No. 2. pp. 14-35 (in Russian).
5. Mezhdunarodnyi seminar "Dialog kultur i tsivilizatsii: most mezhdru pravami cheloveka i npravstvennymi tsennostiami". [International Seminar "Dialogue of Cultures and Civilizations: The Bridge between Human Rights and Moral Values".] UNESCO, Paris, March 13-14, 2007. Available at: http://www.un.int/russia/new/MainRootrus/docs/off_news/150307/newru4.htm
6. *Polyakova N.V., Maksimov D.V.* Etnicheskii turizm kak forma mezhnatsionalnykh otnoshenii. Teoreticheskie i prikladnye aspekty sovremennoi nauki. [Ethnic tourism as a form of inter-ethnic relations. Theoretical and applied aspects of modern science]. 2014. No. 5-3. pp. 259-261 (in Russian).
7. *Svyatoha N.Yu., Filimonova I.Yu.* Podkhody k klassifikatsii etnicheskogo turizma. Vestnik Orenburgskogo gosudarstvennogo universiteta. [Approaches to the classification of ethnic tourism. Journal of Orenburg State University]. 2014. No. 6(167). pp. 179-183 (in Russian).
8. *Sunduev Ch.B., Khyshiktueva L.V.* Etnoturizm kak odno iz napravlenii kulturno-poznavatel'nogo turizma. Vestn. Buriat. Gos. Un-ta. [Ethnotourism as one of the directions of cultural and cognitive tourism. Bulletin of the Burat State University]. 2009. No. 4. pp. 53-56 (in Russian).

9. *Surtayev B.M.* Etnograficheskii turizm kak sposob sokhraneniia i vrozhdeniia etnokulturnogo naslediia. Vestnik ugrovedeniia. [Ethnographic tourism as a way to preserve and develop ethnocultural heritage. Bulletin of Ugric studies]. 2012. No. 1. pp. 178-182 (in Russian).
10. *Schukin A.I.* Predposylki i faktory razvitiia etnicheskogo turizma na Severo-Zapade Rossiiskoi Federatsii: Avtoref. dis. ... kand. geogr. nauk. SPbGU. [Prerequisites and factors of development of ethnic tourism in the Northwest of the Russian Federation: Autorifere...thesis Ph.D. in Geography. Saint Petersburg State University.]. Saint Petersburg, 2002. 22 p. (in Russian).
11. *Goncharov V., Kolosova O.* Ethnocultural aspect of the study of the social sphere as the basis of human life. Science almanac of Black Sea Region Countries. 2019. No. 3(19). pp. 3-10.
12. *Berkovskiy V., Tronina L.* Social and historical aspect of interaction of ethnic culture and personality in the context of public development. Science almanac of Black Sea Region Countries. 2019. No. 1(17). pp. 3-9.
13. *Kuleshin M., Leonova N., Nemashkalov P.* Historical consciousness as a part of national consciousness: to the problem statement of the research. Science almanac of Black Sea Region Countries. 2019. No. 1(17). pp. 41-47.

1 March, 2020

DOI 10.23947/2414-1143-2020-21-1-24-28
UDC 39:379.85

PROSPECTS FOR ORGANIZATION OF RURAL TOURISM IN THE CHECHEN REPUBLIC

© *Elena B. Ivushkina, Elena V. Dashkova*

Chechen State University, Grozny, Chechen Republic, Russian Federation
science-almanac@mail.ru

In Russia, there are prospects for the development of various types of tourism. Historically, Russia has long been an agricultural country and large territories belong to rural settlements. Therefore, one of the priority types of tourism in our country is rural tourism. The interconnection of structural elements in the development of rural tourism is presented. In the Chechen Republic, there is some experience in the development of tourism in small towns since the Soviet era. For example, a tourist base in the village of Benoy in the Vedensky district functioned successfully. The base was of All-Union significance and up to three thousand tourists passed through it in a season. The modern socio-economic development of the Chechen Republic is aimed at the revival of the tourism industry. In the Chechen Republic, 65.26% of the population are rural residents. They are well aware of the way of rural life, traditions, customs, and features of rural life. The basis of rural tourism is the stay of tourists in the countryside, where the rural family takes care of the accommodation, food and service of the tourists. Organization of rural tourism may become a priority for the Chechen Republic

Key words: culture, Black Sea region, Turkey, Turkic languages, West European borrowings.

[Е.Б. Ивушкина, Е.В. Дашкова Перспективы организации сельского туризма в Чеченской республике]

В России существуют перспективы для развития различных видов туризма. Исторически сложилось так, что Россия на протяжении долгого времени была аграрной страной и большие территории относятся к сельским поселениям. Поэтому одним из приоритетных видов туризма в нашей стране является сельский туризм. Представлена взаимосвязь структурных элементов в развитии сельского туризма. В Чеченской Республике имеется определённый опыт развития туризма в малых населённых пунктах ещё с советских времён. К примеру, успешно функционировала туристская база в селении Беной в Веденском районе. База имела Всесоюзное значение и через неё в сезон проходило до трёх тысяч туристов. Современное социально-экономическое развитие Чеченской республики направлено на возрождение туристической индустрии. В Чеченской Республике 65,26% населения является сельскими жителями. Им хорошо известен уклад сельской жизни, традиции, обычаи, особенности сельского быта. Основа сельского туризма состоит в пребывании туристов в сельской местности, где проживание, питание и обслуживание туристов берёт на себя сельская семья. Организация сельского туризма может стать приоритетной для Чеченской Республики.

Ключевые слова: Северный Кавказ, туристическая индустрия, туризм, сельский туризм.

Elena B. Ivushkina – Ph.D. (Advanced Doctorate) in Philosophy, Professor, Chechen State University, Grozny, Chechen Republic, Russian Federation.

Elena V. Dashkova – Ph.D. in Philosophy, Associate Professor, Chechen State University, Grozny, Chechen Republic, Russian Federation.

Ивушкина Елена Борисовна – доктор философских наук, профессор, Чеченский государственный университет, г. Грозный, Российская Федерация.

Дашкова Елена Валерьевна – кандидат философских наук, доцент, Чеченский государственный университет, г. Грозный, Российская Федерация.

The Chechen Republic has unique tourist and recreational opportunities that must be included in the general system of the North Caucasus tourist cluster: unique nature, national traditions and customs, religious shrines, national cuisine, traditional agriculture.

The formation of rural tourism in this region may be a direction that contributes to the protection and development of cultural and historical heritage, attracting people to actively

participate in solving their own economic problems, and promoting the employment of the local population. This is a real way of social development of depressed rural areas, which will help stop rural degradation, outflow of the population due to lack of work. To solve these problems through the development of rural tourism, it is necessary:

- to create rural tourism infrastructure;
- to provide state support to entrepreneurs in the field of rural tourism;
- to develop general documents regulating the development of rural tourism;
- to provide training for rural tourism [1,15]

The countryside has a powerful natural, demographic, economic and historical-cultural potential, which, if used more fully, rationally and efficiently, can ensure sustainable diversified development, full employment, a high level and quality of life for the rural population.

The population of the Chechen Republic is mainly rural (922100 people) and accounts for 63% (2019) of the total population of the region [4].

The development of rural areas must be considered as a complex. Rural tourism is an element of these activities. Its development will contribute to the economic well-being of rural residents, to popularize the Chechen culture with its ethnographic features.

Recreation areas are already appearing in rural zones of the Chechen Republic, which are very interesting for tourists and guests of the republic. One of them, the national ethnographic open-air museum "Shira-k1otar." He literally takes the visitor to the past when the Vainakhs lived in small but cozy and comfortable houses, with narrow but familiar streets and fences knitted from poles.

Another such area is the Dondi Yurt Museum in the city of Urus-Martan. It was opened by a local resident Adam Satuev. The museum is located on the western outskirts of the city, in a small area of about 20-30 acres. On the territory of the museum, Adam built a three-story tower and collected old exhibits for the museum.

The formation of rural tourism in the Chechen Republic will help revive the interest of rural residents in running their own farms.

The effective use of recreational resources in rural areas and the formation of rural tourism are more dependent on natural conditions and the number of natural and cultural heritage objects [3; 4].

There are main factors that influence the development of various types of tourism, including rural tourism: transport accessibility; high-quality water areas comfortable for use; mineral water sources, therapeutic mud and other balneological resources; aesthetics of natural landscapes; environmental ecology; natural and cultural heritage sites; climatic conditions.

Almost all regions of the Chechen Republic have the necessary resources for the development of rural tourism. Rural tourism is closely intertwined with ecological tourism, from which both benefit. A variety of nature with mountain landscapes and steppes, on which villages with their territories are located with fields, gardens, vineyards, pastures. Additional objects of ecological and cultural-educational purpose can be natural monuments, historical places of worship, monuments of architecture and archeology, which are located in these territories.

Rural areas, as a rule, tourists visit in the summer. This period of the year is replete with offers to its guests, different from urban living conditions. Among them: the use of vegetables, berries, herbs directly from the garden; long walks in the fresh air; the ability to drink unboiled water directly from natural sources; swimming in natural reservoirs; land works; cattle care; fresh village products; the opportunity to relax with your pets; participation in public holidays and entertainment. The autumn period offers harvesting, preparing pickles, berries. Rural tourism is becoming one of the sought-after types of recreation on a global scale.

The business plan for the development of rural tourism is simple, but for its implementation it is necessary to observe some obligations. To begin with, there should be investment in

the form of fixed assets: land, houses suitable for receiving guests, transport, pets, vegetable garden or garden. Around or nearby should be located a picturesque area in the form of forests, meadows, natural reservoirs. A tourist should want to work, acquire new skills in work and life in the countryside. At the same time, guests will need to be taken care of as family members. There is a need of entertainment. This will help experience in organizing public holidays, knowledge of local traditions and rituals, mastery of crafts, stories about the history of the area, cultural features.

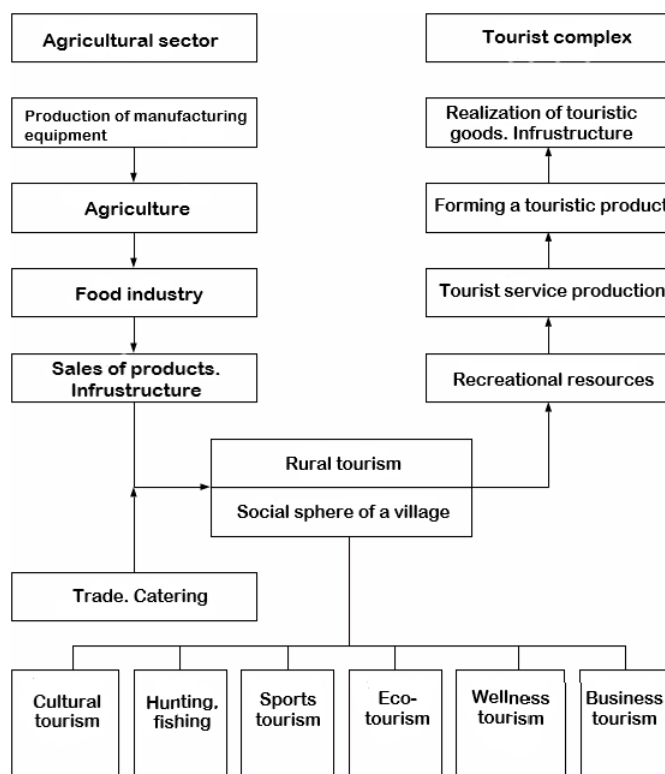
Rural tourism focuses not only on domestic, but also on foreign tourists. In this part, knowledge of a foreign language, national cuisines is necessary. Not everyone will agree on a daily "village" table.

A new promising area i.e. rural tourism initially does not require large financial investments. You can start with available resources, and then increase the volume. State registration of activities and compliance with all legal requirements is mandatory.

In the Chechen Republic, there is some experience in the development of tourism in small towns since the Soviet era. For example, a tourist base in the village of Benoy in the Vedeno district functioned successfully. The base was of All-Union significance and up to three thousand tourists passed through it in a season. Dozens of people were engaged in permanent work: instructors, drivers, technical and medical workers, cooks. From the hostel, hiking and horse riding routes ran to Lake Kezenoi Am, Makazhoy and further to the Soviet (Shatoi) districts.

In the Chechen Republic today there are 16 comfortable hotels, mostly private, with a total of one thousand beds. Two local tour operators offer 13 routes including a trip to waterfalls in the villages of Buni and Boskhoy.

To organize rural tourism in the Chechen Republic, it is necessary to develop an algorithm for the actions of participants in this process.



Rural tourism can get effective development in the spaces of villages; small cities with unique architecture, local life, culture; farms; forestland; natural complexes. For this, it is nec-

essary to create an infrastructure with safe conditions for tourists to stay, while not violating the ecology of the surrounding nature.

The development of rural tourism, as a promising direction of the rural economy of the country, as the necessary conditions involves

- the presence of free or conditionally free housing in rural areas;
- good condition of this housing stock with a sufficient level of comfort;
- systemic state support for rural tourism: making a political decision to support rural tourism as a service sector;
- organizational support: the creation of special structures that provide systematic assistance and are involved in organizing this sector of the tourism industry, as well as the introduction of information technologies that allow creating a large-scale rural tourism market in virtual form;
- organization of associations of rural tourism entities supporting portals with databases for the entire agro-tourism sector;
- legal and regulatory (adoption of relevant laws and state programs), informational and advertising-informational support for the promotion of aggregate national and regional agro-tourism products;
- financial support.

Pure rural tourism is not yet fully developed. There are a large number of factors that hinder the development of rural tourism in the Chechen Republic: this is the lack of information on tourist sites and routes in the Chechen Republic; there is no local interest in the development of rural tourism, and there is no regulatory framework.

The development of rural tourism will also contribute to the development of rural areas. Rural tourism factors contributing to the development of rural areas: the possibility of additional income for local residents; revival of folk crafts, cultural traditions; increased self-esteem of local residents, harmonization of society; creation of a favorable living environment, preservation of historical objects; infrastructure development, improvement of housing improvement.

Thus, it is necessary first to work with the population of the Chechen Republic to clarify the possibilities of rural tourism in the region. Here is a huge field for initiatives. Entrepreneurship in rural tourism has a multiplier effect, that is, one type of business becomes an initiative for another.

Rural tourism in the Chechen Republic can become a significant source of basic or additional income for the rural population.

Литература

1. *Вахитова З.Т.* Развитие сельского туризма // Научно-исследовательские публикации. №14 (18). 2014. С. 10-15.
2. *Дашкова Е.В., Ивушкина Е.Б.* Музееведение / учебное пособие для вузов. Шахты: ЮРГУЭС, 2009.
3. *Ивушкина Е.Б., Дашкова Е.В., Щербакова В.М.* Межкультурная коммуникативная компетентность в подготовке специалистов индустрии туризма // Гуманитарные и социально-экономические науки. 2016. № 1 (86). С. 25-28.
4. Оценка численности населения по муниципальным районам и городским округам Чеченской Республики на 1 января 2020 года [Электронный ресурс]: официальный сайт Территориального органа Федеральной службы государственной статистики по Чеченской Республике. URL: <https://chechenstat.gks.ru/folder/38713> (дата обращения 02.02.2020)

References

1. *Vakhitova Z.T.* Razvitiye selskogo turizma. Nauchno-issledovatel'skiye publikatsii. [The development of rural tourism. Research publications]. No. 14 (18). 2014. pp. 10-15 (In Russian).
2. *Dashkova E.V., Ivushkina E.B.* Muzeyevedeniye / uchebnoye posobiye dlya vuzov. [Museology / study guide for universities]. Shakhty: YURGUES. 2009. (In Russian).
3. *Ivushkina E.B., Dashkova E.V., Shcherbakova V.M.* Mezhekulturnaya kommunikativnaya kompetentnost v podgotovke spetsialistov industrii turizma. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [Intercultural communicative competence in the training of tourism industry specialists. Humanitarian and socio-economic sciences]. 2016. No. 1 (86). pp. 25-28 (In Russian).
4. Estimation of the population by municipal districts and urban districts of the Chechen Republic as of January 1, 2020. Official site of the Territorial Authority of the Federal State Statistics Service for the Chechen Republic.
Available at: <https://chechenstat.gks.ru/folder/38713>, (accessed: 2 February 2020).

9 February, 2019

HISTORICAL CONSCIOUSNESS IN THE PROCESS OF FORMING ETHNIC STEREOTYPES OF MATERIAL CULTURE

© **Maxim G. Kuleshin, Pavel G. Nemashkalov, Olesya O. Plyako**

Stavropol State Pedagogical Institute, Stavropol, Russian Federation
science-almanac@mail.ru

The concept of stereotype, or ethnic stereotype, in ethnic science is associated with the formula «ethnic stereotype of behavior». Numerous works by ethnographers, culturologists and other scientists confirm the special relevance of the study of this phenomenon. There is an urgent need for a holistic consideration of ethnic stereotypes of behavior, not just in the usual way to ethnographers (as expressed in a particular form of elements of traditional everyday culture), but also in terms of their functioning in the sphere of everyday consciousness. However, stereotyping in ethnic tradition is a concept that covers a wider range of issues that differ from exclusively behavioral forms. Stereotyping is a phenomenon that is characteristic of many manifestations of the functioning of elements of traditional everyday culture. Tradition is understood as experience accumulating in the form of a system of stereotypes of human activity (activity), stereotypes of ideas about them and ways of their designation or symbolization. From this point of view, behavioral acts can be considered as particular manifestations of symbolic stereotypes. Relevant here are the aspects of human activity related to the production of material components of culture, ideas about them, or their perception as ethnic carriers. The main thesis - communicativeness is one of the most important functions of tradition, involves a number of questions: which of the components of the material culture of peoples most persistently retain their specificity, being ethnic indicators of historical consciousness; how they function in time, what are the factors that stabilize, consolidate and transmit precisely these, and not other components of culture, what is the intensity of their historical existence (discreteness, continuity). In that case the problem of territorial and spatial relations appears, that is, the correlation of sub-ethnic, ethnic and superethnic in the cultural tradition, in this case, in its material components and their functioning.

Key words: ethnos, sub-ethnos, ethnic marker, ethnic indicator, ethnic culture, ethnocultural information, ethnic stereotype, sociocultural communication.

[М.Г. Кулешин, П.Г. Немашкалов, О.О. Пляко Историческое сознание в процессе формирования этнических стереотипов материальной культуры]

Понятие стереотип, или этнический стереотип, в этнической науке ассоциируется с формулой этнический стереотип поведения. Многочисленные работы этнографов, культурологов и других ученых подтверждает особую актуальность исследования данного феномена. Назрела насущная необходимость целостного рассмотрения этнических стереотипов поведения не только в привычном для этнографов ключе (как выраженных в конкретной форме элементов традиционно-бытовой культуры), но и с точки зрения их функционирования в сфере обыденного сознания. Однако стереотипизация в этнической традиции – понятие, охватывающее более широкий круг вопросов, отличающихся от исключительно поведенческих форм. Стереотипизация – это явление, характерное для множества проявлений функционирования элементов традиционно-бытовой культуры. Под традицией понимается опыт, накапливающийся в виде системы стереотипов человеческой деятельности (активности), стереотипов представлений о них и способов их обозначения или символизации. С этой точки зрения поведенческие акты можно рассматривать как частные проявления знаковых стереотипов. Актуальными здесь являются аспекты человеческой деятельности, связанные с производством материальных компонентов культуры, представлениями о них или их восприятием как этносами-носителями. Основной тезис - коммуникативность является одной из главнейших функций традиции, предполагает ряд вопросов: какие из компонентов материальной культуры народов наиболее стойко сохраняют свою специфику, являясь этническими индикаторами исторического сознания; как они функционируют во времени, каковы факторы, стабилизирующие, закрепляющие и передающие именно эти, а не иные компоненты культуры, какова интенсивность их исторического бытования (дискретность, непрерывность). Отсюда также вытекает проблема территориально-пространственных связей, то есть соотношения субэтнического, этнического и суперэтнического в культурной традиции, в данном случае в ее материальных компонентах и их функционировании.

Ключевые слова: этнос, субэтнос, этнический маркер, этнический индикатор, этническая культура, этнокультурная информация, этнический стереотип, социально-культурная коммуникация.

Maxim G. Kuleshin – Ph.D. in History, Associate Professor, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Pavel G. Nemashkalov – Ph.D. in History, Associate Professor, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Olesya O. Plyako – teacher of history and social science, Municipal budgetary educational institution Secondary school No. 30, Mikhailovsk, Stavropol Territory, Russian Federation.

Кулешин Максим Георгиевич – кандидат исторических наук, доцент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

Немашкалов Павел Григорьевич – кандидат исторических наук, доцент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

Пляко Олеся Олеговна – учитель истории и обществознания, Муниципальное бюджетное общеобразовательное учреждение Средняя общеобразовательная школа № 30, г. Михайловск, Ставропольский край, Российская Федерация.

Among ethnographers the assertion that among all the components of material culture, food retains its ethnic specificity most persistently is familiar and recognized; that in the modern era of the rapid spread of a more or less unified (or standardized) global urban culture, it is food that has the long-term preservation of historically established traditions, which "are forms of spiritual and practical development of the world, express the value attitude of a person to reality" [4, from. 9-12], "ensure the upbringing of a positive attitude towards cultural differences" [2, p. 7-10]. However, there are also components in the nutrition system in which traditional forms are more stable compared to others that are more prone to leveling not only in the ethnic, but also in the superethnic context in large territories. The greatest stability is shown by such components of the food system as the food model, methods of processing and cooking dishes, food preferences, restrictions and prohibitions, and some ritual-ritual elements of food that carry a significant symbolic load (in particular, bread).

The stability of many traditional settlement systems and the corresponding forms of rural settlements, the types of building of a courtyard, the location of individual premises of a residential building, its decoration, and preferences in choosing means of decoration, many of which bear a symbolic and prestigious load, are also high. The complex of the traditional folk costume turned out to be less stable; however, the methods of completing modern women's clothing (its layering, color preferences and decoration methods, as well as elements complementing the costume) found a certain stability.

Considering the stereotype as the consolidation in the consciousness of representatives of an ethnos or subethnos of the most typical forms of life support system components and as the reproduction of these forms with varying degrees of variability, it can be stated with certainty that these components (generally retaining at least a century of historical experience) exist in our time, only stereotyped, variable forms, and not complete traditional structures. And this is natural. The key indications that are the main in typologization become the basis for stereotypic manifestations in the culture of life support. They suggest "the need to consider ... the disposition of social structures" [1, p. 168-177].

Many components of folk culture (eating pattern, construction equipment, building material, technological methods for obtaining and processing raw materials and materials for making clothes) are more closely related to the development of productive forces and socio-economic changes, and therefore they have a shorter period of functioning. However, even at a certain stage they can become indicators of ideas about the ethnos (subethnos) of the carriers themselves and their environment.

So, for example, potatoes, which began to play a great part in the life of the Eastern Slavs only in the 18th century and did not have then wide popularity; by the end of the 19th

century and in the 20th century it became so typical of the Belarusian cuisine and food of the Ukrainian-Belarusian Polesye that it acquired ethnic status brand. It is considered prestigious to cook regional potato dishes in canteens and restaurants of Polesye: draniki or deruni (potato pancakes or hash browns), cartoplyaniki (pancakes with the stuffing) and potato dumplings, comi (meatballs with potato).

The cottage of daub and wattle with whitewashed walls under a four-pitched thatched roof, which replaced the formerly log house under a two-pitched roof on the territory of Ukraine in the XVII-XVIII centuries, has become an ethnic symbol of the Ukrainian home in the past. The traditional methods of whitewashing (painting) the walls, having acquired the status of an ethnic brand, are used by Ukrainians regardless of the building materials used (shell rock, brick). The ethnographically specific realities of the pictorial interpretation of such a generalized epic image-symbol of a national hero as Cossack-Mamai with his constant material attributes (peculiar clothes, hairstyle, tube, bandura, horse with harness under the saddle can be indicative in this regard) can be indicative.

The existence of certain elements of culture is predetermined by various factors: environmental, socio-economic, prestigious, but the stereotype of perceptions about them that is established in consciousness often remains much longer than these realities themselves, which are associated with "public consciousness ... common cultural norms and values" [6, pp. 6-12].

Some elements of the culture of life support are particularly persistent, and even if they cease to exist for some time, then subsequently they begin to actively exist again. The discreteness of these elements does not reduce their significance as a social phenomenon; on the contrary, it is they who often occupy a prominent place in the system of traditions. They were formed in various historical periods of the development of society [3, p. 45-49].

It is known that bread plays a special role in the Ukrainian rites and it has a high significant status. There are mentions of karavai (a loaf) as a ceremonial bread in ancient Russian sources. The long struggle of the Christian church with pagan karavai prayers was unsuccessful, and the loaf as an attribute of family (in particular, wedding) and calendar (including labor) ceremonies has retained its significance to this day. Its iconic essence is especially pronounced in wedding ceremonies, where it plays the role of an ethnic marker. For the Ukrainian wedding of the 19th century, the karavai ceremony was so characteristic that extremely rare cases of non-compliance were recorded for a long time in the people's memory and were reflected even when receiving the names (Bez-korovayny). In the 40-50s of the XX century in urban culture, the karavai tradition in many places was interrupted. Recently, however, she has been regaining her position – the karavai is gradually becoming an obligatory attribute of city and rural weddings again. Thus, the karavai was and remains the pivotal symbol, which in the system of perception of the Ukrainian wedding ceremony both from the inside and from the outside is realized as an ethnic stereotype.

Equally lengthy (sometimes continuously for several centuries) are elements of traditional food preferences, restrictions and prohibitions (for example, the ban on eating horse meat, meat of strangled animals, observing various fasts). Many of these prohibitions, which are based on a confessional basis, are not ethnic but superethnic in nature and are typical of East Slavic, East Romanesque, Baltic peoples, that is, large territorial units, uniting several historical and ethnographic regions. Others have been developed over the centuries in connection with the rational and hygienic requirements of individual geographic and climatic zones and are characteristic of most European peoples. This also applies to a number of material components of farm buildings of the courtyard and apartment building, clothing complex, agricultural implements. For example, the tendency of abandoning traditional forms of furniture, utensils, natural fabrics, which emerged in the post-war years,

was replaced in the 70-80s of the XX century with the desire to creatively master positive traditional experience and use these elements in modern everyday culture, not only villages, but also cities, due to the increased status of their ethnic labeling.

Undoubtedly, the question of the reasons for the sustainability in the modern life support system of those traditional components that have earned the status of ethnic markers, which are expanding immeasurably with an increase in the level of education and cultural activity of an individual, is unquestionably important [7, pp. 15-18] in the context of "the formation of a new social reality" [8, pp. 64-68].

Speaking about the reasons for preserving food preferences, cooking methods, individual dishes that are especially common and loved by the people, a number of answers can be offered. Food is deeply connected with the biological spheres of human life, and this, in particular, can explain some food preferences, difficulties in adapting to new food products. Here, perhaps, a hereditary-social stereotype of perception (in this case, taste) plays an important role, to a greater or lesser extent associated with natural factors (environmental and biological nature). In addition, the transfer of culinary folk experience is facilitated by the fact that it occurs, as a rule, in the family sphere and is simplified by the possibility of direct intergenerational transmission.

The following hypotheses can be proposed to explain the reasons for the consolidation of both ethnic indicators and the high symbolic status of such cultural components as ceremonial bread, interior organization, decorative and artistic means of decorating homes and clothes.

The ritual bread in Ukrainian rites for many centuries has been the personification of the highest moral values of the agricultural culture of the people. Currently, his iconic (in the past sacred) essence has a tendency to move into an aesthetic (and at the same time to a certain extent prestigious). Nevertheless, even changing the symbolic functional orientation, the karavai continues to be an ethnic identifier. The duration of its existence or its revival, apparently, depends on its multifunctional orientation: ethical, aesthetic, ethnic.

It can also be assumed that, during certain periods of the history of the development of ethnic culture, events occurred or phenomena formed, which were later oriented towards the historical memory of descendants. For the Ukraine, this is to some extent the period of the Zaporozhian Cossackdom, the liberation wars of the 17th century, which ended with reunification with Russia. The ethical and aesthetic ethnic stereotype was embodied in the system of values, realized in the concept of the Zaporozhian Cossack (with its unchanged material attributes mentioned above) and enshrined in folklore, literature and visual arts. This stereotype existed in a certain historical period as a phenomenon of real life. Then he moved from the sphere of being into the sphere of performance, remained only in the people's memory and entrenched as a stereotype of material culture (in particular, clothing) in amateur performances and professional stage art, in art in general and in souvenir products.

We can give other examples of the consolidation of bright historical strata in the memory of the people and their reflection in the culture of later periods: Ancient Rus and some elements of clothing of the North Russian provinces of the 19th century (as well as the long existence of the epics of the Kiev cyclus there).

With the change in value orientations, naturally, many elements of culture that were widespread earlier change or completely disappear and ideas about them are lost or eroded.

At present, with the expansion of the mass communication network, the possibilities of exchanging cultural, including ethnocultural, information are being strengthened, not only at the personal level, but also at the public (interethnic) level. During interethnic contacts, the natural desire to present the best progressive elements of their national culture is expressed in the widespread use of ethnic indicators (in the Ukraine, in particular, these

are towels, bread and salt, stylized clothing, monumental techniques of traditional decoration of the subject-spatial environment, treating with national dishes).

Spheres of manifestation of ethnic stereotypes in the modern culture of Ukrainians are diverse: museum, art and craft spheres; folklore stage life; cinema and theatrical and scenographic practice of mass spectacles, competition-design creative practice of fashion designers, architects, monumentalists, designers; sphere of fair trade; book graphics and graphics of small printing forms (greeting cards), souvenir products.

Depending on the goals and objectives of the creative development of traditionally stereotyped cultural forms, the need arises to appeal to their folk sources, historical memory, the depth of which largely depends on the stock of ethnic stereotypes and forms of their fixation (written, visual-graphic, phono-sound, material) .

The reasons for the stabilization, disappearance, revival and creative development of ethnographic realities are by no means completely investigated and require further study. Some of them considered, which touched upon the temporal aspect of stereotyping the experience of people's activities, are connected with the life support system. The spatial analysis of this problem also needs attention, that is, the issues of correlation of ethnic and subethnic in the synchronous diachronic context.

A comparison of the areas of different forms of various types of culture (food, housing, rituals) at different times, as well as the traits of systems that determine their types and complexes, shows their mobility, variability, which is especially clearly demonstrated by maps of dynamic ranges.

Five ethnographic zones identified in the Ukraine at the turn of the 19th and 20th centuries – Polesskaya, Central-Right-Bank, Central-Left-Bank, South and Carpathian - are characterized by the presence of sub-ethnic cultural and social complexes. Comparing them with modern areas has revealed a tendency toward territorial continuity of ethnocultural phenomena (in particular, construction equipment, spatial solutions). The most persistent were the aesthetic stereotypes of ideas about the elements of material culture precisely in a sub-ethnic environment. Historical memory in the material-objective sphere at the sub-ethnic level is much stronger and more stable than at the general ethnic level. This is evidenced by the traditional zonal distribution of modern elements and complexes of traditional everyday culture with a tendency toward enlargement (a decrease in the variability of intrazonal division) and erosion of the boundaries of ethnographic zones. At the same time, at the ethnic level, there is a tendency to transfer to the elements of the subculture the symbolic functions of the ethnic identifier. For example, the Carpathian clothing complex, folk musical instruments, as well as some folklore traditions, are currently acquiring the status of an ethnic marker (both for a carrier ethnic group and for other peoples).

In modern conditions, the processes of ethnocultural interaction in ethnocontact zones are clearly manifested. This is a kind of basis on the basis of which it is possible to analyze and then predict the processes of interethnic interactions. Not the last role is played by cultural characteristics – language, customs, religion [5, p. 152], “the influence of Orthodoxy on the formation and design of Russian culture” is noted [9, pp. 39-44].

On the territories of interethnic borderlands, in marginal zones of ethnic mixing (Ukrainian-Russian, Ukrainian-Moldavian, Ukrainian-Belarusian), significant variability of the existing elements of the traditional life support system, active interpenetration into the culture of neighboring ethnic groups of identical cultural forms were recorded; the formation of local variants of the corresponding areal (zonal) complexes is observed in the culture of Ukrainians and ethnic groups in contact with them.

In the marginal zones of the interethnic borderlands of closely related ethnic groups (in particular, the Eastern Slavs), there are few distinctive features and an extensive layer of interethnic cultural analogies and identical forms in traditional everyday culture. The lat-

ter are usually interpreted by the carriers as their own i.e., belonging to each of the neighboring ethnic groups.

Such marginal ethnic contact zones are characterized by greater temporal stability and less variability of the material components of culture than, for example, the Ukrainian-Moldavian borderland.

When comparing the modern components of the culture of life support with the materials of the late XIX – early XX centuries in the Ukrainian-Moldavian ethno-contact zone, the expansion of the boundaries of their existence, an increase in transitional areas with mixed zonal attributes and areas of aesthetically brighter, more colorful (and therefore prestigious) multifunctional cultural and everyday stereotypes are found.

An analysis of modern material culture in marginal ethnocontact zones does not yet allow us to talk about the emergence and functioning of interethnic complexes, for example, housing or food.

However, there are tendencies toward a shift in the emphasis of ethnic perception of the elements of culture of one's and neighboring ethnic groups, as if integration of ethnic and interethnic marking of objects. It can be assumed that in modern conditions of special intensification of socio-cultural communication, in the process of interchange of cultural values, the formation of interethnic transition zones on the basis of ethno-contact areas.

Литература

1. *Бакланова О.А. Бакланов И.С.* Современная российская социальность в контексте социального конструкционизма // Вопросы социальной теории. 2015. Т. 7. № 1-2. С. 168-177.
2. *Говердовская Е. В.* Особенности проектирования образовательного пространства высшей школы в поликультурном регионе // Экономические и гуманитарные исследования регионов. 2014. № 4. С. 7-10.
3. *Гончаров В.Н.* Социальный аспект религии в контексте развития первобытного общества // Гуманитарные и социально-экономические науки. 2016. № 2(87). С. 45-49.
4. *Ерохин А.М.* Религия и искусство в системе культуры // European Social Science Journal. 2014. № 7-2 (46). С. 9-12.
5. *Карташев А.В., Склярова Е.К., Камалова О.Н.* Олимпиады по истории медицины: опыт организации и особенности проведения // Гуманитарные и социально-экономические науки. 2017. № 1 (92). С.151-156.
6. *Колосова О.Ю.* Духовная сфера: универсализм и самобытность // European Social Science Journal. 2012. №11-2(27). С. 6-12.
7. *Лобейко Ю.А.* Социально-педагогический аспект активности личности в системе общественного развития // Экономические и гуманитарные исследования регионов. 2015. №1. С. 15-18.
8. *Лукьянов Г.И.* Трансформационные процессы в современном российском обществе как отражение динамики новой социальной реальности // Экономические и гуманитарные исследования регионов. 2017. №4. С. 64-68.
9. *Матяш Т.П., Несмеянов Е.Е.* Православный тип культуры: идея и реальность // Гуманитарные и социально-экономические науки. 2015. № 3 (82). С. 39-44.
10. *Шенкао М.А.* Народы Кавказа и Причерноморья: искусство красноречия // Научный альманах стран Причерноморья. 2017. № 2. с.15-24.
11. *Vigel N., Zholbova I.* Heroic epos of North Caucasus Nations as basic for ethnical culture of Adygea people // Научный альманах стран Причерноморья. 2017. № 2 (10). С. 25-30.

References

1. *Baklanova O.A. Baklanov I.S.* Sovremennaya rossiyskaya sotsialnost v kontekste sotsialnogo konstruksionizma. Voprosy sotsial'noy teorii. [Modern Russian sociality in the context of social constructionism. Questions of social theory.]. 2015. V. 7. No. 1-2. pp. 168-177. (In Russian).
2. *Goverdovskaya E.V.* Osobennosti proyektirovaniya obrazovatel'nogo prostranstva vysshey shkoly v polikulturnom regione. Ekonomicheskiye i gumanitarnyye is-sledovaniya regionov. [Features of designing the educational space of higher education in a multicultural region. Economic and humanitarian studies of the regions]. 2014. No. 4. pp. 7-10. (In Russian).
3. *Goncharov V.N.* Sotsialnyy aspekt religii v kontekste razvitiya pervobytnogo obshchestva. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [The social aspect of religion in the context of the development of primitive society. Humanitarian and socio-economic sciences. 2016. No. 2 (87). pp. 45-49. (In Russian).
4. *Erokhin A.M.* Religiya i iskusstvo v sisteme kultury. [Religion and art in the cultural system]. European Social Science Journal. 2014. No. 7-2 (46). pp. 9-12. (In Russian).
5. *Kartashev A.V., Sklyarova E.K., Kamalova O.N.* Olimpiady po istorii meditsiny: opyt organizatsii i osobennosti provedeniya. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [Olympiads on the history of medicine: the experience of organization and the features of the conduct. Humanitarian and socio-economic sciences]. 2017. No. 1 (92). pp. 151-156. (In Russian).
6. *Kolosova O.Yu.* Dukhovnaya sfera: universalizm i samobytnost. [The spiritual sphere: universalism and identity]. European Social Science Journal. 2012. No. 11-2 (27). pp. 6-12. (In Russian).
7. *Lobeiko Yu.A.* Sotsialno-pedagogicheskiy aspekt aktivnosti lichnosti v sisteme obshchestvennogo razvitiya. Ekonomicheskiye i gumanitarnyye issledovaniya regionov. [Socio-pedagogical aspect of personality activity in the system of social development. Economic and humanitarian studies of regions]. 2015. No. 1. pp. 15-18. (In Russian).
8. *Lukyanov G.I.* Transformatsionnyye protsessy v sovremennom rossiyskom obshchestve kak otrazheniye dinamiki novoy sotsialnoy realnosti. Ekonomicheskiye i gumanitarnyye issledovaniya regionov. [Transformational processes in modern Russian society as a reflection of the dynamics of a new social reality. Economic and humanitarian studies of regions]. 2017. No. 4. pp. 64-68. (In Russian).
9. *Matyash T.P., Nesmeyanov E.E.* Pravoslavnyy tip kultury: ideya i realnost. Gumanitarnyye i sotsialno-ekonomicheskiye nauki. [Orthodox type of culture: idea and reality. Humanitarian and socio-economic sciences]. 2015. No. 3 (82). pp. 39-44. (In Russian).
10. *Shenkao M.A.* Narody Kavkaza i Prichernomorya: iskusstvo krasnorechiya. Nauchnyy almanakh stran Prichernomorya. [People of Caucasus and Black Sea Region: oratory skill. Science Almanac of Black Sea Region Countries]. 2017. No. 2. pp. 15-24. (In Russian).
11. *Vigel N., Zholbova I.* Heroic epos of North Caucasus Nations as basic for ethnical culture of Adygea people. Science Almanac of Black Sea Region Countries. 2017. No. 2 (10). pp. 25-30.

19 January, 2020

FORMS OF CONFLICT REGULATION IN PRE-REVOLUTIONARY DAGESTAN

© **Sarat G. Hiyasova, Maida G. Mustafaeva, Elmira Sh. Musaeva**

*Dagestan State Pedagogical University, Makhachkala,
Republic of Dagestan, Russian Federation
science-almanac@mail.ru*

Forms of conflict regulation in pre-revolutionary Dagestan are analyzed: Maslaat (an arbitrational or mediatory method of conflict regulation, which has become common in the North Caucasus) and Adat (a custom, relic norms of pre-Islamic legal complexes, a set of rules of a customary law among Dagestan peoples). Various models of their implementation in the traditional pre-revolutionary culture of the peoples of Dagestan are revealed. Features of Dagestan Adats of different societies and settlements are noted. These features are manifested in the fact that, for all the unity and external similarity of codes and provisions, no paragraph repeats the other literally, that is, all of them are of a private nature. The authors analyze the origins of Adats in Dagestan and note that each community (jamaat) had its own code on the basis of common, i.e. single Adat right in Dagestan is divided into many codified codes. Each code fell into Adats of specific communities. The reasons of sustainability of these forms in society are investigated, despite numerous attempts to introduce Shariat norms in pre-revolutionary Dagestan, and the main factors by which Shariat has not displaced Adats are being identified. According to the authors among such factors there is, for example, the fact that Adats got into the life of the Highlanders firmly, and became the basis of their lifestyle and morality. They were more understandable for the Highlanders, as they provided for less stringent punishments than Shariat. Adats were means of replenishment of the budget of leadership elite: bek (the category of privileged population), uzden (the feudal class in the Caucasus), etc. In their elimination the last saw a real threat of their financial wellbeing. The significance and relevance of Adats and Maslaat in modern society are justified and their role in modern culture of Dagestan peoples is determined.

Key words: Maslaat, Adat, culture, Dagestan, peoples, right, crimes, punishments, conflicts.

[С.Г. Хиясова, М.Г. Мустафаева, Э.Ш. Мусаева Формы регулирования конфликтов в дореволюционном Дагестане]

Анализируются формы регулирования конфликтов в дореволюционном Дагестане: маслаат (третейский или посреднический способ урегулирования конфликтов, получивший распространение на Северном Кавказе) и адат (обычай, пережиточные нормы доисламских правовых комплексов, совокупность норм обычного права у дагестанских народов). Раскрываются различные модели их реализации в традиционной дореволюционной культуре народов Дагестана. Отмечаются особенности дагестанских адатов разных обществ и поселений. Эти особенности проявляются в том, что при всем единстве и внешней схожести кодексов и положений ни один пункт не повторяет другой буквально, т.е. все они носят партикулярный (частный) характер. Авторы анализируют истоки происхождения адатов в Дагестане и отмечают, что каждая община (джамаат) имела собственный кодекс на основе общего, т.е. единое адатное право в Дагестане разделено на множество кодифицированных сводов. Каждый свод распадался на адаты конкретных общин. Выясняются причины устойчивости этих форм в обществе, несмотря на многочисленные попытки внедрения в дореволюционном Дагестане норм шариата, и указываются основные факторы, по которым шариат не вытеснил адаты. К таким факторам авторы относят, например, то, что адаты прочно вошли в быт горцев, стали основой образа жизни и нравственности. Они были более понятны горцам, так как предусматривали менее строгие, чем шариат наказания. Адаты являлись средством пополнения бюджета правящей верхушки (беков, узденей и т.д.). В их ликвидации последние видели реальную угрозу своего финансового благополучия. Обосновывается значимость и актуальность адатов и маслаата в современном обществе и определяется их роль в современной культуре дагестанских народов.

Ключевые слова: маслаат, адат, культура, Дагестан, народы, право, преступления, наказания, конфликты.

Sarat G. Hiyasova – Ph.D. in Pedagogy, Associate Professor, Dagestan State Pedagogical University, Makhachkala, Republic of Dagestan, Russian Federation.

Maida G. Mustafaeva – Ph.D. (Advanced Doctorate) in Philosophy, Professor, Dagestan State Pedagogical University, Makhachkala, Republic of Dagestan, Russian Federation.

Elmira Sh. Musaeva – Ph.D. in Philosophy, Associate Professor, Dagestan State Pedagogical University, Makhachkala, Republic of Dagestan, Russian Federation.

Хиясова Сарат Гасановна – кандидат педагогических наук, доцент, Дагестанский государственный педагогический университет, г. Махачкала, Республика Дагестан, Российская Федерация.

Мустафаева Маида Ганифаевна – доктор философских наук, профессор, Дагестанский государственный педагогический университет, г. Махачкала, Республика Дагестан, Российская Федерация.

Мусаева Эльмира Шекералиевна – кандидат философских наук, доцент, Дагестанский государственный педагогический университет, г. Махачкала, Республика Дагестан, Российская Федерация.

Maslaat. The system of community administration and rural justice of the people of Dagestan during the period under review was based on Adat law, Shariat law, as well as on the forms of truce (Maslaat).

It is generally accepted that the main authority of formation and development of formation of Adat of the Caucasus peoples was arbitration, i.e. the magistrate's court with the help of intermediaries. Various proceedings, conflicts, which were resolved with the help of intermediaries chosen by litigants, became the main source of formation of new mountain Adats. Authoritative people, wise old people, well-versed in folk customs, having an experience of such proceedings in the past were usually invited to resolve controversial issues.

Despite a large number of fatal incidents, in Dagestan the murder of a person was considered a great tragedy not only for the family of the victim, but also for the relatives of the killer. The situation was exacerbated by the fact that, owing to the established custom of blood revenge at that time, innocent people, namely close relatives of the killer, could have suffered because of their blood affiliation with the killer. Therefore, in Dagestan people resorted to the traditional forms of conflict regulation established in society at that time as much as possible.

Historically, in the case of ancestral disputes, the elders in the genus consulted, collected Maslaat to settle the case, negotiated, and no one contradicted them. Over time, the population grew, there were more and more litigations. The court of the elders in the genus became no longer sufficient, because it was difficult to monitor the implementation of its orders. Nevertheless, the mediation court remained an authoritative institution in resolving conflicts of various kinds. People resorted to Maslaat or to reconciliation everywhere in Dagestan. The arguing people were reconciled with the help of requests, rewards, concessions. The feature of Maslaat is that it was committed by independent judges elected from honorary third parties. This often excluded the bias of their decisions.

Maslaat procedure carried out in case of consent to the truce of the injured party was very interesting. Let's give as an example one of its common forms in traditional culture. After waiting for the time set by Adat (custom), the relatives of the perpetrator (killer) gathered in a pre-marked and negotiated place and headed to the house of the victim. This march was completed by the killer himself, a potential blood enemy, the one whose fault could have led to the blood feud. The column was headed by respected people of the village (elders), relatives of the perpetrator, sometimes representatives of the clergy. The clergy in this situation tended to emphasize the obligation of the truce, stressing that the best representatives of Islam always solicited a truce and cited precedents from the past.

It should be noted that the rite of truce, Maslaat, among different peoples of Dagestan was embodied in various and very original forms. Thus, for example, among such mountain people of Dagestan as Khwarshi people, relatives of the perpetrator literally crawled on knees to the place of reconciliation, closing the procession. They monotonously with crying quoted prayers, beat themselves in the chest. The killer in front of the column also crawled on his knees, usually with his head uncoated. This example is very indicative because it demonstrates that moral compensation in the form of insults and humiliation of the killer and his family was often more important than material compensation. If the side of the victim was ready to forgive the perpetrator, after observing this rite, the relative of the victim took a knife and cut a strand of hair from the head of the blood enemy, lifting it from the knees, this meant forgiveness. It is indicative that the raced killer at times became a blood brother, that could be interpreted to some extent as replacing the victim in the family.

Adats are described in detail by Manai Alibekov in his "Adats of Kumyks". Adats during the murders reveal the procedure of reconciliation of the warring parties in detail interestingly. This kind of researches show that the process of truce (Maslaat) in the traditional culture of pre-revolutionary Dagestan was detailed. Let us give it as an example for revealing the essence of the truce rite, as in one form or another this rite was also observed among other peoples of Dagestan.

Shortly after the murder the man who committed the murder took refuge with his paternal relatives in his Prince's house. The Prince, according to the customs and traditions of Dagestan, had to take them under his protection and patronage. He took the lead in the cases of the killer he had sheltered in order to prevent retaliatory bloodshed, for reassure the victims, before the killer reconciled with the injured party. He sometimes gathered his uzdens and milk relatives (relatives which were breast-fed) as a help. The Prince fed the whole sheltered genus of the killer until the end of all the troubles of reconciliation between the parties. For the purposes of moral support and following the custom, fellow villagers and friends came to the Prince's house as well as to the victims. They expressed their condolences to them, they usually said: "God will send his peace". Relatives of the killer in the Prince's house performed a rite of mourning of the victim (held "Yassa") and at the same time cursed and abused out their relative, the killer. The Prince, having waited for the end of the ritual of mourning at the victim's house, sent his qadi (the judge) and two "tamazes" (honorary old men) to negotiate reconciliation with the relatives of the killer. In case the relatives of the victim did not agree to forgive the killer, the envoys of the Prince offered to evict the killer far from the native aul (according to the Adat of the kanly (blood enemy)) and at the same time asked to reconcile with the relatives of the killer. If, for the first time, negotiations were unsuccessful and the envoys were sent back to the Prince without result, the Prince sent them for the second and third time until the relatives of the victim agreed to reconcile. It should be stressed that in the latter case the so-called "alym" (payment) presented to the family of the victim was collected from the family of the killer. "Alym from smoke", that is, from the relatives, tasting "from one boiler" (figuratively speaking) has long been installed in one sheep. Later alym was set in money. In case when the relative of the killer did not wish to take part in alym, the relatives of the victim had the right to kill. Of course, alym was big in the family where there were a lot of relatives and it was small where there were few. If the killer had a small genus and it was consisted of poor relatives, these relatives did not participate in alym.

So, when alym was collected the messenger was sent to the relatives of the victim to say that "we are going with alym". The relatives of the killer with the honorary old men of the aul, the cadı, and the Prince in the lead giving alym to the cadı, were on their way to the house where the deceased was mourned. In advance, the killer's relatives took off all weapons and shoes. Being barefoot, lifting the pants above the knees, removing papakhas

(tall Caucasian fur hats) the killer's relatives were walking to their destination. When this procession approached the court, the elders with alym, leaving the relatives of the killer at a respectful distance from the court of mourning, together with the Prince and honorary villagers approached the destination. They uttered the words of greeting (salama), performed the so-called prayer (dua), delivered a sermon about forgiveness and peaceful life. Then the representative of the elders approached the oldest of the family of the victim, sitting in the yard of mourning (taziat), and, giving him alym said: "This alym is given by (such) Prince". Taking the alym, the relatives of the victim faced to the relatives of the killer. This ended the rite of alym presenting and the so-called date of both parties. After that, the conciliators, together with the relatives of the killer, returned home. Before returning, they said, "God will send his peace". The killer was sent as a kanly (blood enemy) to other villages. If he was found and killed there by the relatives of the victim, they said, "Blood for blood" and it was forgotten. If they could not kill him, he was as a kanly until his relatives reconciled with him. The relatives of the killer, after reconciliation with the relatives of the victim, should not have left their cautious attitude towards them. In cases when a relative of the victim killed a relative of a killer who gave alym, such a killer was a blood enemy-"kanly" of the Prince for a year from the day of the murder. No one took such blood enemy-"kanly" of the Prince and no one gave him the shelter. It was important to note that, by means of Maslaat investigations, among the Dagestan peoples not only litigation and disputes between individuals, but also hostile clashes between communities and nationalities were regulated.

Adats.

Adat (from Arab. "custom," from Avar. "bal") is an unwritten law based on a customary law, which reflected the norms of pre-Islamic legal complexes and the realities of legal life, not reflected by Shariat. Adat is also understood as customs and rules of conduct adopted by a group of Muslims, established in a certain region of the spread of Islam and observed mainly because of the habit.

Adats were inherently a system of social norms based on customs usually of non-Islamic origin. Many of them developed even in the context of the prevalence of maternity relations and pagan beliefs. It is generally accepted that the Highlanders knew the provisions of Adat, applied and respected them in everyday public life, as well as in judicial proceedings, and passed them verbally from generation to generation.

Having emerged even in clan system as customs and morals governing the relations of people, they have undergone a long evolution and transformed in modern culture as all traditions and customs rooted in the life of people and reflected in their minds. The epithet "unwritten" was often applied to Adats, because most of the "domestic", legal Adats (according to B. Dalgat), dealing mainly with the norms of social and family life, had not previously been specified in any normative documents. The available "printed collections of Adats concern only criminal or procedural Adats" – wrote B.V. Dalgat [3, 83 p.]. This gap was perfectly closed by him (B. Dalgat) in his work "Materials on the customary law of Darginians", where he described the domestic Adats of Darginians. Domestic Adats of the Avars are described in the work of G. Tsadas "Adats about marriage and family of the Avars from the 19th till the beginning of the 20th centuries", where they are clearly spelled out among the Avars. The classic collections of Adats are also "Collection of Adats of the Avar People" (compiled in the 11th century by Omarhan of Avar); "Collection of Adats of Rustam Khan of the 12th century; Collection of Kaitag Adats of the 16th century (compiled by the ruler Akhmat).

We cannot but agree with V.K. Gardanov, who notes: "It is possible to say without exaggeration that Adats of the Highlanders of the North Caucasus are the most important and sometimes the only source for the characterization of social relations among these

peoples for many centuries, since the Middle Ages and especially for the period of the 18th - the beginning of the 19th centuries" [2, 19 p.].

Thus, the rules of law covered by "Adat" during the period under review can distinguish three types of legal relations: relations of "ethnographic" domestic character, legal customs and the rules of law themselves. The investigation of the case, the judicial proceeding, as a rule, began when there was an oral statement of the victim (the plaintiff) or his next of kin. Not only the cases of members of the society were taken, but also of outsiders being in the territory at the time of the offence. The claims were of two types: direct (with evidence) and on suspicion. Adat evidence was considered to be own confessions without coercion; an oath (people defined the number of sworn people themselves, usually at least two); sworn testimony of a wounded or dying person; material evidence (scratch marks, blood on weapons, etc.), as well as written documents confirmed with the oath. It was required in the claims on suspicion that the plaintiff together with the people making an oath would confirm his demands with oath or the defendant and the suspect would make a cleansing swear. The term of the oath lasted until the sunset, after which it was considered that the oath was not sworn by the party who did not appear with the people making an oath on the appointed day.

In some societies, a person who refused to "purify" a suspect was found guilty himself. In order to protect themselves from vain accusations, in proof of their innocence, people sometimes resorted to an oath that was of the nature of a public vow, such as, "If I killed a man, let no one read a prayer at my tombstone" or "if I am guilty, let something happen".

With the strengthening of Islam among the Avars, an oath form with the touch of a hand (palm) onto the Koran also appeared. It is believed that the oath "Khatun-Talak" is associated with the same norms (of Islam) (for example, if I stole cattle, I will divorce my wife); in the case of a false oath, the man was denied the right to his wife. The following persons were not involved in the oath: a person, who made a vow of refusal to take the oath, a slave and an employee. The man who gave the elders a cow was also provided with the right not to be involved in the oath by the elders who had taken a gift. Also, unmarried boys and girls and two persons from the same household were not involved in the oath [1, 133 p.]. The number of witnesses and the people making an oath was largely determined by the nature of the crime and the size of the claim. So, in murder cases, up to 50 people were required and 1 person was required for the theft of a sheep. For the cleansing oath it was necessary: in case of theft – 6 people, theft of a horse – also 6 people, etc. The greatest number of oaths was required to cleanse the man accused of adultery – 15 people and among them close relatives could not be appointed.

At the same time, "the person who cleansed the suspect once cannot be appointed to cleanse the same person for another crime committed earlier than a year. The person who was caught giving a false certificate or taking a false oath also could not take part in the oath. The perpetrator of the false oath was subjected to a fine.

It should be noted that making a false oath was rare and here the deterrent for the people was not so much monetary punishment in the form of a fine as public censure. In this case, public opinion was an effective means of ideological and psychological coercion, on which the observance of moral principles and provisions developed in society was based. "Old morality was supported by the power of public opinion, age-old traditions, old habits, the system of education", R. Magomedov stressed [7, pp. 202-203].

The Village Court met in time free from agricultural work, if the application did not require immediate proceedings, i.e. if anyone's actions did not cause moral or material damage to the interests of the community as a whole; did not relate to an attempt on the honor of a woman or other unlawful act that could have resulted in blood revenge. As a rule, trials were conducted openly, publicly, except for affairs concerning rape, withdrawal, abduc-

tion of women and maidens when private meetings with minimum of witnesses were required. The decision of the court was usually not subjected to appeal, the sentence commenced immediately. The exceptions were cases when time for reimbursement of heavy fines and compensation was given, as well as some cases were reviewed by the court of intermediaries with the mutual consent of the parties (the Maslaat World Court).

Specialists in Caucasian studies noted that Adat-legal systems of Dagestan were united in the main provisions. Thus, M.M. Kovalevsky wrote that "despite the variety of tribal composition and languages, residents of Dagestan adhere to more or less identical basis of rights" [5, 103 p.]. In his work he also noted that despite the great diversity of peoples and societies in Dagestan we are dealing with a unified legal system "common and basic provisions equally penetrate the customs of the Avars and the Andes, the Darginians and the Tabasaranians" [5, 104 p.].

Thus, the feature of Dagestan Adats of different societies and settlements is that with all the unity of codes and provisions, no paragraph repeats the other literally, i.e. all of them are of a private nature. This determined their differences, which could be expressed in different degrees of punishment, fine, number of the people making an oath, etc. Each jamaat (community) had its own code based on common, i.e. single Adat right in Dagestan is divided into many codified codes which were distributed into Adats of specific Jamaats.

If we sum up many common signs, the cases considered according to Adats of the peoples of Dagestan can be grouped according to the following points:

- Murder and bloodshed;
- Injuries, injuries;
- Quarrels and fights;
- Marriage brokerage and abduction of women;
- Insult, rape of women;
- Debauchery, adultery;
- Theft (robbery);
- Arson and damage to property of others;
- Land disputes, complaints;
- Complaints of violation of various public regulations;
- Lost and found items.

Adat also provided for certain penalties for committed crimes. The penalties provided by Adat for the crimes were as follows:

1. Expulsion from the village, granting the offended and his relatives the right to kill the expelled person with impunity or to forgive him on known terms. This type of punishment is commonly called "exit to kanly" (from Turkic languages kan is blood), kanly is a blood enemy.

2. Expulsion from the village for a certain period of time, but without granting the offended the right to kill the expelled.

3. Collecting money or property from the perpetrator in favor of the offended. This form was determined mainly for dishonor, wounds, injuries, theft. The amount of the penalty depended more often on the importance of the case.

4. Ishkil (from the East languages "Shekil" is a unit of money of the Ancient East) is the seizure of property to force the defendant to satisfy property claims or other obligations. It happened that sometimes the property of the debtor's jamaat was seized to force him to pay (it is one of the varieties of Adat incompatible with Shariat).

5. Alym (from Turkic languages this word means "taken") is collected always from the killer and his relatives according to a special arrangement soon after the murder.

6. *Diyat* (from Arab. the word means "reward") is a special fee for which persons entitled to bloodshed agree to forgive the killer. The feature of *diyat* is that it is paid if the truce of the warring parties took place.

The death penalty did not exist according to *Adat*, but in many cases there was a right to kill the perpetrator: a man who was dishonest to the family, a man declared an enemy of society; a thief caught at the crime scene; women caught with a lover, etc. Thus, personal grievances and the most serious crimes (for example, violence) were not subjected to trial. The Highlanders also did not know such a form of punishment as imprisonment. At the same time, the person who committed the evil always had the opportunity to leave, so *Adat* allowed bloodshed or the right of *kanly* (blood enemy), not only to the guilty, but also to the relatives. For example, in *Unkratla* (an administrative unit within the Dagestan region and the Dagestan Autonomous Soviet Socialist Republic, which existed in 1861), the murder of a blood enemy before reconciliation was considered unpunished. "If the man kills the blood enemy before the reconciliation, he is not punished for this, the dispute also ends if a member of the blood enemy's family is killed" [9, pp. 58-59]. Therefore, "the killer and relatives, for three days after the murder, while living in their village must remain in hiding and not be shown; after three days, when the relatives of the killer go to the relatives of the victim with a winding sheet and a bull to reconcile with them, they can live as other fellow villagers live" [9, 63 p.]. If after the blood enemy was expelled from the aul, the relatives of the victim killed the brother of the blood enemy or another relative, 100 sheep were recovered from the killer. In addition, he was obliged to return *diyat* that he had received from his blood enemy, and his entire family was condemned to eternal exile without the right to return to the aul.

Let us give examples of *Adats* of murders in different societies to trace similarities and minor differences in them.

Adats of the *Tindalsky naibstvo* (administrative division):

- By court order the killer pays relatives of the murdered 250 rubles of *diyat*, he is expelled as a *kanly* to the far district for an indefinite period. In case of accidental murder, he pays relatives of the victim 50 rubles, gives a winding sheet, a bull and buys at the cemetery a plot of land for the grave of the victim.

Adats of the *Andean naibstvo* (administrative division):

- For premeditated and any murder, wherever it is committed, 100 rubles are recovered from the killer in favor of relatives of the murdered by court order, 50 rubles from these 100 rubles are handed over to relatives of the victim by relatives of the killer. After 3 days they with smart and honorary people from society and women go to the house of the victim with a bull for reconciliation and 50 rubles after the decision of the court. Before reconciliation the killer has no right to plough the fields, to mow hay and to use his property freely at all, although he may stay in his house and his village, but the relatives of the victim always have the right to trace him.

- The son for the murder of the father is deprived of the right to inheritance, he becomes a *kanly* and he is responsible to other brothers for the blood of the father;

If the husband kills the lover and the wife, he is not responsible for the blood; If he kills only the lover, he takes responsibility as a blood enemy.

Adats of the *Kelebskiy settlements*:

- If the brother kills the sister or the husband kills the wife or the cousin kills the cousin, finding them with a stranger, then nobody will look for their blood, it will disappear (it means that there will not be blood revenge, bloodshed).

As we can see, compensation for personal injury was accompanied by payment of the so-called "blood price" (composition) or eviction of the perpetrator (traditions of ostracism) and his family from the native village for a time or forever. The size of these compositions was not small and therefore the members of the family, *tukkhum* (a tribe, a family),

took part in their payment. The composition for the murder of a woman was lower than for the murder of a man, although for other crimes against a woman Adat penalties were stricter. For example, Adats of the Darginsky district stated that the perpetrator was not punished for "beating a man, even with remained signs, as well as for causing a wound that did not require treatment.

The main forms of conflict regulation in the culture of pre-revolutionary Dagestan remained Maslaat and Adat. At the same time, Islamic clergy in the regulation of conflict situations tried to introduce Shariat norms (a set of regulations defining beliefs, as well as forming religious conscience and moral values of Muslims). In the cultural and legal field of pre-revolutionary Dagestan Shariat had not managed to displace the norms of Adat.

After analyzing a number of factors, we identified the main reasons why Shariat had not displaced Adats:

1. Adats, even before the approval of Shariat, had got into the life of the Highlanders firmly, and became their tradition and the basis of their lifestyle and morality.
2. Adats are closer and more understandable for the Highlanders.
3. According to many Highlanders, Shariat provided too severe penalties for some crimes that were considered minor by Adat (for example, theft).

To the question of the severity of punishment according to Shariat, let's give an example of one Adat from the collection of Adats of Tarkovsky Shamkhalate and Mekhtulinsky Khanate. Adat on the retreat from faith said: "For the retreat from the Muslim religion, the perpetrators, if they are in the power of society, are immediately killed according to Adat, and according to Shariat they are initially called to repent and return to Islamism. If one who retreats from the Muslim religion has time to escape, he is deprived of all inheritance rights".

4. The Highlanders believed that it was difficult to envisage all the nuances of a multifaceted human life according to Shariat, as this required educated people with perfect knowledge of the Koran and Sunnah, and people able to interpret knowledge correctly.

5. Adats have always been means of replenishment of the budget of leadership elite: bek (the category of privileged population), uzden (the feudal class in the Caucasus), etc. In their elimination they saw a real threat of their financial wellbeing.

Thus, due to these main reasons and the resulting circumstances, Adats in the culture of pre-revolutionary Dagestan continued to exert a strong influence on public life and therefore were fully guided by their norms in criminal matters in the Dagestan society of the pre-revolutionary period. This did not exclude the fact that in many villages Shariat had a significant impact on the content and on the norms of Adat.

At present, the norms of Adat and Shariat continue to have a significant impact on the life of Dagestan. But if earlier in the culture of pre-revolutionary Dagestan they represented the system of judicial proceedings, today they more affect various aspects of private life of people, having transformed from the system of regulation of conflict situations into customs, traditions and norms of Dagestan.

Литература

1. Адаты Тиндальского наибства Хваршинского общества. Гл.1. № 11.
2. Гарданов В. К. Обычное право, как источник для изучения социальных отношений у народов Северного Кавказа в XVIII- нач. XIX вв. СЭ. 1960. № 35.
3. Далгат Б. В. Материалы по обычному праву даргинцев. Из истории права народов Дагестана. С.77-144.
4. Иващенко А.П. Архетипы коллективного бессознательного и этническая идентичность // Гуманитарные и социально-экономические науки. 2015. № 6 (85). С. 21-24.

5. Ковалевский М.М. Закон и обычай. Т.2. М., 1890. С. IX.
6. Комаров А. В. Адамы и судопроизводство по ним. ССКГ. Тифлис, 1868.
7. Магомедов Р.М. Дагестан. Исторические этюды. Махачкала: Дагкнигоиздат, 1971.
8. Мустафаева М.Г., Мустафаев М.В. Вопросы социально-психологического поведения личности: национальные и этноконфессиональные аспекты // Известия Северо-Кавказского научного центра высшей школы. Естественные науки. 1987. № 2. С. 95.
9. Памятники обычного права народов Дагестана XVII-XIX вв. Наука. 1965.
10. Цечоев В.К. Современная историография развития отечественной юстиции // Гуманитарные и социально-экономические науки. 2013. № 5 (72). С. 78-82.
11. Petrenko S.P. Application of ethnic and national terminology in research of South Russian people // Научный альманах стран Причерноморья. 2015. № 2.

References

1. Adaty Tindalskogo naibstva Khvarshinskogo obshchestva. [Adats of the Tindalsky naibstvo of Khvarshin society]. Chapter 1. No. 11 (in Russian).
2. Gardanov V. K. Obychnoe pravo, kak istochnik dlia izucheniiia sots. otnoshenii u narodov Severnogo Kavkaza v XVIII- nach. XIX vv. [Customary law as a source for studying social relations in the North Caucasus in the 18 – beginning of the 19th century]. SE. 1960 No. 35. (in Russian).
3. Dalgat B. V. Materialy po obychnomu pravu dargintsev. Iz istorii prava narodov Dagestana. [Materials on the customary law of Darginians. From the history of law of peoples in Dagestan]. pp. 77-144 (in Russian).
4. Ivaschenko A.P. Arkhetipy kollektivnogo bessoznatelnogo i etnicheskaiia identichnost. Gumanitarnye i sotsialno-ekonomicheskie nauki. [Archetypes of the collective unconscious and ethnic identity. Humanitarian and socio-economic sciences]. 2015. No. 6 (85), pp. 21-24 (in Russian).
5. Kovalevsky M. M. Zakon i obychai. [Law and Custom]. V.2. Moscow, 1890., 9 p. (in Russian).
6. Komarov A. V. Adaty i sudoproizvodstvo po nim. [Adats and their proceedings]. SSKG. Tiflis, 1868 (in Russian).
7. Magomedov R.M. Dagestan. Istoricheskie etiudy. [Historical etudes]. Makhachkala: Dagknigoizdat, 1971 (in Russian).
8. Mustafayeva M.G., Mustafayev M.V. Voprosy sotsialno-psikhologicheskogo povedeniia lichnosti: natsionalnye i etnokonfessional'nye aspekty. Izvestiia Severo-Kavkazskogo nauchnogo tsentra vysshei shkoly. Estestvennye nauki. [Issues of social and psychological development of personality: national and ethno-religious aspects. News of the North Caucasus Scientific Center of Higher School. Natural Sciences]. 1987. No. 2. 95 p. (in Russian).
9. Pamiatniki obychnogo prava narodov Dagestana XVII-XIX vv. [Monuments of customary law of the peoples of Dagestan XVII-XIX centuries] (in Russian).
10. Tsechoyev V.K. [Modern historiography of development of domestic justice. Humanitarian and socio-economic sciences]. 2013. No. 5 (72), pp. 78-82 (in Russian).
11. Petrenko S.P. [Application of Ethnic and National Terminology in Research of South Russian People. Science Almanac of Black Sea Region Countries]. 2015. No. 2.

16 February, 2020

MONUMENTS OF HISTORY AND CULTURE IN THE SYSTEM OF STATE-CONFESSIONAL INTERACTION IN THE POST-SOVIET PERIOD (ON THE EXAMPLE OF KARACHAY-CHERKESSIA)

© *Natalya V. Kratova*

*Karachay-Cherkess Institute of Humanitarian Research under the Government of the KCR,
Cherkessk, Karachay-Cherkess Republic, Russian Federation
nvkratova@mail.ru*

This article is devoted to an important, very complex and controversial issue in the sphere of state-confessional relations - the return to religious organizations of once nationalized religious buildings and other religious property. In the Russian Federation, unlike some other post-Soviet countries, they categorically refused to restitution of nationalized property, however, they made some concessions regarding religious organizations, recognizing the possibility of returning buildings and religious utensils. Several government decrees were issued that regulated this process, and a Commission on Religious Associations under the Government of the Russian Federation was created specifically to coordinate these issues. In 2010, Federal Law No. 327-FZ "On the transfer of religious property owned by state or municipal property" to religious organizations was issued, in accordance with which, in the case of official treatment by a religious organization, any religious property is subject to transfer, regardless of the form of ownership. However, to put into practice the right granted by the state turned out to be quite difficult. A large number of problems arose, which were difficult to solve. As a rule, religious buildings often housed museums or other institutions that needed to be translated somewhere. The question arose about the safety of the property being transferred, which could inevitably suffer from regular use. Under the conditions of Karachay-Cherkessia, the church's attempts to return the temple complexes of the 10th century met with stiff resistance not only from the museum management, but also from the public, who considered the monuments, primarily, as the cultural value of their people. This article shows how this problem was solved in the KCR in the post-Soviet period. The article is based on documents from the archive of the Authorized Head of the KCR on relations with religious organizations, copies of which were kindly transferred to the author.

Key words: state-confessional relations, state-confessional politics, Karachay-Cherkess Republic, recent history of Russia, restitution of church property, Russian Orthodox Church.

[Н.В. Кратова Памятники истории и культуры в системе государственно-конфессионального взаимодействия в постсоветский период (на примере Карачаево-Черкесии)]

Настоящая статья посвящена важному, весьма сложному и неоднозначному вопросу сферы государственно-конфессиональных отношений – возвращению религиозным организациям некогда национализированных культовых зданий и другого имущества религиозного назначения. В Российской Федерации, в отличие от некоторых других стран постсоветского пространства, категорически отказались от проведения реституции национализированного имущества, однако в отношении религиозных организаций пошли на некоторые уступки, признав возможность возвращения зданий и утвари религиозного назначения. Вышло несколько правительственных постановлений, регламентировавших этот процесс, специально для координации этих вопросов была создана Комиссия по вопросам религиозных объединений при Правительстве РФ. В 2010 году был издан Федеральный закон № 327-ФЗ «О передаче религиозным организациям имущества религиозного назначения, находящегося в государственной или муниципальной собственности», в соответствии с которым в случае официального обращения религиозной организации передаче подлежат любые объекты религиозного назначения, независимо от формы собственности. Однако реализовать на практике предоставленное государством право оказалось совсем непросто. Возникло большое количество проблем, решить которые было достаточно трудно. Как правило, в культовых зданиях часто располагались музеи либо иные учреждения, которые нужно было куда-то переводить. Вставал и вопрос о сохранности передаваемого имущества, которое неизбежно могло пострадать от регулярного использования. В условиях Карачаево-Черкесии попытки церкви вернуть храмовые комплексы X века натолкнулись на жесткое сопротивление не только музейного руководства, но и общественности, рассматривавшей памятники прежде всего как культурную ценность своего народа. В настоящей статье показано, как решалась эта проблема в КЧР в постсоветский период. Статья основана

на документах из архива Уполномоченного Главы КЧР по связям с религиозными организациями, копии которых были любезно переданы автору.

Ключевые слова: Государственно-конфессиональные отношения, государственно-конфессиональная политика, Карачаево-Черкесская Республика, новейшая история России, реституция церковной собственности, Русская Православная Церковь.

Natalya V. Kratova – Ph.D. in History, Associate Professor, Karachay-Cherkess Institute of Humanitarian Research under the Government of the KCR, Cherkessk, Karachay-Cherkess Republic, Russian Federation.

Кратова Наталья Васильевна – кандидат исторических наук, доцент, Карачаево-Черкесский институт гуманитарных исследований при Правительстве КЧР, г. Черкесск, Карачаево-Черкесская республика, Российская Федерация.

An important place in state-confessional relations in the post-Soviet period was occupied by the problem of the return to religious organizations of nationalized religious buildings and religious property.

The need to restore justice was recognized by the Soviet government. The possibility of transferring state property to religious organizations was discussed in Art. 17 of the Law of the USSR of 01.10.1990 No. 1689-I "On Freedom of Conscience and Religious Organizations" and Art. 26 of the Law of the RSFSR of 10.25.90 No. 267-I "On Freedom of Religion". On December 29, 1990, a resolution of the Council of Ministers of the USSR "On the Procedure for Transferring Religious Organizations into the Ownership of Religious Buildings, Structures, and Other Religious Property Owned by the State" was issued. This decree extended to religious organizations the procedure for transferring property that was in effect for public organizations, established by decree of the Council of Ministers of the USSR of October 16, 1979 No. 940 "On the Procedure for the Transfer of Enterprises, Associations, Organizations, Institutions, Buildings and Structures". The Council of Religions under the Council of Ministers of the USSR sent corresponding explanations to the regional executive committees on February 28, 1991. In turn, the Commissioner of the Council for KCAO (Karachay-Cherkess Autonomous Oblast) sent them to city and regional executive committees [19].

In accordance with this decree and these explanations, religious organizations had the preemptive right to transfer to them ownership or gratuitous use of religious buildings with an adjacent territory. The transfer was carried out by the local Councils of People's Deputies after approval by the state authorities for the protection of monuments on the basis of a statement by a religious organization. In the event that the property being transferred was a cultural monument, the conclusion of a protection agreement was envisaged.

The main object located on the territory of Karachay-Cherkessia, falling under the scope of this decree, was the temple complexes of the Karachay-Cherkess historical-cultural and natural museum-reserve.

Five temples of the 10th century (Sentinsky – near the village of Nizhny Teberda, Shoaninsky – near the village of K. Khetagurov and three temples – North, Middle and South – near the village of Nizhny-Arkhyz) are **the oldest Christian churches in Russia**.

In the 9th-13th centuries, on the territory of modern Karachay-Cherkessia, there was a large political and cultural center of the Alanian state, an ally of Byzantium, an outpost of eastern Christianity. It was here that the center of the Alan diocese was located. The cathedral was the Northern Church of the Nizhny Arkhyz complex (the bishop's chair was located in its altar).

At the end of the 19th century, the Holy Alexander Nevsky Monastery was created on the basis of these temples. At the beginning of the 20th century, the Transfiguration of the Savior Monastery was formed near the Senty Church. After the revolution, the monasteries were closed; their property was confiscated.

In the Soviet period, various institutions were located on the territory of the monastery, the latter being the Arkhyz tourist base for children.

In 1988, the temples and buildings of the monastery became part of the Karachay-Cherkess historical-cultural and natural museum-reserve.

The issue of the return of the churches of the Russian Orthodox Church was first publicly raised in 1991. In June 1991, the Karachay-Cherkess Council of People's Deputies received an appeal from the All-Church Orthodox Youth Movement (VPMD) with a request to transfer the Nizhny Arkhyz temple complexes to the Stavropol-Baku Diocese, citing the need to preserve collapsing monuments of great importance for the Christian world [17]. In confirmation of the seriousness of intentions, the Russian Orthodox Church on the territory of Nizhny Arkhyz organized an International youth camp. Church initiative received the support of the Minister of Culture of the RSFSR (Russian Soviet Federative Socialist Republic) Yu.M. Solomina. Within 10 days, young believers from France and Belgium (21 people) cleared the territory of the former monastery [22].

November 6, 1991 Zelenchuk District Council of People's Deputies, supported the appeal of the Orthodox community of the village. Nizhny Arkhyz went on a petition to the Council of People's Deputies of the KCAO, the Council of Ministers of the RSFSR, the Presidium of the Supreme Council of the RSFSR and to the President of the RSFSR B.N. Yeltsin on the transfer of buildings and structures of the former Holy Alexander Nevsky Athos Monastery to the jurisdiction of the Orthodox community of the village. Nizhny Arkhyz, the rector of which at that time was the priest Victor Boyko [27].

The petition was based on Article 17 of the USSR Law "On Freedom of Conscience and Religious Organizations," which stipulated that local Councils of People's Deputies and state bodies may transfer religious buildings and other state-owned property to religious organizations for free or for free use.

The transfer was proposed to be implemented in stages. Initially, before February 1, 1992, the buildings and structures of the former Arkhyz children's camp site were to be transferred to the Nizhny Arkhyz community for worship at the Ilyinsky Church. In addition, until January 1, 1993 all the buildings and structures of the Karachay-Cherkess Museum-Reserve should be transferred to the restored monastery. The argument for the transfer was the lack of funds for the restoration and maintenance of the monuments and the willingness of the Russian Orthodox Church to take these costs upon itself.

The petition of the Zelenchuk regional council had no result. In 1992, the Metropolitan of Stavropol and Baku Gideon addressed the Deputy Prime Minister A.N. Shokhin, Head of the Administration of the KCAO V.I. Khubiev, Chairman of the Committee on Freedom of Conscience, Religion, Charity and Charity V.S. Polosinu [14]. The appeal contained a request to transfer to the Russian Orthodox Church the Southern and Middle Temples of the Nizhny Arkhyz Complex, the Senty Church and the buildings of the Preobrazhensky Monastery in Nizhny Teberda, the Shoana Church and the buildings of the St. George Monastery near village named after Costa Khetagurova. In the treatment, the coexistence of the monastery and the museum was discussed.

No decision on the transfer was made, however, it was possible to attract the attention of the authorities. Correspondence has been preserved on the allocation of 340 million rubles from the federal budget "to support the Muslim and Orthodox communities of the republic" [10]. The result of this correspondence, unfortunately, is not known.

On April 23, 1993, Presidential Decree No. 281-rp "On the Transfer of Religious Buildings and Other Property to Religious Organizations" was issued. On April 30, a request from the Chairman of the Council of Ministers of the Russian Federation V.S. Chernomyrdina was sent to the Council of Ministers of the KCR. Chernomyrdin on the execution of the order of the President of the Russian Federation. May 13, 1993 addressed to the Deputy Prime Minister of the Russian Federation V.F. Shumeyko and Chairman of the Council of Ministers of the

KCR V.I. Khubiev was sent a repeated request from His Grace Gideon for the transfer of temple complexes of the Russian Orthodox Church [15]

The Metropolitan's appeal caused a sharply negative reaction from the Karachai public. May 31 addressed to the Chairman of the Supreme Council of the KCR, V. Savelyev, and the Chairman of the Council of Ministers of the KCR, V.I. Khubiev was sent a letter signed by the Chairman of the Circassian branch of the Karachay Democratic Organization "Jamagat" K.I. Chomaev. The letter said about the inadmissibility of the transfer of churches to the Church because:

a) the churches have nothing to do with the Church, because they ceased to be churches / monasteries / for a thousand years;

b) are of fundamental importance to the KCR, since they are the oldest monuments of classical architecture in Russia;

c) are the original and inalienable property of the Karachai people;

d) it (the Stavropol diocese) can help their maintenance and restoration by their own means, by no means claiming to take them into property [20].

The leadership of the museum-reserve also reacted negatively to the possibility of transferring the temple complexes of the Church. July 30, 1993 in the name of V.S. Chernomyrdin was sent a letter signed by A.G. Ozova. The draft letter was prepared by the museum director M.O. Baychorova. The letter stated that the transfer of the Russian Orthodox Church complexes was not practical, one of the reasons was that "indigenous peoples evaluate this act as an infringement of their historical, cultural and spiritual interests." At the same time, it was stipulated that "the management of the Museum-Reserve will not obstruct visiting these unique monuments, including the clergy and believers" [18].

Commissioner for Relations with Religious Organizations N.G. Provatorov prepared an alternative draft response to Chernomyrdin, which proposed a compromise option for transferring museum property to the church [23]. So, the project proposed to transfer to the Karachay-Cherkess rural dean not the churches, but the buildings of the monastery of the late XIX - early XX centuries, which did not have cultural and historical values: a monastic ("brotherly") building, a dining room and an office near the Ilyinsky temple of the Nizhnearkhiz fortress; the refectory with the inner church, the dormitory with the inner church and the basement of the former Preobrazhensky nunnery near a. Nizhny Teberda, as well as church utensils from the museum. This project has not been implemented.

The result of the appeals was the corresponding instructions of the Government of the Russian Federation dated August 26 and November 16, 1993 to the State Property Committee of the Russian Federation. The result of the consideration of the issue was a letter from the Deputy Chairman of the State Property Committee of the Russian Federation O.Yu. Kachanova to the Council of Ministers of the KCR and the Zelenchuksky District Council of People's Deputies [13]. The federal center has taken a neutral position. It was recommended to interested parties "to find a solution on the basis of existing legislative acts of the Russian Federation taking into account regional interests". Referring to the existing practice of resolving such issues, it was proposed to conclude an agreement between the Museum-Reserve and the diocesan administration.

In accordance with the proposed scheme, in 1993 between the museum and the Orthodox community an agreement was signed on the use of the South (Ilyinsky) church. In 1994, after the address of the Dean of the Orthodox Churches Vasily Afonin to the Deputy Prime Minister of the Russian Federation, Chairman of the Commission on Religious Associations S.M. Shahrai [11], the agreement was supplemented with clauses on the possibility of providing the Orthodox community of the Northern Zelenchuksky temple for worship on holidays, and a modern building in the complex for non-public activities [24].

Thus, a compromise was reached, which allowed to translate the relations of the Orthodox community and the museum into the legal channel. The attempts of the Orthodox to re-

turn to the discussion of the issue were unsuccessful, although the reasons were sufficient. On May 6, 1994, Decree of the Government of the Russian Federation No. 466 was adopted "On the Procedure for the Transfer to Religious Associations of Religious Buildings and Other Religious Property Related to Federal Property".

In 1995, Metropolitan Gideon sent a letter to the Chairman of the Council of Ministers of the KCR V.I. Khubiyev, in which the question of the transfer of temples was raised again [16]. The opinion of the bishop was completely correlated with the general Church position. In the definition of the Russian Orthodox Church Council on November 29, 1994 "On the Relations of the Church with the State and Secular Society in the Canonical Territory of the Moscow Patriarchate at the present time", the question was directly raised about the return to the canonical church structures of property nationalized in the post-revolutionary period and it was proposed to introduce a set of tax and customs preferences [30]. By this time, there was an experience of transferring to the Russian Orthodox Church, both individual religious buildings, and the joint use of museum complexes of the Moscow Kremlin, Novodevichy Convent, New Jerusalem. The Moscow Patriarchate entered into cooperation agreements with the Ministry of Defense of the Russian Federation, the Ministry of Education of the Russian Federation and the Ministry of Culture of the Russian Federation.

However, the republic insisted on the agreements reached in 1993. The letter of the bishop remained unanswered. The leadership position was communicated to Gideon through the diocesan secretary.

In 1995, by Decree of the President of the Russian Federation No. 176 of February 20, the Karachayev-Cherkess Museum-Reserve was included in the list of objects of historical and cultural heritage of federal (all-Russian) significance.

On October 25, 1997, a new agreement was signed between the museum and the Orthodox community of Nizhny Arkhyz on the preservation and use of a historical and cultural monument of religious designation. The agreement was accompanied by "Special Conditions", which stipulated, among other things, the possibility of one-time services in the Northern and Middle churches, as well as the Act of the technical condition of the Ilyinsky church and two houses transferred to the community [5].

In 2000, the issue of transferring temple complexes of the Russian Orthodox Church was again updated. On May 1, 2000, the museum's directorate demanded that the Ilyinsky Temple be vacated for restoration work. This caused concern of the Orthodox public. In July 2000, the Deputy of the National Assembly S.V. Zhilkin addressed to the President of the KCR with a proposal to secure the Ilyinsky Temple for unlimited and gratuitous use, transfer the Bratsk corps to the community, conclude an agreement between the Ministry of Culture of the Russian Federation and the Russian Orthodox Church on the joint use of temple complexes and create a Russian Christian humanitarian center on the basis of the Nizhny Arkhyz complex [7].

The proposed scheme, on the one hand, secured the possibility of using temples, both for liturgical and for cultural and educational purposes. The question of the reconstruction of the monastery was removed. Similar letters were sent to the Patriarch of Moscow and All Russia Alexy II, Metropolitan of Stavropol and Vladikavkaz Gideon, Minister of Culture of the Russian Federation.

The deputy initiative was supported by Metropolitan Gideon, who sent his request for the transfer of churches of the Russian Orthodox Church and the reconstruction of the monastery to the Minister of Justice of the Russian Federation Yu.Ya. Chayka, Minister of Culture of the Russian Federation M.E. Shvydko, President of the KCR V.M. Semenov.

The letters received by the President of the KCR were examined at the Ministry of Culture of the KCR and the Commissioner for Relations with Religious Organizations. On behalf of the Head of the Administration of the President of the KCR, two notes were prepared reflecting a different vision of the current situation [28].

The discussion was summarized at the meeting of the President of the KCR V.M. Semenov with representatives of the Russian Orthodox Church and the Ministry of Culture of the KCR on October 19, 2000. At the meeting, an agreement was reached on revising the agreement between the Museum-Reserve and the Ilya community, a decision was made to transfer the Brotherhood Corps, an order was given to prepare letters to the Ministry of Culture of Russia with support for the initiative of the diocese on the joint use of temple complexes and the creation of the Russian Christian Humanitarian Center on their basis [25].

The discussion of the problem and the decisions made received a wide response among the Karachai public. October 21, 2000, in the name of V.M. Semenov a letter was sent to the chairman of the Interregional Karachai Association "Alan" A.A. Katchiev, containing harsh criticism of the submitted projects [21]. Director of the Nizhny Arkhyz Branch of the Museum-Reserve U.Yu. Elkanov also categorically refused to comply with the agreements reached at the meeting of the President of the KCR.

In this situation, it was decided to consider the matter on a commission basis. January 18, 2001 at a meeting of the Commission under the President of the KCR on economic and property issues, chaired by the Vice President of the KCR, A.G. Lyashov decided to create a special commission to study the issue, headed by Deputy Chairman of the Government of the KCR, S. A. Mukhortovym. On February 6, 2001, the commission held a visiting meeting in the village. Nizhny Arkhyz, where the problem of the use of temples was comprehensively discussed with the participation of all interested parties [26]. The commission also received letters from the Republican Inspectorate for the Preservation of Monuments of History and Culture, which very critically evaluated the activities of the museum-reserve and its Lower Arkhyz branch [9]. Based on the results of the discussions, a conclusion was formulated and presented to the leadership of the republic, which reflected specific proposals aimed at improving the efficiency of the museum-reserve [8].

The results of the work of the special commission were discussed on March 20, 2001 at a meeting of the Commission on Economic and Property Issues. Most of the proposals of the special commission remained unclaimed. The transfer of churches to the Russian Orthodox Church was deemed inappropriate, the current procedure for using the Southern Church and two buildings by the Orthodox community was enshrined. The main result of the commission's work was a more thorough legal elaboration of an agreement of the use a church and museum premises by the Russian Orthodox Church [6].

The next aggravation of the situation around the temple complexes was caused by statements made by the bishop of Stavropol and Vladikavkaz Feofan (Ashurkov) during his study visit to the republic after being appointed to the Stavropol department in July 2003. On July 17, the Republic Day published his speech during a press conference held at the Republican Library on July 13 [4]. His Grace spoke rather harshly about the necessity of returning the churches of the Russian Orthodox Church. This position caused a wide public outcry. The answer was the publication in MK-Caucasus on October 1-8, 2003 of a lengthy open letter by Professor I.I. Aliyev, in which the claims of the Church were categorically denounced. The letter was widely circulated, sent to state authorities and to the Patriarchate [1].

This "discussion" was continued in 2009. On May 14, 2009, a meeting of the delegation of the Public Chamber of the Russian Federation with public organizations of the republic was held at the Government House of the KCR. I.I. Aliyev who took part in the meeting was at that time the deputy chairman of the KCR Government, spoke sharply about the actions of the Russian Orthodox Church to return the temples. The incident was perceived painfully by the Orthodox Slavic community. Dean Valentin Korneev, who was present at the meeting, left the meeting room and sent letters addressed to the President of the KCR B.S. Ebzeev and Plenipotentiary Representative of the President of the Russian Federation in the Southern Federal District V.V. Ustinov, in which he expressed concern about the negative attitude of

I.I. Aliyev to the Russian Orthodox Church and its hierarchy [12]. Despite the intervention of the federal center, no official clarification was made.

The peak of tension came in 2010. On June 7, 2010, Patriarch of Moscow and All Russia Kirill sent a letter to the Prime Minister of the Russian Federation, Vladimir Putin, in which the question of the return of churches of the Russian Orthodox Church was again raised. In the State Duma of the Russian Federation, the preparation of the Federal Law "On the transfer of religious property owned by state or municipal property" to religious organizations has begun. This aroused great concern among politicians and public figures of the Karachay-Cherkess Republic. A group of deputies of the KCR People's Assembly submitted a draft appeal to V.V. Putin for consideration by the Republican Parliament, which categorically rejected the possibility of transferring churches to the ownership of the Russian Orthodox Church.

The important thing, from the point of view of opponents of the transfer of churches to the church, was the registration of complexes in the republican property [2]. From a legal point of view, this action did not make sense. According to the Federal Law N 327-FZ adopted on November 30, 2010 "On the Transfer to Religious Organizations of State-or Municipal-Owned Property for Religious Purpose", in case of official appeal to a religious organization, any religious objects are subject to transfer, regardless of the form of ownership. However, the removal of objects from federal ownership significantly reduced the possibility of obtaining funds from the federal budget for their restoration and maintenance, and also imposed corresponding obligations on the republican budget.

The end of 2010 and the beginning of 2011 were marked by resonant acts of vandalism. On the night of November 1, 2010, two Orthodox churches (Panteleimonovsky in Karachayevsk and the Martyr Barbara in the village of Ordzhonikidzevsky) were set on fire and the prayer house of the Evangelical Christian Baptists in Karachayevsk. On December 8, the Stella of St. Uastyrdzhi was destroyed. Six months later, on the morning of April 30, 2011, an arson of the Shoaninsky (St. George's) temple was committed [29]. It is difficult to say for sure how these actions were related to the dispute about the temples, but experts openly considered the issue of the transfer of temples to the church as a factor that destabilizes interethnic and interfaith relations. The acuteness of the debate unfolding under expert publications fully confirmed these fears [4]. At the domestic level, arson was perceived as a direct threat.

The constructive and balanced position of the new Head of the KCR R.B. Temrezov helped solve this difficult situation as well as of the head of the newly formed Pyatigorsk and Circassian diocese of Bishop Feofilakt. During his visit to the republic in March 2011, the bishop made an important, at the same time, unexpected for many statement about the absence of claims from the Russian Orthodox Church on the transfer of temple complexes to property. At the same time, the importance of using churches for their intended purpose was emphasized, without prejudice to their preservation. Mutual understanding on this issue was demonstrated both with the leadership of the republic and with the Muslim community. One of the statements on this topic was made during a meeting with the chairman of the Coordination Center for Muslims of the North Caucasus I. Berdiev. This position was reinforced during the official meeting of R.B. Temrezov with the Patriarch of Moscow and All Russia Kirill, which took place on April 4, 2012. Steps were taken to normalize relations with the leadership of the Museum-Reserve; a set of bishop vestments was presented to the museum as a gift.

In turn, the Head of the Republic Rashid Temrezov did everything possible to complete the construction of St. Nicholas Cathedral in the city of Cherkessk, for a year a church in the village Kavkazskiy, in the Nizhny Arkhyz the Cathedral of Christ the Savior as well as a staircase to the Face of Christ were built. Direct contacts with the diocesan bishop made it possible to quickly resolve all emerging issues.

The result of such cooperation was the solution of an important problem. Preserving the temples in state ownership, public opinion was reassured. At the same time, it was ensured not only the legal stay of the Russian Orthodox Church near the ancient Christian holy places, but also the unhindered conduct of worship in these churches, which, in fact, the Orthodox sought. The influx of pilgrims increased significantly. Thousands of believers from the Southern and North Caucasian federal districts gathered for worships during the patronal feasts of ancient temples (Trinity, St. Elijah, St. George). This was largely facilitated by the appointment of Archimandrite Anthony (Skrynnikov), the former head priest of the Holy Assumption Alansky Monastery, who enjoys great authority among the believers of North Ossetia and the KCR.

In 2018, the temples were placed under the jurisdiction of a specially created institution i.e. the Karachay-Cherkess Republican State Budgetary Institution "Alan Ancient Christian Center in the North Caucasus" (director – Ahmad Kemalovich Erkenov), under the authority of the Ministry of Tourism, Resorts and Youth Policy of the KCR. Among the goals stated in the charter are "organizing tourist routes to places of archaeological sites on the territory of the republic, ... ensuring the integrity of the historical and architectural complex, historical environment and surrounding landscapes, promoting and popularizing the historical and cultural heritage and natural heritage of Karachay-Cherkessia in the tourist market of Karachaevo-Circassian Republic, the Russian Federation and outside the Russian Federation "[31].

Литература

1. Алиев И. Не согрешайте ни милостью, ни жестокостью. // МК-Кавказ, 1-8 октября 2003 г.
2. Выписки из Единого государственного реестра прав на недвижимое имущество и сделок с ним. №№ 01/155/5011-513-518 от 01.09.2011
3. Джантеева Д. Возможна ли передача аланских храмов РПЦ?//URL: <http://skfonews.info/article/108&p=2&c=1> Lfnf (Дата обращения 14. 02.2020)
4. Зайцева С. Вера и духовность взаимосвязаны. //Газета «День республики», 17 июля 2003 г.
5. Личный архив автора (далее - ЛАА). Выписка из протокола заседания комиссии при Президенте КЧР по экономическим и имущественным вопросам, г. Черкесск, 20 марта 2001 года.
6. ЛАА. Договор №2 «О сохранности и использовании недвижимого памятника истории и культуры религиозного назначения» г. Черкесск-п. Буково Зеленчукского района, 24 октября 1997 года.
7. ЛАА. Докладная записка «К проблеме передачи Зеленчукского, Сентинского и Шоанинского храмовых комплексов Русской Православной Церкви, 13 июля 2000 г.
8. ЛАА. Заключение Комиссии по вопросу использования Нижне-Архызского храмового комплекса, 20 февраля 2001 г.
9. ЛАА. Записка начальника ОПИК Р.Х. Боташева «Состояние и неотложные меры по устранению условий, способствующих правонарушениям в Нижне-Архызском филиале Карачаево-Черкесского историко-культурного музея-заповедника; Предложения главного специалиста Госинспекции по охране и использованию памятников КЧР Л.Л. Долечека.
10. ЛАА. Письмо Благодочинного Православных церквей КЧР Василия Афонина к заместителю Председателя Правительства Р.Ф. А.Н. Шохину от 18.09.92 на №1722п – П41 от 26.08.92; Письмо Первого заместителя Председателя Совета Министров КЧР В.П. Редькина Заместителю Председателя Правительства РФ В.Ф. Шумейко от 22.04.93 на №1722п – П41 от 26.08.92. (проект)

11. ЛАА. Письмо Благодетельного Православных церквей КЧР Василия Афонина к заместителю Председателя Правительства РФ, председателю комиссии по вопросам религиозных объединений С.М. Шахраю «о передаче здания музея в пользование Карачаево-Черкесскому благочинию РПЦ [1994?]»
12. ЛАА. Письмо Благодетельного Православных Церквей КЧР, настоятеля Никольского собора протоиерея Валентина Корнеева Президенту КЧР Б.С. Эбзееву №80 от 15 мая 2009 г.
13. ЛАА. Письмо заместителя Председателя Государственного комитета РФ по управлению государственным имуществом В.П. Качанова в Совет Министров КЧР и Зеленчукский районный совет Народных депутатов №ОК-6/86007 от 21.12.93 «Поручение Правительства №ВШ-П36-30759 от 26 августа 1993 г., №ВШ-П36-38831 от 16 ноября 1993 г.»
14. ЛАА. Письмо Митрополита Гедеоны заместителю Председателя правительства РФ В.Ф. Шумейко и Председателю Совета Министров КЧР В.И. Хубиеву, Председателю Комитета по свободе совести, вероисповеданиям, милосердию и благотворительности В.С. Полосину. (проект) [1992]
15. ЛАА. Письмо Митрополита Ставропольского и Владикавказского Гедеоны заместителю Председателя правительства РФ В.Ф. Шумейко и Председателю Совета Министров КЧР В.И. Хубиеву №431 от 13 мая 1993 г.
16. ЛАА. Письмо Митрополита Ставропольского и Владикавказского Гедеоны Председателю Совета Министров КЧР В.И. Хубиеву №405 от 13 апреля 1995 года.
17. ЛАА. Письмо Ответственного секретаря ВПМД Ставропольско-Бакинского региона священника Сергея Ильина и Секретаря Попечительского Совета ВПМД Ставропольско-Бакинского региона Ирины Лобковой в Карачаево-Черкесский Совет народных депутатов от 10.06.1991
18. ЛАА. Письмо Первого заместителя Председателя Совета Министров КЧР А.Г. Озова Председателю Совета Министров - Правительства РФ Черномырдину В.С. № 503-02 от 30.07.93 на №ВЧ-П36-15635 от 30.04.93
19. ЛАА. Письмо председателя Совета по делам религии Ю.П. Христораднова № 187 от 28.02.1991 в Исполнительный комитет Карачаево-Черкесского областного Совета народных депутатов [с приложением документов, определяющих и разъясняющих порядок регистрации уставов (положений) религиозных организаций, передачи им культовых (молитвенных) зданий и сооружений, другого имущества и земельных участков, а также инструкции Минфина СССР «О порядке налогообложения религиозных организаций»]
20. ЛАА. Письмо председателя черкесского отделения карачаевской демократической организации «Джамагат» К.И. Чомаева Председателю Верховного Совета КЧР В. Савельеву и Председателю Совета Министров КЧР В.И. Хубиеву №00/01 от 31 мая 1993 г.
21. ЛАА. Письмо президента Межрегиональной карачаевской ассоциации «Алан» А.А. Катчиева Президенту КЧР В.М. Семенову №6 от 24.10.2000.
22. ЛАА. Письмо сотрудников штаб-квартиры ВПМД в Москве А. Гуськова, В. Чернышева, И. Соловьева Директору Карачаево-Черкесского историко-культурного и природного музея М.О. Байчоровой от 08.08.1991.
23. ЛАА. Письмо Уполномоченного по связям с религиозными организациями Н.Г. Провоторова Председателю Совета Министров КЧР В.И. Хубиеву «О проекте ответа В.С. Черномырдину на распоряжение Президента от 23.04.93 №281-рп».
24. ЛАА. Проект Письма заместителя Председателя Правительства Совета Министров КЧР А.Х. Татаршао Заместителю Министра культуры РФ М.Е. Швыдкому и Начальнику департамента по взаимодействию с Федеральным собранием и обществен-

- ными организациями В. Астапченко. «На №474-01-51/7-25 от 24.10.94 и №СШ-П-36-31859 от 12.10.94
25. ЛАА. Протокол встречи Президента КЧР В.М. Семенова с представителями РПЦ и руководством Министерства культуры КЧР по вопросу использования храмовых комплексов Карачаево-Черкесского музея-заповедника, 19 октября 2000 года.
 26. ЛАА. Протокол заседания комиссии по вопросу использования храмов Нижне-Архызского комплекса Карачаево-Черкесского музея-заповедника, 6 февраля 2001 года.
 27. ЛАА. Решение Малого Совета Зеленчукского районного Совета народных депутатов №5 от 06.11.91 «О ходатайстве православной общины п. Н. Архыз.
 28. ЛАА. Служебная записка Министра культуры КЧР З.Б. Караевой на имя Главы КЧР В.М. Семенова «О проблеме храмовых комплексов Карачаево-Черкесского историко-культурного и природного музея-заповедника»; Записка Уполномоченного по связям с религиозными организациями Е.В. Кратова на имя Главы КЧР В.М. Семенова «О проблеме храмовых комплексов Карачаево-Черкесского историко-культурного и природного музея-заповедника» №1696-11 от 11.08.2000 На №580 от 02.08.2000.
 29. Один из подожженных храмов выгорел полностью//URL: <https://regnum.ru/news/polit/1342129.html> (дата обр. 14.02.2020); В подожженном храме Карачаево-Черкесии пройдет массовое богослужение//URL: <https://regnum.ru/news/polit/1400929.html> (Дата обращения 14.02.2020)
 30. Определение «О взаимоотношениях Церкви с государством и светским обществом на канонической территории Московского Патриархата в настоящее время». URL: <https://mospat.ru/archive/page/sobors/1994-2/512.html> (дата обращения 14.02.2020)
 31. Устав Карачаево-Черкесского республиканского государственного учреждения «Аланский древнехристианский центр на Северном Кавказе», Черкесск, 2018 г.

References

1. *Aliiev I.* Ne sogreshayte ni milostyu, ni zhestokostyu. [Do not sin either by mercy or cruelty]. MK-Kavkaz. 1-8 October. 2003 (In Russian).
2. Vypiski iz Yedinogo gosudarstvennogo reyestra prav na nedvizhimoye imushchestvo i sdelok s nim. [Extracts from the Unified State Register of Rights to Real Estate and Transactions Therewith]. No. 01/155/5011-513-518 from 09.01.2011 (In Russian).
3. *Dzhanteeva D.* Vozmozhna li peredacha alanskikh khramov RPTS? [Is it possible to transfer Alan churches to the Russian Orthodox Church?]. Available at: <http://skfonews.info/article/108&p=2&c=1> (access date 14 February 2020) (In Russian).
4. *Zaitseva S.* Vera i dukhovnost vzaimosvyazany. Gazeta «Den respubliki». [Faith and spirituality are interconnected. Newspaper "Republic Day"]. 17.07.2003 (In Russian).
5. Lichnyy arkhiv avtora (daleye - LAA). Vypiska iz protokola zasedaniya komissii pri Prezidente KCHR po ekonomicheskim i imushchestvennym voprosam. [Personal archive of the author (hereinafter - LAA). Extract from the minutes of the meeting of the Commission under the President of the KCR on economic and property issues]. Cherkessk, 20/03.2001 (In Russian).
6. LAA. Dogovor №2 «O sokhrannosti i ispolzovanii nedvizhimogo pamyatnika istorii i kul'tury religioznogo naznacheniya». g. Cherkessk-p. Bukovo Zelenchukского rayona. [Contract No. 2 "On the Preservation and Use of the Immovable Monument of History

- and Culture of Religious Purpose”, Cherkessk-p. Bukovo Zelenchuksky district]. 24.10.1997 (In Russian).
7. LAA. Dokladnaya zapiska «K probleme peredachi Zelenchukского, Sentinskogo i Shoaninskogo khramovykh kompleksov Russkoy Pravoslavnoy Tserkvi. [Memorandum “On the Problem of the Transfer of Zelenchuksky, Sentinsky and Shoaninsky Temple Complexes of the Russian Orthodox Church]. 13.07.2000 (In Russian).
 8. LAA. Zaklyucheniye Komissii po voprosu ispolzovaniya Nizhne-Arkhyzskogo khramovogo kompleksa. [Commission Opinion on the Use of the Lower Arkhyz Temple Complex]. 20.02.2001 (In Russian).
 9. LAA. Zapiska nachalnika OPIK R.KH. Botasheva «Sostoyaniye i neotlozhnyye mery po ustraneniyu usloviy, sposobstvuyushchikh pravonarusheniyam v Nizhne-Arkhyzskom filiale Karachayevo-Cherkesskogo istoriko-kulturnogo muzeya-zapovednika; Predlozheniya glavnogo spetsialista Gosinspektsii po okhrane i ispolzovaniyu pamyatnikov KCHR L.L. Dolecheka. [Note by the Head of OPIC R.Kh. Botasheva “State and urgent measures to eliminate conditions conducive to offenses in the Lower Arkhyz branch of the Karachay-Cherkess historical and cultural museum-reserve; Proposals of the chief specialist of the State Inspectorate for the Protection and Use of Monuments of the KCR L.L. Dolecheka] (In Russian).
 10. LAA. Pismo Blagochinnogo Pravoslavnykh tserkvey KCHR Vasiliya Afonina k zamestitelyu Predsedatelya Pravitelstva RF A.N. Shokhinu ot 18.09.92 na №1722p – P41 ot 26.08.92; Pismo Pervogo zamestitelya Predsedatelya Soveta Ministrov KCHR V.P. Redkina Zamestitelyu Predsedatelya Pravitelstva RF V.F. Shumeyko ot 22.04.93 na №1722p – P41 ot 26.08.92. [Letter of the Dean of the Orthodox Churches of the KCR Vasily Afonin to the Deputy Prime Minister R.F. A.N. Shokhin from 09.18.92 at No. 1722p - P41 from 08.26.92; Letter of the First Deputy Chairman of the Council of Ministers of the KCR V.P. Redkin, Deputy Prime Minister V.F. Shumeyko from 04.22.93 at No. 1722p - P41 from 08.26.92 (project)]. (In Russian).
 11. LAA. Pismo Blagochinnogo Pravoslavnykh Tserkvey KCHR, nastoyatelya Nikolskogo sobora protoiyereya Valentina Korneyeva Prezidentu KCHR B.S. Ebzeyevu №80. [Letter from the Dean of the Orthodox Churches of the KCR Vasily Afonin to the Deputy Prime Minister of the Russian Federation, Chairman of the Commission on Religious Associations S.M. Shakhrai "on transferring the museum building for use to the Karachay-Cherkess deanery of the Russian Orthodox Church]. 1994 (In Russian).
 12. LAA. Pismo Blagochinnogo Pravoslavnykh Tserkvey KCHR, nastoyatelya Nikolskogo sobora protoiyereya Valentina Korneyeva Prezidentu KCHR B.S. Ebzeyevu No. 80. [A letter from the Dean of the Orthodox Churches of the KCR, the rector of St. Nicholas Cathedral, Archpriest Valentin Korneev, to the President of the KCR, B.S. Ebzeev No. 80]. 15.05.2009 (In Russian).
 13. LAA. Pismo zamestitelya Predsedatelya Gosudarstvennogo komiteta RF po upravleniyu gosudarstvennym imushchestvom V.P. Kachanova v Sovet Ministrov KCHR i Zelenchukskiy rayonnyy sovet Narodnykh deputatov No. OK-6/86007 ot 21.12.93 «Porucheniye Pravitelstva No. VSH-P36-30759 ot 26 avgusta 1993 g., №VSH-P36-38831 ot 16 noyabrya 1993 g. ». [Letter from the Deputy Chairman of the State Committee of the Russian Federation for State Property Management V.P. Kachanova to the Council of

Ministers of the KCR and the Zelenchuksky District Council of People's Deputies No. OK-6/86007 dated 12.21.93 "Order of the Government No. VSh-P36-30759 dated 26.08.1993, No. VSh-P36-38831 dated 16.11.1993"] (In Russian).

14. LAA. Pismo Mitropolita Gedeona zamestityu Predsedatelya pravitelstva RF V.F. Shumeyko i Predsedatelyu Soveta Ministrov KCHR V.I. Khubiyevu, Predsedatelyu Komitet po svobode sovesti, veroispovedaniyam, miloserdiyu i blagotvoritelnosti V.S. Polosinu (proyekt). [Letter from Metropolitan Gideon to Deputy Prime Minister V.F. Shumeyko and Chairman of the Council of Ministers of the KCR V.I. Khubiev, Chairman of the Committee on Freedom of Conscience, Religion, Charity and Charity V.S. A strip. (project)]. 1992 (In Russian).
15. LAA. Pismo Mitropolita Stavropolskogo i Vladikavkazskogo Gedeona zamestityu Predsedatelya pravitelstva RF V.F. Shumeyko i Predsedatelyu Soveta Ministrov KCHR V.I. Khubiyevu No. 431. [Letter from Metropolitan of Stavropol and Vladikavkaz Gideon to Deputy Prime Minister V.F. Shumeyko and Chairman of the Council of Ministers of the KCR V.I. Khubiev No. 431]. 13.05.1993 (In Russian).
16. LAA. Pismo Mitropolita Stavropolskogo i Vladikavkazskogo Gedeona Predsedatelyu Soveta Ministrov KCHR V.I. Khubiyevu №405. [Letter from Metropolitan of Stavropol and Vladikavkaz Gideon to the Chairman of the KCR Council of Ministers V.I. Khubiev No. 405]. 13.04.1995 (In Russian).
17. LAA. Pismo Otvetstvennogo sekretarya VPMD Stavropolsko-Bakinskogo regiona svyashchennika Sergiya Ilyina i Sekretarya Popechitel'skogo Soveta VPMD Stavropolsko-Bakinskogo regiona Iriny Lobkovoy v Karachayevo-Cherkesskiy Sovet narodnykh deputatov. [Letter from the Executive Secretary of the VPMD of the Stavropol-Baku Region Priest Sergiy Ilyin and Secretary of the Board of Trustees of the VPMD of the Stavropol-Baku Region Irina Lobkova to the Karachay-Cherkess Council of People's Deputies]. 10.06.1991 (In Russian).
18. LAA. Pismo Pervogo zamestitya Predsedatelya Soveta Ministrov KCHR A.G. Ozova Predsedatelyu Soveta Ministrov – Pravitelstva RF Chernomyrdinu V.S. № 503-02 ot 30.07.93 na No. VCh-P36-15635 ot 30.04.93. [Letter of the First Deputy Chairman of the Council of Ministers of the KCR A.G. Ozov Chairman of the Council of Ministers – Government of the Russian Federation V. Chernomyrdin No. 503-02 dated 07.30.1993 at No. VCh-P36-15635 dated 30.04.1993] (In Russian).
19. LAA. Pismo predsedatelya Soveta po delam religii Yu.P. Khristoradnova No. 187 ot 28.02.1991 v Ispolnitelnyy komitet Karachayevo-Cherkesskogo oblastnogo Soveta narodnykh deputatov [s prilozheniyem dokumentov, opredelyayushchikh i razyasnyayushchikh poryadok registratsii ustavov (polozheniy) religioznykh organizatsiy, peredachi im kultovykh (molitvennykh) zdaniy i sooruzheniy, drugogo imushchestva i zemelnykh uchastkov, a takzhe instruktsii Minfina SSSR «O poryadke nalogooblozheniya religioznykh organizatsiy»]. [Letter from the Chairman of the Council for Religious Affairs Yu.P. Khristoradnova No.187 of 02.28.1991 to the Executive Committee of the Karachay-Cherkess Regional Council of People's Deputies [with the application of documents defining and explaining the procedure for registering charters (regulations) of religious organizations, transferring cult (prayer) buildings and structures, other property

- and land to them, as well as the instructions of the Ministry of Finance of the USSR "On the procedure for taxation of religious organizations"]. (In Russian).
20. LAA. Pismo predsedatelya cherkesskogo otdeleniya karachayevskoy demokraticeskoy organizatsii «Dzhamagat» K.I. Chomayeva Predsedatelyu Verkhovnogo Soveta KCHR V. Savelyevu i Predsedatelyu Soveta Ministrov KCHR V.I. Khubiyevu No. 00/01. [Letter from the Chairman of the Circassian Branch of the Karachay Democratic Organization "Jamagat" K.I. Chomayev, Chairman of the Supreme Council of the KCR, V. Savelyev, and Chairman of the Council of Ministers of the KCR, V.I. Khubiev No. 00/01]. 31.05.1993 (In Russian).
21. LAA. Pismo prezidenta Mezhhregionalnoy karachayevskoy assotsiatsii «Alan» A.A. Katchiyeva Prezidentu KCHR V.M. Semenovu No. 6. [Letter from the President of the Inter-regional Karachai Association "Alan" A.A. Katchiev to the President of the KCR, V.M. Semenov No. 6]. 24.10.2000. (In Russian).
22. LAA. Pismo sotrudnikov shtab-kvartiry VPMD v Moskve A. Guskova, V. Chernysheva, I. Solovyeva Direktor Karachayevo-Cherkesskogo istoriko-kulturnogo i prirodnogo muzeya M.O. Baychorovoy. [A letter from the staff of the VPMD headquarters in Moscow, A. Guskov, V. Chernyshev, I. Soloviev, to the Director of the M. Karachay-Cherkess Historical, Cultural and Natural Museum Baychorova]. 08.08.1991 (In Russian).
23. LAA. Pismo Upolnomochennogo po svyazyam s religioznymi organizatsiyami N.G. Provatorova Predsedatelyu Soveta Ministrov KCHR V.I. Khubiyevu «O projekte otveta V.S. Chernomyrdinu na rasporyazheniye Prezidenta ot 23.04.93 No. 281-gr». [Letter of the Commissioner for Relations with Religious Organizations N.G. Provatorova V.I., Chairman of the Council of Ministers of the KCR Khubiev "On the draft response to V.S. Chernomyrdin at the disposal of the President of 04.23.93 No. 281-rp."]. (In Russian).
24. LAA. Projekt Pisma zamestitelya Predsedatelya Pravitelstva Soveta Ministrov KCHR A.KH. Tatarshao Zamestitelyu Ministra kultury RF M.Ye. Shvydkomu i Nachal'niku departamenta po vzaimodeystviyu s Federalnym sobraniyem i obshchestvennymi organizatsiyami V. Astapchenko. «Na No. 474-01-51/7-25 ot 24.10.94 i No. SSH-P-36-31859. [Draft Letter of the Deputy Chairman of the Government of the Council of Ministers of the KCR A.Kh. Tatarshao to the Deputy Minister of Culture of the Russian Federation M.E. Shvydky and the Head of the Department for Cooperation with the Federal Assembly and Public Organizations V. Astapchenko. "At No. 474-01-51 / 7-25 of 10.24.94 and No. SSH-P-36-31859]. 12.10.94 (In Russian).
25. LAA. Protokol vstrechi Prezidenta KCHR V.M. Semenova s predstaviteleyami RPTS i rukovodstvom Ministerstva kultury KCHR po voprosu ispolzovaniya khramovykh kompleksov Karachayevo-Cherkesskogo muzeya-zapovednika. [Protocol of the meeting of the President of the KCR, V.M. Semenov with representatives of the Russian Orthodox Church and the leadership of the Ministry of Culture of the KCR on the use of temple complexes of the Karachay-Cherkess Museum-Reserve]. 19.10.2000 (In Russian).
26. LAA. Protokol zasedaniya komissii po voprosu ispolzovaniya khramov Nizhne-Arkhyzskogo kompleksa Karachayevo-Cherkesskogo muzeya-zapovednika. [Protocol of the meeting of the commission on the use of temples of the Lower Arkhyz complex of the Karachay-Cherkess museum-reserve]. 6.02.2001 (In Russian).

27. LAA. Resheniye Malogo Soveta Zelenchukского rayonnogo Soveta narodnykh deputatov No. 5 ot 06.11.91 «O khodataystve pravoslavnoy obshchiny p. N. Arkhyz. [Decision of the Small Council of the Zelenchuksky District Council of People's Deputies No. 5 of November 6, 91 "On the petition of the Orthodox community of the settlement of N. Arkhyz.]. (In Russian).
28. LAA. Sluzhebnyaya zapiska Ministra kultury KCHR Z.B. Karayevoy na imya Glavy KCHR V.M. Semenova «O probleme khramovykh kompleksov Karachayevo-Cherkesskogo istoriko-kul'turnogo i prirodnogo muzeya-zapovednika»; Zapiska Upolnomochennogo po svyazyam s religioznymi organizatsiyami Ye.V. Kratova na imya Glavy KCHR V.M. Semenova «O probleme khramovykh kompleksov Karachayevo-Cherkesskogo istoriko-kul'turnogo i prirodnogo muzeya-zapovednika» No. 1696-11 ot 11.08.2000 Na No. 580 ot 02.08.2000. [Memorandum of the Minister of Culture of the KCR CR Z.B. Karaeva addressed to the Head of the KCR, V.M. Semenova "On the problem of temple complexes of the Karachay-Cherkess historical-cultural and natural museum-reserve"; Note by the Commissioner for Relations with Religious Organizations E.V. Kratov in the name of the Head of the KCR, V.M. Semenova "On the problem of temple complexes of the Karachay-Cherkess historical-cultural and natural Museum-Reserve" No.1696-11 of 08.11.2000 At No. 58 of 02.02.2000]. (In Russian).
29. Odin iz podozhzhennykh khramov vygorel polnostyu. [One of the set on fire churches burned out completely]. Available at: <https://regnum.ru/news/polit/1342129.html> (access date 14.02.2020); V podozhzhennom khrame Karachayevo-Cherkessii proydet massovoye bogoslužheniye. [Mass liturgy will take place in the set fire to the church]. URL: <https://regnum.ru/news/polit/1400929.html> (access date 14 February 2020) (In Russian).
30. Opredeleniye «O vzaimootnosheniyakh Tserkvi s gosudarstvom i svetskim obshchestvom na kanonicheskoy territorii Moskovskogo Patriarkhata v nastoyashcheye vremya». [Opredeleniye «O vzaimootnosheniyakh Tserkvi s gosudarstvom i svetskim obshchestvom na kanonicheskoy territorii Moskovskogo Patriarkhata v nastoyashcheye vremya»]. Available at: <https://mospat.ru/archive/page/sobors/1994-2/512.html> (access date 14 February 2020) (In Russian).
31. Ustav Karachayevo-Cherkesskogo respublikanskogo gosudarstvennogo uchrezhdeniya «Alanskiy drevnekhristsianskiy tsentr na Severnom Kavkaze». [The Charter of the Karachay-Cherkess Republican State Institution "Alan Ancient Christian Center in the North Caucasus"]. Cherkessk. 2018 (In Russian).

21 February, 2020

HISTORICAL FORMS OF ETHNIC IDENTITY IN THE CONTEXT OF THE DEVELOPMENT OF CONTEMPORARY ART

© *Vyacheslav A. Berkovskiy, Natalya A. Leonova, Larisa A. Tronina*

Stavropol State Pedagogical University, Stavropol, Russian Federation
science-almanac@mail.ru

The field of ethnography is extremely broad, nevertheless, conditionally it is possible to distinguish two classes of objects of this science depending on its attitude to its material. The first class of such objects includes spontaneous ethnic processes or processes which have taken place in the past, and the second class includes ethnic processes which by their nature, involve a certain social regulation. In the first case, the task of ethnography consists in scientific study of facts and maximum complete reconstruction of the past ethnic cultures, in the second its task is not exhausted by research and theoretical reconstruction of the activities of ethnic groups, although, of course, the creation of theories is the first task for any science. In society, ethnography is increasingly faced with the task of exercising, within the limits of its competence, a socio-technological, regulatory function. Increasing the efficiency of carrying out socio-technological or already socio-pedagogical tasks by ethnography significantly actualizes the problem of further clarification and enrichment of its framework of categories and concepts, of mobilization for this purpose of theoretical and cognitive means of other disciplines (social psychology, literature, linguistics).

Key words: personality, spiritual life, cultural fund of the people, ethnic identity, culture of ethnic groups, cultural values, sociocultural memory, ethnic history.

[В.А. Берковский, Н.А. Леонова, Л.А. Тронина Исторические формы этнического самосознания в контексте развития современного искусства]

Область этнографии чрезвычайно широка, тем не менее можно условно выделить два класса объектов этой науки в зависимости от ее отношения к своему материалу. К первому классу таких объектов относятся стихийно протекающие этнические процессы или же процессы, имевшие место в прошлом, ко второму – этнические процессы, предполагающие в силу своей природы определенное общественное регулирование. В первом случае задача этнографии заключается в научном изучении фактов и максимально полной реконструкции прошлых этнических культур, во втором ее задача не исчерпывается исследованием и теоретическим воссозданием деятельности этносов, хотя, разумеется, создание теорий является для всякой науки ее первейшей задачей. В обществе перед этнографией все более настоятельно встает задача осуществлять в пределах своей компетенции социально-технологическую, регулятивную функцию. Повышение эффективности выполнения социально-технологических или - уже - социально-педагогических задач этнографией значительно актуализирует проблему дальнейшего уточнения и обогащения ее категориально-понятийного аппарата, мобилизации с этой целью теоретико-познавательных средств иных дисциплин (социальной психологии, литературоведения, лингвистики).

Ключевые слова: личность, духовная жизнь, культурный фонд народа, этническое самосознание, культура этносов, культурные ценности, социокультурная память, этническая история.

Vyacheslav A. Berkovskiy – Ph.D. in Sociology, Associate Professor, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Natalya A. Leonova – Ph.D. in History, Associate Professor, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Larisa A. Tronina – Ph.D. (Advanced Doctorate) in Philosophy, Associate Professor, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Берковский Вячеслав Александрович – кандидат социологических наук, доцент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

Леонова Наталья Александровна – кандидат исторических наук, доцент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

Тренина Лариса Анатольевна – доктор философских наук, доцент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

If to agree that the ultimate goal of educational impact on the personality is the maximum identification and improvement of the identity (for scientific sociology it is an axiom), then it is also necessary to recognize that the uniqueness of the personality is connected, in a deep way, with history and culture of the people which generated it, and it is especially determined by the degree of internationality of native culture and the way of life of native ethnos, "... by the forms of spiritual and practical development of the world, which express the valuable attitude of the person towards the reality" [4, pp. 9-12]. Therefore, the most important social and pedagogical means of disclosure of a unique originality of the individual is its spiritual guiding on the ways of centuries-old progressive forward ascension of mankind to the modern achievements of culture. The developed identity can be created mainly in the conditions of ethnos with the developed international traditions on the basis of familiarizing with ethnic and world culture.

Ethnography has a sufficient stock of empirical and theoretical material showing the significant social potential of the ethnic components of culture. In addition, there is a lot of data collected not only by ethnographers, but also by sociologists, cultural scientists, workers of mass communication means, and according to the data practice (and theory) of human education does not use all the internal possibilities of ethnic culture, in particular of ethnic history, naturally changing in historical time [3, pp. 45-49].

Ethnic processes in society are diverse. They are influenced by complex interactions of natural and regulated processes, ancient and new components of culture, nameless-mass (anonymous) and author's forms of art. All problems of national ethnography are directly or indirectly connected with social reality, spiritual life of society. The question of cultural and educational functions of nameless and mass forms of folk art, both ancient and contemporary, has become particularly acute. Whether these forms are included in the tradition of society, what are the laws of such inclusion, these questions concern not only ethnographers and not only specialists. The positive answer to the first question is undeniable for the ethnographer, and as for the second, it is possible to state the existence of a problematic situation.

The cultural fund of modern ethnic groups consists of both the results of mass folk art and of the creations of professional cultural figures. This well-known provision should be cited here, as the laws of inheritance, broadcasting, understanding and learning of cultural values are different for these subsystems. The cultural fund of the people is a historical phenomenon. In various formations, the values of ethnic culture have increased spontaneously. The historicism of folk art is extremely complex, contradictory. The results of this are incompleteness of historical memory of ethnos, displacement of time layers in it, known non critical thinking to various ideological phenomena.

The cultural fund of modern ethnic groups is a typologically different entity. The important feature of its development is the fact that not only new material and spiritual values are being increased, but also cultural heritage is being developed on an increasing scale. Life provides a lot of evidence that without serious consequences it is impossible to limit the validity of the principle: history belongs to the people. The return to modern ethnos of their past takes place in various ways. Ethnography has considerable scientific possibilities for reconstruction of lost fragments and whole types of culture and for creation of certain cognitive prerequisites for their return to the fund of culture of the people. In modern conditions, it is science and professional art that act as the most powerful channels for the creation of secondary (in the ethnographic sense of the word) layers of folk culture.

Ethnic identity is a synthetic component of the cultural fund. Y. V. Bromley and V. I. Kozlov define this phenomenon as self-awareness of the members of the ethnic group as focusing ideas about the commonality of the territory (native land), language (native language), distinctive features of culture and psyche, as well as commonality of origin and historical fate of the people included in it.

The most important task of ethnography is to deepen our ideas about the laws of functioning and development of the fund of culture of ethnos. This is important for the first class of objects of its subject area, but this is even more important for the second, because the lag in scientific support of the regulation of ethnocultural and ethnic processes in society results in tangible losses in many spheres of social life.

Nameless and mass and professional and author's forms of culture are united by the fact that in a certain part (namely updated for modern generations of ethnos) they form cultural fund of the people. Their community in the specified sense allows to use advancement of studying of one form for knowledge of laws of development of another.

In the field of literary criticism works on studying of regularities of life of the work of art during various historical periods, of the nature of understanding of the literary work in other historical and cultural eras, in other ethnic environments were developed some time ago. Such referral of researches got the name of historical and functional. By way of illustration it is possible to give the following example.

Analyzing the historical fates of such a masterpiece of ancient Russian literature as "Life of the protopop Avvakum, written by him", it is possible to reach the following conclusion. Historical and cultural study of ancient Russian literature may prove promising for the development of national-patriotic and cultural traditions of the native olden time and contribute to further work on the introduction of outstanding monuments into the compound of cultural values of modern times. Religious beliefs are also relevant, which "emphasizing the influence on the philosopher of theological ideas..." [5, pp. 29-31], note "the influence of Orthodoxy on the formation and design of Russian culture" [9, pp. 39-44].

Various elements of maintenance of a monument are differently broadcast and interpreted by various generations of ethnos, otherwise, they are included into its cultural fund in peculiar way. In this regard it is necessary to distinguish the substantial and ideological and esthetic parts (functions) of a monument. If the first is very removed from the modern person in most cases, then the situation with the second function is different. Substantial and ideological function of a monument is caused by the main, but passing signs of a feudal and medieval formation (religious and symbolical, moral and didactic, historiosophical and informative, and first of all feudal and political). The value of esthetic function of an ancient monument does not weaken eventually, but, on the contrary, increases. Thus, the monument is included into the cultural fund of ethnos, undergoing certain changes. The main for an era of creation features of a monument stop being those during the subsequent eras. In historical memory of the people the cultural monument continues to live already in other semantic understanding, there is strengthening of its emotional and esthetic, national and psychological and social and patriotic functions providing "... education of the positive attitude towards cultural distinctions" [2, pp. 7-10].

It is safe to assume that here before us there is an essential feature of the development of the cultural fund of ethnos. The certain phenomenon of culture (work of folklore, rite, author's writing), which goes through its time (era of its creation) and develops features of ethnocultural experience of the people, continues its existence as an aesthetic phenomenon with pronounced ethnic marking.

Aestheticization and glorification of the past of its people is a historically early form of social (in this case only ethnocentric) memory. Thus, in form, the early spiritual works of ethnos are artistic (it should not be forgotten that it is a special artistic, which does not yet know the opposition to rationality and in an undeveloped form contains this future

rationality). What is their content?

The man began the spiritual mastering the reality with a holistic reflection of the external-natural and own bodily-natural world. The mythological creativity of the peoples of all continents confirms this situation strongly. So, the early types of ethnic consciousness can be characterized as artistic in form and worldly, if so allowed, in content. Pictures of the world of ethnos contain both general and specific features. Ethnography provided extensive evidence of diversity and commonality of perceptions of the world of different ethnic groups. Thus, science solves the fundamental problem of studying the historical and cultural prerequisites of ideology and practice of public consciousness.

As noted above, the theoretical and methodological arsenal of ethnography contains the category of ethnic identity. Let's talk about the ratio of this category to the concept of the ethnic picture of the world.

The scope of the category of ethnic identity is of a world-encompassing nature and in this sense it is consistent with the concept of the ethnic picture of the world. But there is also a difference between them. The first is born of the need to reflect the dynamics of ethnic processes, subjective moments of ethno-contact relations. The second applies more in cases when it is necessary to emphasize the objective nature of some historical form of ethnic consciousness, which allows to identify the best qualities of the individual [7, pp. 15-18] in the context of "shaping a new social reality" [8, pp. 64-68] related to "the public consciousness... of common cultural norms and values" [6, pp. 6-12].

The synthetic concept of the picture of the world is attracting the increasing attention of representatives of many sciences these days. Concepts of scientific, artistic and language picture of the world are developed actively. By introducing the concept of an ethnic picture of the world, we are able to solve our own problems, based on the methodological potential of a new interdisciplinary scientific direction.

Issues related to the language picture of the world are of considerable interest for ethnography. Lexical, ideographic, frequency dictionaries of the Russian language, which have been published in recent years, allow to study certain aspects of verbal forms of ethnic consciousness not only qualitatively, but also in structural-quantitative terms.

Ethnos theory specifically addresses the nature and boundaries of a certain dependence of people's thinking and behavior on the type of language. In this case, there is no need to give a detailed assessment of Sapir-Whorf's linguistic relativity hypothesis. What is important for us is that modern researchers see a certain rational kernel in Sapir-Whorf's assumptions, leaning toward the idea that there are indeed differences in languages which neither determined nor explained by differences of non-linguistic realities. Language is related to reality not only because it has a list of names of its constituent elements, but also because the very structure of language, in the most general sense – the rules of formation of some expressions from others, also reflects human perceptions of the world.

Differences between languages are most evident in the structure of vocabulary. The number of words characterizing personality varies greatly in different languages. The analysis shows what sense sets form the noted quantitative differences, but the fact of such differences only signals the presence of a problem situation.

The ethnic uniqueness of language is largely embedded in the secondary nomination system, a metaphor. It is true that the spirit of the people expresses itself most deeply in metaphors, they most likely convey the difference in thinking and feeling of races and tribes.

The difficult diversity of the world's ethnic pictures constitutes the cultural wealth of mankind. Diverse in detail, these pictures are united in the essential foundations of human being. In fact, the ancient layers of the world pictures' representations of peoples reveal significant similarities that unite the spiritual life of ethnic groups. For example, the so-

called permanent symbols have developed at the early stage of human history and they are close and accessible to the understanding of people of different nationalities and different eras. This includes images-symbols of earth, water, sky, mother and child, light and darkness, life and death, war and peace.

The language picture of the world is evolving with the development of ethnos and it is conditioned by this development. Just as three main types of ethnic identity are identified: ethnic groups of pre-class societies, ethnic groups of class societies, and ethnic groups of the same type of society, three types of pictures of the world of ethnic groups can be assumed. The picture of the world of modern ethnos is qualitatively different from the previous ones, it contains the principles of dialectical-materialistic worldview, it develops in the context of scientific worldview, it is fundamentally oriented to include the best artistic and aesthetic achievements of all previous stages of development, it determines "the need of consideration... of dispositions of social structures" [1, pp. 168-177].

The cultural fund of ethnos is not without structure. Its structure is closely related to its genesis and development. In turn, both the structure and the historical development of ethnic culture significantly influence the nature of its inclusion into the context of the spiritual life of modern ethnic groups. The allocation in the traditional and professional culture of the people of the ethnic picture of the world, of its historical types, is an attempt to penetrate the internal structure of the sociocultural memory of the people, to find out the laws of the introduction of new generations to the treasure of folk knowledge, skills, language and other forms of mastering the world.

Living or experiencing an ethnic history by an individual is a complex multidimensional process. In its cognitive form, it is a generalized learning of ethnic and world culture. Species, forms of such generalization can be different. The specific type of integrated perception of historical reality is the ethnic picture of the world and its language form of existence.

Литература

1. *Бакланова О.А. Бакланов И.С.* Современная российская социальность в контексте социального конструкционизма // Вопросы социальной теории. 2015. Т. 7. № 1-2. С. 168-177.
2. *Говердовская Е.В.* Особенности проектирования образовательного пространства высшей школы в поликультурном регионе // Экономические и гуманитарные исследования регионов. 2014. № 4. С. 7-10.
3. *Гончаров В.Н.* Социальный аспект религии в контексте развития первобытного общества // Гуманитарные и социально-экономические науки. 2016. № 2(87). С. 45-49.
4. *Ерохин А.М.* Религия и искусство в системе культуры // European Social Science Journal. 2014. № 7-2 (46). С. 9-12.
5. *Камалова О.Н.* «Созерцание» в философско-культурологических построениях И. Ильина // Гуманитарные и социально-экономические науки. 2012. № 6. С. 29-31.
6. *Колосова О.Ю.* Духовная сфера: универсализм и самобытность // European Social Science Journal. 2012. №11-2(27). С. 6-12.
7. *Лобейко Ю.А.* Социально-педагогический аспект активности личности в системе общественного развития // Экономические и гуманитарные исследования регионов. 2015. №1. С. 15-18.
8. *Лукиянов Г.И.* Трансформационные процессы в современном российском обществе как отражение динамики новой социальной реальности // Экономические и гуманитарные исследования регионов. 2017. №4. С. 64-68.

9. *Матяш Т.П., Несмеянов Е.Е.* Православный тип культуры: идея и реальность // Гуманитарные и социально-экономические науки. 2015. № 3 (82). С. 39-44.

References

1. *Baklanova O.A. Baklanov I.S.* Sovremennaya rossiyskaya sotsialnost v kontekste sotsialnogo konstruktivizma. Voprosy sotsialnoi teorii. [Modern Russian sociality in the context of social constructionism. Issues of social theory]. 2015. V. 7. No. 1-2. pp. 168-177 (in Russian).
2. *Goverdovskaya E. V.* Osobennosti proektirovaniia obrazovatel'nogo prostranstva vysshei shkoly v polikulturnom regione. Ekonomicheskie i humanitarnye issledovaniia regionov. [Peculiarities of Design of Higher School Educational Space in Multicultural Region. Economic and humanitarian studies of regions]. 2014. No. 4. pp. 7-10 (in Russian).
3. *Goncharov V. N.* Sotsialnyi aspekt religii v kontekste razvitiia pervobytnogo obshchestva. Gumanitarnye i sotsialno-ekonomicheskie nauki. [Social aspect of religion in the context of the development of primitive society. Humanitarian and socio-economic sciences]. 2016. No. 2(87). pp. 45-49 (in Russian).
4. *Erokhin A.M.* Religii i iskusstvo v sisteme kultury. [Religion and Art in the Culture System]. European Social Science Journal. 2014. No. 7-2 (46). pp. 9-12 (in Russian).
5. *Kamalova O. N.* "Sozertsanie v filosofsko-kulturologicheskikh postroeniakh I. Iliina. Gumanitarnye i sotsialno-ekonomicheskie nauki. ["Contemplation" in the philosophical and cultural constructions of I. Iliina. Humanitarian and socio-economic sciences]. 2012. No. 6. pp. 29-31 (in Russian).
6. *Kolosova O.Yu.* Dukhovnaia sfera: universalizm i samobytnost. [Spiritual Sphere: Universalism and Identity]. European Social Science Journal. 2012. No. 11-2(27). pp. 6-12 (in Russian).
7. *Lobeiko Yu.A.* Sotsialno-pedagogicheskii aspekt aktivnosti lichnosti v sisteme obshchestvennogo razvitiia. Ekonomicheskie i humanitarnye issledovaniia regionov. [Social and pedagogical aspect of the activity of the individual in the system of social development. Economic and humanitarian studies of regions]. 2015. No. 1. pp. 15-18 (in Russian).
8. *Lukianov G.I.* Transformatsionnye protsessy v sovremennom rossiiskom obshchestve kak otrazhenie dinamiki novoi sotsialnoi realnosti. Ekonomicheskie i humanitarnye issledovaniia regionov. [Transformational processes in modern Russian society as a reflection of the dynamics of the new social reality. Economic and humanitarian studies of regions]. 2017. No. 4. pp. 64-68 (in Russian).
9. *Matyash T.P., Nesmeyanov E.E.* Pravoslavnyi tip kultury: ideia i realnost. Gumanitarnye i sotsialno-ekonomicheskie nauki. [Orthodox type of culture: idea and reality. Humanitarian and socio-economic sciences]. 2015. No. 3 (82). pp. 39-44 (in Russian).

9 January, 2020

CULTURAL AND HISTORICAL EVOLUTION OF THE TURKISH LANGUAGE UNDER THE INFLUENCE AND BORROWING OF EUROPEAN LANGUAGES

© *Yulia A. Petrova, Ksenia A. Kuleshova*

Rostov State University of Economics, Rostov-on-Don, Russian Federation
science-almanac@mail.ru

The issue that is relevant for Turkish linguistics i.e. borrowing words from various European languages is considered, Turkish is a language belonging to the Turkic group of languages. For a long time, the Turkish alphabet consisted of letters in Arabic letters, until they were replaced by Latin ones. Currently, the national Turkish language is a synthesis of the Turkish folk language, Old Turkic language and Asian Turkic languages. The Turkish language also contains many borrowings that come from the vocabulary of other countries. It is noted that a large number of borrowings in it are from the French language, which penetrated into the vocabulary of the Turks through the inclusion of French literature in the educational program of schools. Since that time, an important criterion for human education was the ability to speak a foreign language. The growing importance of Turkey in the field of trade and shipping has led to the emergence of many marine terms borrowed from the Italian language. The Lausanne Treaty, on the basis of which there was an exchange of settlements between Turkey and Greece, is the reason for the Greek borrowings of feudal terminology and household vocabulary existing in the Turkish vocabulary. It is emphasized that the source of English borrowing is scientific and technological progress, the terminological explosion of which forced to adopt vocabulary from the English language, since the number of new names was so great that the creation of neologisms was not relevant. Currently, due to the global spread of media and the Internet, the number of borrowings in the Turkish language has increased unusually. Using linguistic and cultural procedures and taking into account the peculiarities of cultural and historical evolution, the Turkish language reveals the national identities of a nation by means of language, preserving and transmitting the value connotations of the cultural code.

Key words: culture, Black Sea region, Turkey, Turkic languages, West European borrowings.

[Ю.А. Петрова, К.А. Кулешова Культурно-историческая эволюция турецкого языка под влиянием и заимствованием европейских языков]

Рассматривается вопрос, актуальный для турецкой лингвистики, – вопрос заимствования слов из различных европейских языков. Турецкий язык – это язык, относящийся к тюркской группе языков. Долгое время турецкий алфавит складывался из букв арабского письма, пока те не были заменены на латинские. В настоящее время национальный турецкий язык представляет собой синтез народного языка Турции, старотюркского языка и азиатских тюркских языков. Турецкий язык также содержит множество заимствований, пришедших из словарного запаса других стран. Отмечается, что большое количество заимствований в турецком языке составляют заимствования из французского языка, которые проникали в лексику турок через включение французской литературы в образовательную программу школ. С того времени важным критерием образованности человека являлось умение говорить на иностранном языке. Возрастание значимости Турции в сфере торговли и мореплавания привело к появлению множества морских терминов, заимствованных из итальянского языка. Лозаннский договор, на основании которого происходил обмен населенными пунктами между Турцией и Грецией, является причиной существующих в турецком словарном запасе греческих заимствований феодальной терминологии и бытовой лексики. Подчеркивается, что источником английских заимствований служит научно-технический прогресс, терминологический взрыв которого вынуждал перенимать лексику из английского языка, поскольку число новых наименований было так велико, что создание неологизмов не являлось актуальным. В настоящее время глобального распространения средств массовой информации, интернета количество заимствований в турецком языке необычайно возросло. С помощью лингвокультурологических процедур и с учетом особенностей культурно-исторической эволюции турецкий язык раскрывает национальные идентичности нации по средствам языка, сохраняя и передавая ценностные коннотации культурного кода.

Ключевые слова: культура, Причерноморье, Турция, тюркские языки, западноевропейские заимствования.

Yulia A. Petrova – Ph.D. in Philosophy, Associate Professor, Rostov State University of Economics, Rostov-on-Don, Russian Federation.

Ksenia A. Kuleshova – student, Rostov State University of Economics, Rostov-on-Don, Russian Federation.

Петрова Юлия Андреевна – кандидат философских наук, доцент, Ростовский государственный экономический университет, г. Ростов-на-Дону, Российская Федерация.

Кулешова Ксения Алексеевна – студентка, Ростовский государственный экономический университет, г. Ростов-на-Дону, Российская Федерация.

The national language of Turkey is the Turkish language, which belongs to the Turkic group of languages. For a long time, the Turkish alphabet consisted of the letters of Persian and Arabic letters, however, in 1928 Mustafa Kemal Atatürk, a Turkish state and political figure, set out to improve the language of Turkey, as a result of which the Latin letters served as a substitute for Arabic. In modern conditions, the Turkish language can be said to be a combination of the Turkish folk language, Old Turkic and Asian Turkic languages, and it contains many borrowings from the vocabulary of other countries. Initially, before the revolution of 1918-1923 and the declaration of Turkey as a Republic, the language was called Ottoman by the name of the Ottoman Empire. The replacement of borrowings with truly Turkic word stock took place already in the 1930s thanks to the language policy of the Turkish linguistic society. The Turkish language, in the process of its development and improvement, took in itself borrowings from languages such as French, Italian, Greek and English.

The end of the XVIII century is the period when the Turkish language began to replenish actively with borrowings from the French language. One of the reasons for this phenomenon was the creation of capital schools, classes in which were held exclusively in French. A considerable influence on the development of national literature and on the accumulation of borrowings was made by French literature, which was studied in educational institutions and was a source of inspiration for poets and writers of Turkey [2, pp. 49-65].

The work "Language Reform in Modern Turkey" is worth mentioning, which deals with the reform of the Turkish language in the mid-nineteenth century. Under the influence of European culture, the executive, legislative and educational systems were modernized, which caused significant changes in the Turkish language. The volume of borrowed words was replenished at an incredible rate due to the need for new names coming from European languages. The first words appeared that denoted new objects, after the word, which served as a replacement for the original Turkish vocabulary. It is believed that the Turkish linguistic society, originating in 1932, from time to time deliberately increased the number of European borrowings in the vocabulary of the Turkish language by replacing the Arabic-Persian lexicon with the western one, since during the process the so-called "Europeanization" Western terminology was considered a priority.

Compared with the process of adopting Arabic-Persian vocabulary, the adoption of European borrowings was more limited. The introduction of Latin letters, numerous translations of foreign literature, an increase in the level of knowledge in the study of Western languages by all sectors of the population – all this contributed to the emergence of the largest number of borrowings in the national language of Turkey. The process of their implementation intensified, it was becoming easier and easier.

It is worth noting that knowledge of the French language was an indicator of human education. Turkish linguistic society made unsuccessful attempts, if not to reduce the number of borrowings, then at least stop their growth. The members of this society made attempts to replace some of the borrowings with Turkish neologisms, but there were few successful analogues [9, p. 116]. Perceiving vocabulary, priority was given to French forms (deterjan, kilosikl). Speaking of the vowel sounds in Turkish (a, o, i, ö, ü), one can notice that they are very similar to similar French ones. Forming feminine nouns, the ready-made, pre-

viously created forms of the French language (*aktris*, *dansöz*) are used in the Turkish language. There are frequent cases when French borrowings were combined with the Turkish words *kız* "girl" or *kadın* "woman" (*kadın garson* "waitress"). I would like to note that directly in French the word *garçon* refers to the masculine gender ("guy", "man"), but the inhabitants of Turkish lands, not understanding the meaning, interpreted it as a feminine word. If we talk about stresses, European borrowings often left their true stress on the penultimate syllable (*lokanta*, *gazete*) [11, p. 303].

Turkish language borrowed not only words, but also some grammar. For example, French syntactic combinations migrated into it, such as:

1) communication between words using the preposition *de* (*tabldot*, *ropdöşambr*);

2) a defining adjective does not stand before the noun, but after it (*ekonomi politik*, *kartpostal*, *postrestant*, *şezlong*) [12, p. 696].

The 1959 French Influence on the Turkish Language Study stated that in Turkish the French words in their written expression also corresponded to pronunciation. However, in Turkish, unlike French, the duration of vowels was not respected (*ruj*, *hektar*). To show softness in the pronunciation of the letter (l), the ^ symbol is used before the vowel (a). The consonant (n), used to create nasal vowels, began to be pronounced in Turkish (*balkon*, *restoran*). Speaking of stresses, it is worth noting that French vocabulary generally had no difficulties in switching to Turkish, but there are several cases when the French word was stressed on the penultimate syllable, imitating the Italian pattern (*manto*, *parke*). As for the semantic meaning, it is not uncommon for a borrowed word from a foreign language to take on a completely different meaning in Turkish, different from the original. For example, the French *Dis donc* means "Hey, you!", but the Turks pronounced this combination together, like *didon*, which originally had the meaning "French" and then "dude". The French word *comtesse* "countess" for schoolchildren, and then for the entire Turkish population, began to mean "teacher" - *kontes*. The flow of borrowings from the French language penetrated into such areas as science, art, sports and industry. The vocabulary, which is an integral part of the Turkish language and serves as the names for items of clothing, furniture and products, is diverse. At first glance, the number of borrowings from the French language can cause a sense of anxiety, but do not forget that "horizons of progress" were discovered with their help, and the Turkish language added new expressions to its vocabulary, which, undoubtedly, is an indispensable contribution to the culture of the country.

If we compare the statistics of dictionaries of different years of production, we can see that the number of borrowings from the French language is steadily growing every year; in the 1885 dictionary – 165 French borrowings, in the 1896 dictionary – 269, in the 1928 dictionary – 1412, in the 1939 dictionary – 1968, in the 1941 dictionary – 2411, in the 1945 dictionary – 2482 and, finally, in the 1955 dictionary – 2500. However, we must not miss the fact that the special vocabulary used by workers in the scientific, medical sphere, mechanics, creative figures, etc. for a number of unknown reasons, did not count. This is confirmed by the fact that there were much more French borrowings in the vocabulary of the Turkish language, and we can only guess how much [8, p. 31].

French borrowings have a significant percentage among all borrowings of the Turkish language, but do not forget about the contribution to the Italian vocabulary of Italian and Greek. From the study "Lingua franca in the Levant" in 1985, we determine that from the XV till the XVIII centuries in the Turkish language a lot of words appeared from the above languages, most of them were nautical terms. The work presents 723 Italian and 155 Greek borrowings. Particular attention is paid to the role of the Greek language in the transmission of Italian vocabulary [10, p. 752].

Italian words joined the Turkish lexicon due to the serious significance acquired by the Italian republics in the fifteenth century in the field of trade and shipping. The Ottoman Em-

pire at that time took over from the Italian language the bulk of the financial, commercial and maritime names, which are used to this day.

It is generally accepted that there are two ways of the possible penetration of Greek borrowings into the vocabulary of Turkey:

1. The Turkish population studied some Greek institutions, at the same time adopting and terminology;

2. Directly through communication between the Turkish population and the Greek population, since the latter lived in such Turkish cities as Istanbul and Izmir until 1923-1925. The reason was the Lausanne Treaty of 1923, on the basis of which the population was exchanged. However, Greek borrowings are not numerous, they include old feudal terms and typical household vocabulary [1, pp. 121-134].

The number of Greek and Italian borrowings combined will not compete with the number of French borrowings. The English language can, one of the main world languages, which to this day is a source of enrichment of the vocabulary of many countries [4, p. 238].

As the study of the historical interaction between English and Turkish shows, the latter until the early 1930s was not exposed to any influence from the English language. At present, neologisms play far from the last role in the vocabulary of the Turkish language. The Kemalist revolution, which fundamentally reversed the economy and life, created new interconnections, things, objects, goods, definitions, for the designation of which new lexical units were invented, the borrowing of which came mostly from the English language. The transition to the Latin script provided an even larger penetration of borrowings from the English language, as they began to be adopted in writing, which, in turn, was introduced through various translations of English texts.

It is well known that it is precisely in the process of translation a language borrows the greatest number of words. The Turkish language was no exception, adding to itself a large layer of English terminology, which can be attributed to different layers of the literary language of Turkey. Among international names, a large number of English names penetrate into many spheres of human knowledge. English has become, in a sense, a pioneer in the scientific and technological revolution and caused a terminological explosion. Researchers emphasize that the spread of English and international words is increasing every year for the development of the Turkish population, and at this time in the Turkish vocabulary in the field of scientific and socio-political names, the number of borrowings is more than the number of indigenous Turkish words [7]. It is important to note that the transfer of English terminology into Turkish vocabulary for almost a century has been without phonetic changes in words. There is nothing surprising in such a large number of borrowings of English names in the Turkish language.

Over the past decades, many important events have taken place in Turkey: a change in the political system and political situation, a reassessment of social and civic values, and openness to the West in orientation in the field of economy and politics. The involvement of a particular sphere of activity in international cooperation opens the vocabulary and names of this sphere to foreign innovations [5, pp. 142-161].

English borrowings make up numerous groups that can be classified into various categories:

1. Scientific and technical terminology. This category contains lexical units that form the terminology of the fields of science: acut – acute; stress – stress; çekap – check up; hekır – hacker; hyperlink – hyperlink; çita – cheetah; flamingo – flamingo; greypfrut – grapefruit; caz – jazz; hit – hit;

2. Names, the reason for the formation of which is the economic development of Turkey and its language, respectively: accseptans – acceptance; banknot – banknote; çek – check, cheque; aktüeryal – actuarial; partner – partner;

3. Socio-political vocabulary: *aparthayd* (*apartheaid*) – racial isolation; *boykot* (*boycott*) – boycott, *lider* (*leader*) – leader, *lord* (*lord*) – lord, etc.

4. Sports names can be considered one of the largest groups of modern English borrowings: *averaj* – average; *çelenç* – challenge; *rally* – rally; *jogging* – jogging; *sprint* – sprint; *hokey* – hockey; *ski* – ski, *basketbol* – basketball; *golf* – golf; *boks* – box.

5. The vocabulary of show business: *blucin* – blue-jeans; *blazer* – blazer; *bermuda* – bermudas, bermuda shorts; *cin* – gin; *frak* – frock; *kep* – cap; *medya* – mass media; *show* – show; *rating* – rating [6, pp. 137-142].

Determining the reasons for filling the Turkish language with European borrowings, it can be assumed that the reason was the cessation of ties with the culture of the East and the establishment of ties with the culture of the West. Do not forget that many schools began to learn foreign languages, and many young people had the goal of getting an education in the West and, in order to achieve it, they studied Western languages. The number of contacts with Western countries in science, art, trade, etc. has also increased. All of these circumstances, to a greater or lesser extent, influenced the Turkish language in many areas. An important role was played by the craving of uneducated people for the educated ones, and they, trying to imitate, studied foreign languages. Borrowings from European vocabulary were found in journalism (*anons*, *politik*) and sports articles (*ekip*, *maç*, *tribün*). In shops, ateliers, hairdressers, European names of clothes, jewelry, and toiletries were used (*fason*, *kostüm*, *model*). The scientific worker and people of art used foreign names (*aktör*, *artist*, *filolog*). The scientific and technical process, which did not bypass Turkey, required Turkish analogues for a huge flow of Western lexical units. However, their number was so numerous, and penetration into everyday life is so inevitable that making efforts in the search for analogues was useless. For this reason, a large number of borrowings have successfully taken root in the Turkish language (*traktör*, *astronot*, *radar*). Drivers of vehicles used the names: *pedal*, *vites*, etc. A number of Western borrowings used in state institutions, in instructions, official letters, became widespread in the language of the whole people (*dekan*, *kontrolör*, *üniversite*).

Comparing data on the lexical composition of the Turkish language before and after alphabetical reform, we can observe such changes: the 1901 dictionary gives us information about 1,133 borrowings, and the 1974 dictionary gives us information about 4,266 borrowings in the Turkish language. Thus, the volume of European vocabulary increased by 10.2%, and the number of Persian-Arabic words decreased by more than 30% [3, pp. 170-174].

Литература

1. Баскаков Н. А. К вопросу о классификации тюркских языков // Известия АН СССР. Отделение литературы и языка. Вып. 2. 1952. №11. С. 121-134
2. Брейтер М. А. Процесс языкового заимствования как способ реализации коммуникативных потребностей в рамках межкультурного взаимодействия, Лингвокогнитивные проблемы коммуникации. М., 1997. С. 49-65.
3. Буров А.Г. Лингвисты дальнего зарубежья о западноевропейских заимствованиях в турецком языке, Культура народов Причерноморья. № 39. Симферополь: Межвузовский центр «Крым». 2003. С. 170-174.
4. Журавлев, В.К. Современная идеологическая борьба и проблемы языка. М: Наука, 1984. С. 238.
5. Крысин, Л.П. Иноязычное слово в контексте современной общественной жизни. Русский язык конца XIX столетия (1985-1995гг.). М: Языки русской культуры, 2000. С. 142-161.

6. *Мамедова Н. Я.* Обогащение словарного состава турецкого литературного языка английскими заимствованиями, Ученые записки Таврического национального университета им. В.И. Вернадского Т. 22 (61). 2009. № 3. С. 137-142.
7. *Banguoğlu, T.* Türkçenin Grameri, T. Banguoğlu. İstanbul, 1974.
8. *Esenkova E.* Türk dilinde Fransız tesiri. İstanbul: Matbaacılık A.Ş. 1959. С. 31.
9. *Heyd U.* Language reform in modern Turkey. Jerusalem: Israel Oriental society. 1954. С. 116.
10. *Kahane H. & R., Tietze A.* The lingua franca in the Levant. Turkish nautical terms of Italian and Greek origin. Urbana: University of Illinois press, 1958. С. 752.
11. *Lewis G.L.* Turkish grammar. Oxford: Clarendon press, 1967. P. 303.
12. *Steuerwald K.* Untersuchungen zur türkischen Sprache der Gegenwart, Langenscheidt, 1963. P. 696.

References

1. *Baskakov N. A.* K voprosu o klassifikatsii tyurkskikh yazykov. Izvestiya AN SSSR. Otdeleniye literatury i yazyka. [On the classification of Turkic languages. Bulletin of the USSR Academy of Sciences. Department of literature and language]. V. 2. 1952. No. 11. pp. 121-134 (In Russian).
2. *Breyter M. A.* Protsess yazykovogo zaimstvovaniya kak sposob realizatsii kommunikativnykh potrebnostey v ramkakh mezhkulturnogo vzaimodeystviya. Lingvokognitivnyye problemy kommunikatsii. [The process of language borrowing as a way of realizing communicative needs within the framework of intercultural interaction. Linguocognitive problems of communication]. Moscow. 1997. pp. 49-65 (In Russian).
3. *Burov A.G.* Lingvisty dalnego zarubezhya o zapadnoyevropeyskikh zaimstvovaniyakh v turetskom yazyke. Kultura narodov Prichernomorya. [Foreign linguists on Western European borrowings in the Turkish language, Culture of the Black Sea peoples]. No. 39. Simferopol: Mezhvuzovskiy tsentr «Krym». 2003. pp. 170-17. (In Russian).
4. *Zhuravlev V.K.* Sovremennaya ideologicheskaya borba i problemy yazyka. [Modern ideological struggle and language problems]. Moscow: Nauka. 1984. 238 p. (In Russian).
5. *Krysin L.P.* Inoyazychnoye slovo v kontekste sovremennoy obshchestvennoy zhizni. Russkiy yazyk kontsa XIX stoletiya (1985-1995 gg.). [A foreign language word in the context of modern public life. Russian language of the end of the XIX century (1985-1995)]. Moscow: Yazyki russkoy kultury, 2000. pp. 142-161 (In Russian).
6. *Mamedova N.Ya.* Obogashcheniye slovarnogo sostava turetskogo literaturnogo yazyka angliyskimi zaimstvovaniyami, Uchenyye zapiski Tavricheskogo natsional'nogo uni-versiteta im. V.I. Vernadskogo». [Enrichment of the vocabulary of the Turkish literary language with English borrowings, scientific notes of Taurida National University named after V.I. Vernadsky]. V. 22 (61). No. 3. 2009. pp. 137-142 (In Russian).
7. *Banguoğlu, T.* Türkçenin Grameri, T. Banguoğlu. İstanbul, 1974.
8. *Esenkova E.* Türk dilinde Fransız tesiri. İstanbul: Matbaacılık A.Ş. 1959. 31 p.
9. *Heyd U.* Language reform in modern Turkey. Jerusalem: Israel Oriental society. 1954. 116 p.
10. *Kahane H. & R., Tietze A.* The lingua franca in the Levant. Turkish nautical terms of Italian and Greek origin. Urbana: University of Illinois press, 1958. 752 p.
11. *Lewis G.L.* Turkish grammar. Oxford: Clarendon press, 1967. 303 p.
12. *Steuerwald K.* Untersuchungen zur türkischen Sprache der Gegenwart, Langenscheidt, 1963. 696 p.

DOI 10.23947/2414-1143-2020-21-1-71-79
UDC 94+373

HISTORICAL MILESTONES IN THE DEVELOPMENT OF PRESCHOOL EDUCATION IN THE RUSSIAN FEDERATION

© **Zhanna Kh. Baskaeva, Fatima Ch. Tatrova**

*North Ossetian State University after K.L. Khetagurov,
Vladikavkaz, Russian Federation
zhanna-64@mail.ru*

In the course of evolutionary historical development in Russia, the national education system has been built and it is developing, including preschool, school, multi-level professional and additional education. Preschool education in the modern Russian Federation is understood as education, training and development, as well as supervision, care and rehabilitation of children of preschool age from 2 months to 7 years. According to the analytical report of the international audit and consulting company FinExpertiza, in 2019 78.9% of Russian babies (4.1 million children) under the age of 3 years did not attend a day nursery. At the same time, the largest share of babies under the age of 3 years who do not attend nurseries is recorded, according to the study, in the Republic of Ingushetia. Here, 96.59% of toddlers stay with their mothers, and only 800 out of 23,492 children of the republic under the age of 3 visit the nursery. This figure is slightly lower in the Republic of Dagestan. Here 94.22%, or 139,205 babies stayed at home, and 8 540 babies go to the nursery. In third place is the Republic of Crimea, in which 91.13% of toddlers are with their parents at home, and only 8.87%, or 5,665 kindergarten children attend. Given the fact that in Russia now more than a third of young families with a child are not provided with preschool institutions, and in the south of Russia these statistics are even higher, preparing parents for the basics of family preschool education is becoming one of the most important tasks of youth family policy. It is obvious that the system of preschool education, like the entire system of relations in the field of education and upbringing of the younger generation, is influenced by powerful civilizational and technological trends, which often destroy historical features and national traditions. In this regard, the study of the characteristics of the national education system in its historical evolution is of particular relevance and significance.

Key words: Friedrich Froebel's philosophy, the Soviet system of preschool education, the Federal state educational standard for preschool education, development of education in 2013-2020.

[Ж.Х. Баскаева, Ф.Ч. Татрова Исторические вехи развития дошкольного образования в Российской Федерации]

В ходе эволюционного исторического развития в России выстроена и развивается национальная система образования, включая дошкольное, школьное, многоуровневое профессиональное и дополнительное образование. Дошкольное образование в современной Российской Федерации понимается как воспитание, обучение и развитие, а также присмотр, уход и оздоровление детей дошкольного возраста от 2 месяцев до 7 лет. Согласно данным аналитического доклада международной аудиторско-консалтинговой компании FinExpertiza, в 2019 году 78,9% российских детей (4,1 млн.) в возрасте до 3 лет не посещали ясли. При этом самая значительная доля малышей в возрасте до 3 лет, не посещающих ясли, зафиксирована, согласно результатам исследования, в Республике Ингушетия. Здесь с мамами остаются 96,59% детей ясельного возраста, а посещают ясли всего 800 из 23 492 детей республики в возрасте до 3 лет. Чуть ниже эта цифра в Республике Дагестан. Здесь 94,22%, или 139 205 малышей остались дома, в ясли здесь ходят 8 540 малышей. На третьем месте – Республика Крым, в которой 91,13% детей ясельного возраста находятся с родителями дома, и лишь 8,87%, или 5 665 детей ясли посещают. С учётом того обстоятельства, что в России сейчас более трети молодых семей, имеющих ребёнка, не обеспечены детскими дошкольными учреждениями, а на Юге России эта статистика еще выше, подготовка родителей к азам семейного дошкольного воспитания становится одной из важнейших задач молодежной семейной политики. Очевидно, что система дошкольного воспитания, как и вся система отношений в области образования и воспитания подрастающего поколения, находится под влиянием мощных цивилизационных и технологических трендов, нередко разрушающих исторические особенности и национальные традиции. В этой связи изучение особенностей национальной системы образования в его исторической эволюции приобретает особую актуальность и значимость.

Ключевые слова: философия Фридриха Фробеля, советская система дошкольного образования, Федеральный государственный образовательный стандарт дошкольного образования, развитие образования в 2013-2020.

Zhanna Kh. Baskaeva – Ph.D. in Pedagogy, Associate Professor, North Ossetian State University after K.L. Khetagurov, Vladikavkaz, Russian Federation.

Fatima Ch. Tatrova – student, North Ossetian State University after K.L. Khetagurov, Vladikavkaz, Russian Federation.

Баскаева Жанна Хасанбековна – кандидат педагогических наук, доцент, Северо-Осетинский государственный университет имени К.Л. Хетагурова, Владикавказ, Российская Федерация.

Татрова Фатима Черменовна – студентка, Северо-Осетинский государственный университет имени К.Л. Хетагурова, Владикавказ, Российская Федерация.

Preschool education in Tsarist Russia. The first pre-school institutions in Russia of the royal period began to appear in major cities such as Moscow and St. Petersburg in the 1860-70s. It should be noted that new types of educational institutions for pre-school children appeared in Western Europe a little earlier. The first free, "people's kindergarten" in Russia for children of citizens from lower strata of the population was opened in 1866 under the charitable "Society of Cheap Apartments" in St. Petersburg. In the same year A. S. Simonovich opened a paid private kindergarten for children of intellectuals [3]. Thus, two types of pre-school institutions appeared in Russia almost simultaneously: private, serving mainly wealthy families, and free, intended for children of working mothers. The latter were inexpensive and they were managed by charitable foundations. In addition to free kindergartens, charitable foundations in Moscow and St. Petersburg organized many free grounds, shelters and hotbeds for children of lower strata of the population, as well as for orphans.

In the same years the method of pre-school education arose. The first journal, where systematic notes on forms and methods of education of children of pre-school age were published, became "Kindergarten" edited by A. Simonovich. It should be noted that the authority of the edition was quite high, as evidenced by the participation of K. D. Ushinsky in its work and publication.

It is important to note that unlike primary and secondary schools, pre-school institutions were not controlled by the Ministry of Education and therefore had a wide variety of formats and educational approaches. The philosophy of education that inspired the pioneers of Russian preschool education was the philosophy of Friedrich Froebel. The first St. Petersburg Froebel society for the promotion of the initial upbringing of preschool children was established in 1871. The Society promoted the opening of courses to train female educators in families and kindergartens, as well as lectures on preschool education. And five years later similar societies were organized in different cities of the empire, which held courses lasting a season, a year and three years [7]. In 1908, the Froebelev Institute was opened in Kiev with a three-year course of pedagogical training of gardeners, which also organized pedagogical and psychological laboratories and kindergartens, where students could have practical training [8].

The Froebelian approach, in which teachers of young children were compared to gardeners caring for plants, left its mark in today's Russian preschool education, because the education and upbringing institution for young children is still called kindergarten. And Froebel societies played an important role in teaching preschool teachers and teaching parents early development and education [7].

At the beginning of the 20th century the so-called home kindergartens appeared, the children were brought to the apartments of project participants in turn, and parents them-

selves acted as educators. In 1908 there were 16 such kindergartens in St. Petersburg. There had been 19 pre-school institutions in major cities and 343 seasonal nurseries in rural areas by 1913. Since a large family in Russia is very common, most young children were under the care of family members. There had been 150 kindergartens for 4,000 children in the country by 1914. In 1913-1917, the Vice-President of the St. Petersburg Society for the Promotion of Preschool Education was the famous Russian teacher Elizabeth Ivanova Tikheeva, who studied didactics and methods of primary education. Since 1913, she had been running the kindergarten established under the Society for the Promotion of Preschool Education, which she had been running from 1917 till 1928. In Russia the number of kindergartens had increased to 280 by 1917 [1].

As the number of pre-school institutions grew, there was an increasing need to develop theoretical foundations for early education compatible with Russian culture and with values of Russian society. Many of Russia's leading intellectuals, from educators to psychologists and doctors, have contributed to the creation of such a fund, but not all of their work has had the same impact on the development of preschool education in the following decades.

Soviet preschool education system. The State system of pre-school education in Russia began after the adoption of "the Declaration on Pre-school Education" on the 20th of December, in 1917. This document defined the principles of Soviet pre-school education: free and accessible social education of children of pre-school age.

In 1918 on the basis of the Moscow Higher Women's Courses on the initiative of Professor K. N. Kornilov the second Moscow State University was opened where the pedagogical faculty with pre-school department was organized.

The number of pre-school institutions grew rapidly, from 400 in 1918 to 4,723 in two years. The number of their pupils had increased to 250,000 [8].

The first All-Russian Congress on Pre-school Education, held in Moscow in 1919, was an important milestone in the creation of the State system of training of teachers of pre-school education.

Calls for universal day childcare were mainly the result of new labour laws in post-revolutionary Russia and in other USSR republics requiring work outside the house for all women, including mothers of young children. Soviet ideologists also defended the idea of childcare in non-family settings as the most compatible with the prevailing Leninist views on institutional education, which is favorable for the development of collectivist values and behaviour.

From the beginning, Soviet pre-school institutions were considered as providing childcare and education for young children. Before the introduction of the first national pre-school curriculum guides in 1932, preschool teachers had used various educational approaches, including a project approach, open learning, and free play. Since 1932 subsequent iterations of the national preschool program aimed to ensure continuity between preschool and primary education, which required preschool teachers to follow a certain volume and sequence of specific skills and concepts which were to prepare children for school. Another trend in Soviet preschool education, which has been seen since the 1930s, was a growing focus on teacher-oriented activities. The focus is on child choice and free play. The Standard Kindergarten Education Program (Standard Preschool Education Program) has been published [9].

The first "Kindergarten Work Program" was published in 1934, and the "Kindergarten Charter" was published in 1938, defining the tasks, structure and peculiarities of the functioning of pre-school institutions, and the "Kindergarten Teachers Manual" which contained methodological instructions on the sections of work with children. According to the special

decree of the Soviet Union departmental kindergartens were introduced in 1937, and model states for kindergartens of all kinds and departments were established in 1939 [3].

In 1928 the monthly scientific and methodological journal "Preschool Education" began to be published.

In 1937 the resolution of the Soviet Union gave a green light to the creation of departmental kindergartens at factories and large enterprises, which allowed to expand the sources of financing of pre-school education and bring it closer to production. At the same time, there was a form of early care for children, a nursery, where babies were taken starting from 2 months, that is, at the end of maternity leave of the mother. To continue breast-feeding mothers were granted paid special breaks during the working day [9].

In 1939 model staff states were established for the kindergartens of each type and departmental affiliation. By 1940 more than two million pupils had been covered by public education. The surge in the number of places in kindergartens was caused by the Great Patriotic War. By 1945 the number of kindergartens had been increased to 25 thousand, compared to 14.3 thousand in 1941 [8].

After the war, the development of the system of public pre-school education continued, which was also driven by the need to involve women in the economy destroyed by the war and to provide them with conditions for education and career development.

In 1959 there was a new type of pre-school educational institution, preprimary school, where, at the request of parents, children could be raised from two months to seven years. This was due to the need to improve the organization of pre-school institutions and, in particular, to establish continuity in the upbringing of early and pre-school children.

In 1964 a comprehensive kindergarten education program was established, which became a single compulsory document in the work of pre-school institutions in the country. Leading research institutes of pre-school education of academy of pedagogical sciences of the USSR and leading departments of pre-school pedagogy worked on the program. In 1978 after making further changes, the program was named the Model. It lasted until 1984, when it was replaced by the Model Kindergarten Education and Training Program [3].

In connection with the reform of the education system, the Concept of Preschool Education emerged on the threshold of the 1980s and 1990s [6]. It highlights four basic principles, which are fundamental for the expert assessments of Russian preschool education:

- Humanization – education of humanistic orientation of pre-school personality, civic, hard work, respect for human rights and freedoms, love for family, Motherland, nature;
- Developmental nature of education – orientation towards the child's personality, preservation and promotion of his health, setting on mastery of ways of thinking and activity;
- Individual approach to education and training – development of the child in accordance with his or her tendencies, interests, abilities and capabilities;
- Deideologization of preschool education – priority of universal human values, rejection of ideological orientation of content of kindergarten educational programs [9].

Preschool education in modern Russia. After the collapse of the USSR and the subsequent economy's plunge, the system of pre-school education declined sharply, primarily at the expense of departmental kindergartens: the social load was a burden for privatized enterprises. The vacated premises were sold or rented. As a result of such ill-conceived policies, the system of pre-school education has been in deep crisis in ten years: not only the number of pre-school education institutions has decreased dramatically, but also their financing, that in turn has led to the decline of the material base of the state system of pre-school education of Russia. In general, the financing of state pre-school institutions of new

Russia significantly lagged behind the Soviet standards: the salary of pedagogical workers was low, the equipment was not updated.

At the same time, since the early 1990s, pre-school institutions in the commercial sector of Russia have begun to appear and develop actively. Most non-State pre-school institutions were established on a fee-paying basis at private secondary schools and were designed for the well-off segment of the population, remaining poorly accessible for low-income families. To a certain extent, the shortage of places in free state pre-school institutions against the background of weak state policies of support of family and motherhood led to the fall in the birth rate, depopulation of the Russian population in the mid-2000s. After the financial and economic crisis of 2007-2008 the number of families with incomes below the subsistence minimum began to grow steadily, the birth of the second child and the third child became a disabling burden of the average Russian family. More than 2 million children were on the waiting list for a place in the kindergarten in 2012 [14].

The situation has begun to change since 2010. In 2012 the Federal Law "On Education in the Russian Federation" was adopted, according to which all children between the ages of 2 months and 8 years are guaranteed access to the State preschool institution. The adopted Federal State Educational Standard of Preschool Education in 2013 is aimed at combining the best features of the existing system with the representation of young children as agents of their own development. [11]. The State Program of the Russian Federation "Development of Education in 2013-2020" provided for the formation of a qualitative subject-development environment in pre-school institutions and an effective system of psychological and pedagogical expertise of the educational process for the development of the abilities of each child. The goals, objectives and subject of preschool education are described in the Federal State Standard adopted for the first time in Russian history [11, 12].

Changes in population policies, and especially the maternal capital program have contributed to the increase in fertility, that has led to a shortage of kindergarten places even though most women have benefited from parental leave up to the age of 3.

Construction of new kindergartens, including departmental kindergartens, has begun. In 2018 the number of preschool institutions reached 46,000, they are visited by more than 6 million children, and by the end of 2019 it is planned to create 90,749 additional places only for children between the ages of 2 months and 3 years [2].

The Federal State Educational Standard sets the following objectives for preschool education in the Russian Federation:

- Social status of preschool education has been raised.
- The State ensures equal opportunities for all children to have access to high-quality preschool education.
- The State ensures that all preschool institutions across the country meet the same program standards.
- All pre-school institutions of the Russian Federation continue to create a single educational space.

The Federal State Educational Standard also defines tasks for preschool institutions:

- To preserve and to promote the health and well-being of children, including emotional well-being.
- To guarantee equal opportunities for development for all young children, regardless of their place of residence, sex, ethnicity, language, social status, health and other individual characteristics.
- To ensure continuity between preschool and primary education for their purposes and their content.

- To enable all children to develop according to their age and individual abilities and interests.

- To integrate cognitive and non-cognitive learning into a comprehensive educational system based on societal norms and values.

- To develop comprehensively developed people by promoting healthy lifestyles, promoting physical, cognitive, moral and social development, developing initiative and responsibility, and laying the foundation for the readiness to school.

- To provide a range of educational programs and teaching methodologies to meet the needs of different students.

- To create a sociocultural environment suitable for children of different ages, levels of development and individual needs.

- Psychological and educational support for families; training of parents on topics related to the health and development of the child.

Finally, the Federal State Education Standard defines the basic principles governing education policy as well as classroom practice:

- Children have to be able to realize completely unique opportunities and advantages of all three stages of the early childhood (infancy, baby age and preschool age); Their development at these stages must be strengthened and never accelerated.

- The instruction should take into account the individual characteristics and preferences of children, so that children play an active role in choosing the content of their education.

- Adults and children participate in interaction in the classroom as partners.

- Children's initiative is encouraged.

- Pre-school institutions establish and maintain partnerships with families.

- Children learn about sociocultural norms and traditions of their families, communities and the State.

- Children develop learning skills and motivation to learn by participating in various activities.

- Teaching practices and expectations used by pre-school educators are appropriate to the level of development and meet the needs of individual children.

- Account is taken of the ethnocultural situation of children's development.

The introduction of the Federal State Educational Standard has had a profound impact on the development and adoption of new models for the education and upbringing of children in kindergartens, as well as on the development of quality criteria for the evaluation of educational programs. However, it should be recognized that all these processes need organizational and methodological support, public assessment and necessary financing in order to achieve the goals of the State Program of the Russian Federation "Development of Education in 2013-2020" and to meet the requirements of the Federal State Educational Standard of pre-school education in the Russian Federation.

Литература

1. *Баландина А.* «Фабрика по шлифовке»: зачем России детские сады / Газета.Ру [Электронный ресурс]. URL: <https://www.gazeta.ru/social/2018/09/25/11997355.shtml> (дата обращения 17.12.2019 г.)
2. *Баскаева Ж.Х.* Выпускающая кафедра как основной элемент образовательного процесса по подготовке педагогических кадров в условиях университета/ ПМНО: Поиск. Мастерство. Новаторство. Опыт Материалы региональной научно-практической конференции. 2009. С. 16-24.

3. Бодрова Е. В., Давыдов В. В., Петровский В. А., Стеркина Р. Б. Опыт построения психолого-педагогической концепции дошкольного воспитания // Вопросы психологии. 1998. № 2.
[Электронный ресурс]. URL: <http://www.voppsy.ru/issues/1989/893/893022.htm> (дата обращения 19.12.2019 г.)
4. Гуриева Л. К. Эволюция представлений о социальной ответственности бизнеса // Современные корпоративные стратегии и технологии в России. Сборник научных статей: В 3 Ч. М., 2016. С. 87-92.
5. Гуриева Л. К., Нурмагомедов А. А. Социальная ответственность бизнеса: истоки и современные представления // Гуманитарные и социально-экономические науки. 2016. № 3 (88). С. 152-154.
6. Давыдов В. В., Кудрявцев В. Т. Развивающее образование: теоретические основания преемственности дошкольной и начальной школьной ступеней // Вопросы психологии. 1998. № 2.
URL: http://www.voppsy.ru/journals_all/issues/1997/971/971003.htm (дата обращения 19.12.2019 г.)
7. Дошкольная педагогика / под ред. В. И. Ядешко, Ф. А. Сохина. М.: Просвещение, 1978. 429 с.
8. История дошкольного образования в России. / Activityedu.ru [Электронный ресурс]. URL: <https://activityedu.ru/Blogs/preschool/my-prihodim-v-detskiy-sad/> (дата обращения 16.12.2019 г.)
9. История дошкольной педагогики / М. Ф. Шаббаева, В. А. Ротенберг, И. В. Чувашев / под ред. Л. Н. Литвина. М.: Просвещение, 1989.
10. Крулехт М. В., Тельнюк И. В. Экспертные оценки в образовании: учебное пособие для студ. фак. дошкольного образования высш. пед. учеб. заведений. М.: Издательский центр «Академия», 2002. 112 с.
11. Постановление Правительства РФ от 15 апреля 2014 г. № 295 «Об утверждении государственной программы Российской Федерации «Развитие образования» на 2013 - 2020 годы» (с изменениями и дополнениями) (утратило силу). Постановление Правительства РФ от 15 апреля 2014 г. № 295 «Об утверждении государственной программы Российской Федерации «Развитие образования» на 2013 - 2020 годы».
12. Приказ Министерства образования и науки Российской Федерации (Минобрнауки России) от 17 октября 2013 г. № 1155 «Об утверждении федерального государственного образовательного стандарта дошкольного образования».
13. Федеральный закон «Об образовании в Российской Федерации» № 273-ФЗ от 29 декабря 2012 года.
14. Ясли за полмиллиона: создание 1 «ребенко-места» для самых маленьких обойдется бюджету более чем в 500 тыс. рублей / FinExpertiza.ru [Электронный ресурс]. URL: https://finexpertiza.ru/press-service/researches/2019/yasli-polmilliona/?sphrase_id=9047 (дата обращения 06.01.2020 г.)
15. Gurieva L. K. New strategic approach to the innovative development of regions // Научный альманах стран Причерноморья. 2016. № 2 (6). С. 1-4.

References

1. Balandina A. "Fabrika po shlifovke": zachem Rossii detskie sady / Gazeta.Ru ["Grinding factory": why does Russia need kindergartens. Gazeta.Ru]. Available at: <https://www.gazeta.ru/social/2018/09/25/11997355.shtml> (accessed 17 December 2019) (in Russian).

2. *Baskaeva J.H.* Vypuskaiushchaia kafedra kak osnovnoi element obrazovatel'nogo protsessa po podgotovke pedagogicheskikh kadrov v usloviakh universiteta. PMNO: Poisk. Masterstvo. Novatorstvo. Opyt Materialy regionalnoi nauchno-prakticheskoi konferentsii. Redaktor: Zh.Kh. Baskaeva. [The graduating department as the main element of the educational process for the training of teachers in the University. Pedagogy and methods of primary education: Search. Craftsmanship. Innovation. Experience. Materials of a regional scientific-practical conference. Editor: J.H. Baskaeva]. 2009. pp. 16-24 (in Russian).
3. *Bodrova E.V., Davydov V.V., Petrovsky V.A., Sterkina R.B.* Opyt postroeniia psikhologo-pedagogicheskoi kontseptsii doshkolnogo vospitaniia. Voprosy psikhologii. [Experience in constructing the psychological and pedagogical concept of preschool education. Psychology]. Issues. 1998. No. 2. Available at: <http://www.voppsy.ru/issues/1989/893/893022.htm> (accessed 19 December 2019) (in Russian).
4. *Gurieva L.K.* Evoliutsiia predstavlenii o sotsialnoi otvetstvennosti biznesa. Sovremennye korporativnye strategii i tekhnologii v Rossii. Sbornik nauchnykh statei: V 3 chastiakh. [Evolution of ideas about business social responsibility. Modern corporate strategies and technologies in Russia. Collection of scientific articles: In 3 parts]. Moscow, 2016. pp. 87-92 (in Russian).
5. *Gurieva L.K., Nurmagomedov A.A.* Sotsialnaia otvetstvennost biznesa: istoki i sovremennye predstavleniia. Gumanitarnye i sotsialno-ekonomicheskie nauki. [Social responsibility of business: the origins and modern ideas. Humanitarian and socio-economic sciences]. 2016. No. 3 (88). pp. 152-154 (in Russian).
6. *Davydov V.V., Kudryavtsev V.T.* Razvivaiushchee obrazovanie: teoreticheskie osnovaniia preemstvennosti doshkolnoi i nachalnoi shkolnoi stupeni. Voprosy psikhologii. [Developing education: theoretical basis for the continuity of preschool and primary school levels. Psychology Issues]. 1998. No. 2. Available at: http://www.voppsy.ru/journals_all/issues/1997/971/971003.htm (accessed 19 December 2019) (in Russian).
7. Doshkolnaia pedagogika, pod red. V. I. Yadeshko, F. A. Sokhina. M.: Prosveshchenie, [Preschool pedagogy. Edited by V.I. Yadeshko, F.A. Sokhin. Moscow: Prosveshchenie]. 1978. 429 p. (in Russian).
8. Istoriia doshkolnogo obrazovaniia v Rossii. [The history of preschool education in Russia]. Activityedu.ru Available at: <https://activityedu.ru/Blogs/preschool/my-prihodim-v-detskiy-sad/> (accessed 16 December 2019) (in Russian).
9. Istoriia doshkolnoi pedagogiki. M. F. Shabaeva, V. A. Rotenberg, I. V. Chuvashhev. pod red. L. N. Litvina. M.: Prosveshchenie, [The history of preschool pedagogy. M. F. Shabaeva, V. A. Rotenberg, I. V. Chuvashhev. Edited by L. N. Litvin. Moscow: Prosveshchenie], 1989 (in Russian).
10. *Krulecht M.V., Telniuk I.V.* Ekspertnye otsenki v obrazovanii: ucheb. posobie dlia stud. fak. doshkolnogo obrazovaniia vyssh. ped. ucheb. zavedenii. M. V. Krulekht, I. V. Telniuk. M.: Izdatelskii tsentr "Akademiia". [Expert assessments in education: Educational Manual for students of pre-school education faculty of high educational institutions. M.V. Krulecht, I. V. Telniuk. Moscow: Publishing Center "Academy"]. 2002. 112 p. (in Russian).
11. Postanovlenie Pravitelstva RF ot 15 apreliia 2014 g. No. 295 "Ob utverzhdenii gosudarstvennoi programmy Rossiiskoi Federatsii "Razvitie obrazovaniia" na 2013 - 2020 gody (s izmeneniiami i dopolneniiami) (utratilo silu). Postanovlenie Pravitelstva RF ot 15 apreliia 2014 g. No. 295 "Ob utverzhdenii gosudarstvennoi programmy Rossiiskoi Federatsii "Razvitie obrazovaniia" na 2013 - 2020 gody. [Resolution of the Govern-

- ment of the Russian Federation, April 15, 2014, No. 295 "On Approval of the State Program of the Russian Federation "Development of Education" in 2013-2020" (as amended and supplemented) is no longer valid. Resolution of the Resolution of the Government of the Russian Federation, April 15, 2014, No. 295 "On Approval of the State Program of the Russian Federation "Development of Education" in 2013-2020"] (in Russian).
12. Prikaz Ministerstva obrazovaniia i nauki Rossiiskoi Federatsii (Minobrnauki Rossii) ot 17 oktiabria 2013 g. № 1155 "Ob utverzhdenii federalnogo gosudarstvennogo obrazovatel'nogo standarta doshkol'nogo obrazovaniia". [Order of the Ministry of Education and Science of the Russian Federation (Ministry of Education and Science of Russia), October 17, 2013, No. 1155 "On approval of the Federal State Educational Standard for preschool education"]. (in Russian).
 13. Federalnyi zakon "Ob obrazovanii v Rossiiskoi Federatsii" No. 273-FZ ot 29 dekabria 2012 goda. [Federal Law "On Education in the Russian Federation" No. 273-Federal Law, December 29, 2012]. (in Russian).
 14. Yasli za polmilliona: sozdanie 1 "rebenko-mesta" dlia samykh malenkich oboidetsia biudzhetu bolee chem v 500 tys. rublei. [A nursery for half a million: the creation of one "place for a child" for the smallest will cost for the budget more than 500 thousand rubles]. FinExpertiza.ru Available at: https://finexpertiza.ru/press-service/researches/2019/yasli-polmilliona/?sphrase_id=9047 (accessed 1 December 2020) (in Russian).
 15. Gurieva L.K. New strategic approach to the innovative development of regions. Science almanac of Black Sea Region Countries. 2016. No. 2 (6). pp. 1-4.

9 January, 2020

FORMATION OF ETHNO-EDUCATION IN THE CONTEXT OF THE MODERN ETHNOCULTURAL SPACE

© *Elena I. Zritneva, Nadezhda P. Klushina, Yuri A. Lobeiko*

North-Caucasus Federal University, Stavropol, Russian Federation
zritneva@mail.ru

The revival of the cultural potential of each people and its disclosure through the education system, the inclusion of social and pedagogical processes into the content of the education of ethnic culture are the most important tasks of modern society. The global challenge of civilizational development is the creation of a single multicultural and educational space based on a multilateral dialogue of cultures that promotes the mental compatibility of people in the context of their complementarity and mutual enrichment. Based on the ethnoculturological approach, the essential characteristics and basic structural components of the ethnocultural education system are determined, and personal, ethnopedagogic, linguistic, bilingual and moral aspects of the education system are revealed. From the point of view of procedural and efficient approach the essence of ethnocultural education system is interpreted as a process and a result of socio-historical development of ethnos, its main trends and features, and the readiness for ethnic self-identification is interpreted as a core quality in the structure of ethnic culture. It is alleged that the study of the ethnocultural environment in the system of formation and the pedagogical foundations of its formation should contribute to the realization of the cultural core of the content of education on the basis of universal human and regional values.

Key words: personality, culture, socialization, education, ethnocultural environment, ethnocultural education system, personality-oriented education, ethnocultural principles of morality.

[Е.И. Зритнева, Н.П. Клушина, Ю.А. Лобейко Формирование этнопедагогики в контексте современного этнокультурного пространства]

Возрождение культурного потенциала каждого народа и его раскрытие посредством системы образования, включение социально-педагогических процессов в содержание образования этнической культуры – важнейшие задачи современного общества. Глобальная задача цивилизационного развития: создание единого поликультурного и образовательного пространства на основе многостороннего диалога культур, способствующего ментальной совместимости людей в условиях их взаимодополнения и взаимообогащения. На основе этнокультурологического подхода определяются сущностные характеристики и основные структурные компоненты этнокультурной системы образования, раскрываются личностные, этнопедагогические, языковые, билингвистические, нравственные аспекты системы образования. С позиций процессуально-результативного подхода сущность этнокультурной системы образования трактуется как процесс и результат социально-исторического развития этноса, его основных тенденций и особенностей, а готовность к этнической самоидентификации – как стержневое качество в структуре этнической культуры. Утверждается, что исследование этнокультурной среды в системе формирования и педагогических основ ее формирования должны способствовать реализации культурного ядра содержания образования на основе общечеловеческих и региональных ценностей.

Ключевые слова: личность, культура, социализация, воспитание, этнокультурная среда, этнокультурная система образования, личностно-ориентированное образование, этнокультурные принципы нравственности.

Elena I. Zritneva – Ph.D. (Advanced Doctorate) in Pedagogy, Professor, North-Caucasus Federal University, Stavropol, Russian Federation.

Nadezhda P. Klushina – Ph.D. (Advanced Doctorate) in Pedagogy, Professor, North-Caucasus Federal University, Stavropol, Russian Federation.

Yuri A. Lobeiko – Ph.D. (Advanced Doctorate) in Pedagogy, Professor, North-Caucasus Federal University, Stavropol, Russian Federation.

Зритнева Елена Игоревна – доктор педагогических наук, профессор, Северо-Кавказский федеральный университет, г. Ставрополь, Российская Федерация.

Клушина Надежда Павловна – доктор педагогических наук, профессор, Северо-Кавказский федеральный университет, г. Ставрополь, Российская Федерация.

Лобейко Юрий Александрович – доктор педагогических наук, профессор, Северо-Кавказский федеральный университет, г. Ставрополь, Российская Федерация.

In pedagogy the ethnic revival manifests itself as ethnopedagogy, an actively developing field of human education science. Within the framework of ethnopedagogy valuable experience of preservation and re-establishment of ethnocultural identity of modern society in society has been compiled [1, pp. 168-177], methodological provisions on which human education is based in the conditions of a multinational State have been formulated.

The idea of Y.A. Komensky about the nationality of education is enriched by K. D. Ushinsky, who argued that it is impossible to ignore the existence of each people's own system of education, on which the effectiveness of the pedagogical process depends. He neither singles out nationalities nor focuses on national ones. Only by rising to the top of the culture the person can reveal universal human values for himself and learn the world culture. "Culture is understood as the inner essence of human ideas..." [10, pp. 3-9]. The cultural and pedagogical heritage of each ethnic group contains a unique educational potential that can be successfully realized through the education system. The mainstreaming of traditional pedagogical views and achievements of ethnic culture should become the main factor in the formation of the moral, ethical and social base of the personality. It had been formed in various historical periods of society development [3, pp. 45-49].

The conditions for the formation of modern ethnoculture; the strategy of revival and support of cultures; the ethnocultural identification; the integrating function of the language, the ethnolinguistic component of the content of education; bilingualism in education as the interaction of cultures, are fundamental to ethnopedagogy.

Ethnoculture is viewed in organic connection with the history of development of the people, its mentality, the stereotype of national character, and it is defined as a means of development and education of the basic ethnic personality, of the carrier of national identity.

Based on the ethnoculturological approach the essential characteristics and basic structural components of the ethnocultural education system are determined, and personal, ethnopedagogic, linguistic, bilingual and moral aspects of the education system are revealed. From the point of view of procedural and efficient approach the essence of ethnocultural education system is interpreted as a process and a result of socio-historical development of ethnos, its main trends and features, and the readiness for ethnic self-identification is interpreted as a core quality in the structure of ethnic culture.

The study of the ethnocultural environment in the system of formation and the pedagogical foundations of its formation, the identification of principles should contribute to the realization of the cultural core of the content of education on the basis of universal human and regional values [4]. The realization of the cultural-creative function, which ensures preservation, transmission, reproduction and development of culture through education, involves, first of all, the education of the human being of culture, the selection of culture-congruent content and the re-establishment in the national educational system of cultural samples and norms designing visible elements of the cultural environment, the culture-congruent structure of children's life.

Education is considered as an essential structural element in the process of revival, preservation and development of ethnic culture. Multi-disciplinary and interdisciplinary reflect assimilation and integration of scientific data on education, of objective provisions of psychology, philosophy, history, cultural studies, anthropology vividly. This provides an aspectual and conceptual vision of the essence of education and ethnoculture, their dy-

namic and dialectical nature. At the same time, it is quite convincing and reasoned to emphasize such eternal values and creative ideas and positions as a historical-material and spiritual traditional continuity of ethnocultural development, and a calendar tradition.

The concept of the developing ethnocultural education system and the scientific and pedagogical basis of the design and formation of a bilingual ethnocultural school, in the context of the personality-oriented educational paradigm, guide the personality towards universal human values through ethnic culture. Value orientations of ethnoculture ensure systemicity and integrity of the personality formation. The pedagogical condition for the formation of modern ethnoculture is a set of joint educational collective activities of students to learn social experience. The systemically important factor in the formation of modern culture is humanistically directed, socially significant joint activities of students (representatives of different ethnic groups).

The education system is considered to be the most important structural element of the process of revival, preservation and development of ethnic culture. The preservation of the values of ethnic culture and the acceptance of universal human values by the object of the educational process largely depends on the orientation of the educational system towards ethnic culture as an integrative social and personal phenomenon. "Culture is an essential characteristic of the social sphere of society, it is inseparable from the social activity of man" [5, pp. 74-78].

The national-regional education system acts as a kind of organizational structure, ensuring the inclusion of ethnocultural connotated educational systems into the multicultural educational space, the uniform level of quality and the accessibility of education, the agreed democratic inter-ethnic policy in the field of education. National-regional educational systems possess the highest relevance, self-significance and the state of being relevant in time, modern social, cultural and educational reality. This is a pedagogical, or, more precisely, ethnopedagogic instrument, perhaps even the main instrument of federalization, federal structure and existence of a multinational Russian State, which means a lot for the reasonable national policy regulating not only inter-ethnic but also interpersonal relations in the multi-ethnic environment, in the multicultural society.

The modern period is characterized as a period of formation of national-regional systems of education, which, in one way or another, form the national character. The national character can be learnt by studying the national system of education [2, 85 p.]. The principle of ethnocultural connotation, which emphasizes the ethnocultural feature of modern education is particularly important as a leading principle in the design of national-regional education systems. Education is considered as an essential structural element in the process of revival, preservation and development of ethnic culture. The problem of ethnocultural connotation of education is paramount in a series of multi-ethnocultural studies. The concept of ethnocultural connotation reveals and actualizes the ethnocultural feature of the modern educational system as a socio-historical phenomenon that focuses on the preservation and development of ethnic culture, as the formation of a person in the process of educational activity depends on the depth of learning of the cultural experience of the people. The principle of ethnocultural connotation of education is realized through the continuous process of transmission from generation to generation of spiritual values, ethnocultural traditions and features reflecting different aspects of life support, which are manifestations of ethnocultural memory. The entry of students into the ethnic culture environment is a factor of the formation of the moral, ethical and social base of the personality, which is characterized by "public consciousness... common cultural norms and values" [7, pp. 6-12], which is closely related to historical memory [11, pp. 41-47]. It is necessary to organize the system of upbringing and education based on scientific research of forms, methods, directions and mechanisms of personal development [8, pp. 15-18].

Ethnocultural connotated system of education is considered as a system that ensures preservation and development of ethnic constants of the central cultural theme of ethnos. It is optimized through ethnolinguological themes present in all structural components of the system. This ensures the development in the student of confidence in his/her abilities, the formation of ethnic identity and ethno-planetary thinking, the responsibility for preservation and development of cultural tradition, including religious tradition [6, 155 p.]. It also notes the influence of Orthodoxy on the formation of Russian culture [9, 60 p.].

The ethnocultural component of education is inextricably linked to the language performing the integrating function. The pedagogical justification of the cultural function of the native language, its writing, those norms of behavior which are encoded in the meanings of words, phraseologisms, in the works of the folk epic is relevant. Taking into account the achievements of linguoculturology, the huge layer of special research in the field of ethnography, ethnology, sociolinguistics, cultural studies, philosophy is being considered. On the basis of an in-depth analysis, the essence of ethnolinguicultural determination of modern education and the role of the mother tongue as a carrier of ethnocultural specificity in the content of modern education is scientifically justified.

Socialization of younger members of society in the context of natural bilingualism will be more effective if teachers take maximum account of the cultural potential of their mother tongue, combined with the capabilities of Russian as a means of intercultural communication. This is important for those ethnic groups that, for various reasons, have been put on the verge of losing their identity.

In order to form the parity National-Russian bilingualism with priority usage of the native language as a means of studying, it is necessary to create prerequisite for the development of equality of languages and cultures. It is important to expand the scope of communication in the mother tongue through teaching in the mother tongue. The ethnic component in education is inextricably linked to the language, it is oriented towards the development of the student as a person, rising from the native ethnic culture to the world through the all-Russian culture. The question of the language of instruction in the context of revival of the mother tongue is acute. It is necessary to expand the sphere of communication in the native language, which is possible if the language becomes the language of instruction. The parallel existence and mutual enrichment of languages is an essential tool for preservation of ethnic minorities in the modern multi-ethnic world.

Mechanisms of revival and development of ethnoculture in the education system are very important. Personal-oriented education and personal approach are the methodological principle of design of ethnocultural education system.

One way to move towards genuine humanistic education systems at the State and regional levels is the establishment of such educational systems which would promote the full disclosure of the personality, the revival and development of numerous Russian ethnicities. The ethnocultural component is an essential quality of the personality and it has a great humanistic potential for its development and formation. The deliberate and systematic usage of progressive achievements of elements of ethnic culture is a serious prerequisite for the formation of intelligence and the improvement of the personal structure of the young generation. As it is known, the focus of the personality is expressed in needs, interests, beliefs and motives of behavior. It is also important to study the abilities, gifts, will and morality of the personality.

The principle of ethno-cultural connotation is put forward as the methodological basis of design, the essence of which is the provisions on mainstreaming of ethnogenetic, linguistic and social mechanisms of learning of ethno-cultural experience, which manifests itself in dialectical unity of the three beginnings: ethnic, inter-ethnic and world. The principle of ethnocultural connotation of the education system and the scientific and pedagogical basis of the design and formation of a bilingual ethnocultural school contribute to the de-

velopment and design of modern educational models. But it is very difficult to determine the specifics of the design and management of ethnocultural connotated education, to determine the ethnocultural component organically embedded into this education system and to identify the psycho-pedagogical conditions of its learning by students.

On the basis of the principle of ethnocultural connotation, the project of the educational system is being created, which includes the objectives of the educational process, the level content of ethnocultural experience in the system of subjects of national-regional competence, pedagogical technologies and the model of management of educational institutions at various levels.

The basis of this model of the education system is the usage in the educational process of universal human and ethnocultural principles of morality, which will fill the increasing deficit of ethnocultural interaction in modern multi-ethnic society, the usage of the level content of ethnocultural experience in the system of subjects of national-regional competence corresponding to education goals.

The positive and personal articulation of the content of education is relevant and practically significant not only for the modern national-regional education system, but also for all pedagogical science. Its humanistic character implies, first of all, a multidimensional intellectual, ethnocultural, psychological, social and multicultural level of personal development. Here there are principles not only of ethnopedagogic dialogue of cultures, but also of creative expediency of consumption, preservation and creation of new cultural values.

Since the 1990s, the process of diversification of education and development of national-regional education systems began. Repeated attempts to reform them did not change the conceptual basis that's why they had not led to major successes. In the Law of the Russian Federation "On Education" one of the most important principles is the principle of protection of the system of education of national cultures and traditions in the conditions of a multinational State. The rejection of the unitary model of education has contributed to the emergence of multilingualism, multidisciplinary nature of various types of educational institutions, the expansion of the range of multi-level educational programs, the consideration of ethno-regional characteristics of culture, the formation of national-regional education systems. The education system is faced with the tasks of restoring the cultural potential of each ethnic group and preserving it through the education system, focusing the content of education on the preservation and development of ethnic traditions in the educational activities of educational institutions.

The modern education system of the Russian Federation is in the process of modernization. The draft National Doctrine of Education of the Russian Federation states that as a priority task the education system is intended to ensure the historical continuity of generations, preservation, dissemination and development of national culture; education of patriots of Russia, of citizens of the democratic and social State, respecting the rights and freedoms of the personality and having moral rectitude. At the beginning of the 21st century domestic education reached the level of formation of ethnocultural personal-oriented education systems.

The important place in ethnocultural education is taken by media education and its means: press, television, radio, cinema, broadband Internet paying much attention to familiarizing of people with cultural wealth. This makes it possible to avoid closure, to reach the level of comparison, to compare different approaches to pedagogy in different countries.

Литература

1. *Бакланова О. А., Бакланов И. С.* Современная российская социальность в контексте социального конструкционизма // Вопросы социальной теории. 2015. Т. 7. № 1-2. С. 168-177.
2. *Вигель Н.Л.* Человек и вызовы глобализации // Сервис plus. 2016. Т. 10. № 4. С. 84-88.
3. *Гончаров В. Н.* Социальный аспект религии в контексте развития первобытного общества // Гуманитарные и социально-экономические науки. 2016. №2 (87). С. 45-49.
4. *Дашкова Е.В., Ивушкина Е.Б.* Музееведение / учебное пособие для вузов. Шахты: ЮРГУЭС, 2009.
5. *Ерохин А. М.* Социально-философские аспекты развития культурной сферы общества // Экономические и гуманитарные исследования регионов. 2016. № 1. С. 74-78.
6. *Карташев А.В., Склярова Е.К., Камалова О.Н.* Олимпиады по истории медицины: опыт организации и особенности проведения // Гуманитарные и социально-экономические науки. 2017. № 1 (92). С. 151-156.
7. *Колосова О. Ю.* Духовная сфера: универсализм и самобытность // European Social Science Journal. 2012. №11-2(27). С. 6-12.
8. *Лобейко Ю. А.* Социально-педагогический аспект активности личности в системе общественного развития // Экономические и гуманитарные исследования регионов. 2015. №1. С. 15-18.
9. *Матяш Т.П., Несмеянов Е.Е.* Проект модернизации - европейский соблазн / Вестник Волгоградского государственного университета. Серия 7: Философия. Социология и социальные технологии. 2011. № 2 (14). С. 57-61.
10. *Berkovskiy V., Tronina L.* Social and historical aspect of interaction of ethnic culture and personality in the context of public development // Научный альманах стран Причерноморья. 2019. №1(17). С. 3-9.
11. *Kuleshin M., Leonova N., Nemashkalov P.* Historical consciousness as a part of national consciousness: to the problem statement of the research // Научный альманах стран Причерноморья. 2019. №1(17). С. 41-47.
12. *Shestakov Yu.A., Nesmeyanov E.E. L.P.* Karsavin's historiosophy in the light of basic problems of russian national security protection // Научный альманах стран Причерноморья. 2015. № 4 (4). С. 16-20.

References

1. *Baklanova O. A., Baklanov I. S.* Sovremennaya rossiiskaia sotsialnost v kontekste sotsialnogo konstruksionizma. Voprosy sotsialnoi teorii. [Modern Russian sociality in the context of social constructionism. Issues of social theory.]. 2015. V. 7. No. 1-2. pp 168-177 (in Russian).
2. *Vigel N.L.* Chelovek i vyzovy globalizatsii. Servis plus. [The man and the challenges of globalization. Service plus.]. 2016. V. 10. No. 4. pp. 84-88 (in Russian).
3. *Goncharov V. N.* Sotsialnyi aspekt religii v kontekste razvitiia pervobytnogo obshchestva. Gumanitarnye i sotsialno-ekonomicheskie nauki. [Social aspect of religion in the context of development of primitive society. Humanitarian and socio-economic sciences.]. 2016. No. 2 (87). pp. 45-49 (in Russian).
4. *Dashkova E.V., Ivushkina E.B.* Muzeevedenie. Uchebnoe posobie dlia vuzov. Shakh-ty: IuRGUES. [Museology. Teaching manual for universities. Shakhty: South Russian State University of Economics and Service]. 2009 (in Russian).

5. *Erokhin A. M.* Sotsialno-filosofskie aspekty razvitiia kulturnoi sfery obshchestva. Ekonomicheskie i humanitarnye issledovaniia regionov. [Socio-philosophical aspects of development of the cultural sphere of society. Economic and humanitarian studies of the regions.]. 2016. No. 1. pp. 74-78 (in Russian).
6. *Kartashev A.V., Sklyarova E.K., Kamalova O.N.* Olimpiady po istorii meditsiny: opyt organizatsii i osobennosti provedeniia. Gumanitarnye i sotsialno-ekonomicheskie nauki. [Academic competition on the history of medicine: experience of organization and peculiarities of carrying out. Humanitarian and socio-economic sciences.]. 2017. No. 1 (92). pp. 151-156 (in Russian).
7. *Kolosova O. Yu.* Dukhovnaia sfera: universalizm i samobytnost. European Social Science Journal. [Spiritual Sphere: Universalism and Identity. European Social Science Journal]. 2012. No. 11-2(27). pp. 6-12 (in Russian).
8. *Lobeiko Yu. A.* Sotsialno-pedagogicheskii aspekt aktivnosti lichnosti v sisteme obshchestvennogo razvitiia. Ekonomicheskie i humanitarnye issledovaniia regionov. [Social and pedagogical aspect of individual activity in the social development system. Economic and humanitarian studies of the regions.]. 2015. No. 1. pp. 15-18 (in Russian).
9. *Matyash T.P., Nesmeyanov E.E.* Proekt modernizatsii - evropeiskii soblazn. Vestnik Volgogradskogo gosudarstvennogo universiteta. Seriya 7: Filosofii. Sotsiologii i sotsialnye tekhnologii. [Modernization project - European temptation. Journal of the Volgograd State University. Series 7: Philosophy. Sociology and Social Technology]. 2011. No. 2 (14). pp. 57-61 (in Russian).
10. *Berkovsky V., Tronina L.* Social and historical aspect of interaction of ethnic culture and personality in the context of public development. Science almanac of Black Sea Region Countries. 2019. No. 1(17). pp. 3-9.
11. *Kuleshin M., Leonova N., Nemashkalov P.* Historical consultation as a part of national consultation: to the problem statement of the research. Science almanac of Black Sea Region Countries. 2019. No. 1(17). pp. 41-47.
12. *Shestakov Yu.A., Nesmeyanov E.E. L.P.* Karsavin's historiosophy in the light of basic problems of Russian national security. Science almanac of Black Sea Region Countries. 2015. No. 4 (4). pp. 16-20.

9 February, 2020

Официальный сайт
Сетевого издания
«Научный альманах стран Причерноморья»:
<http://science-almanac.ru>

Периодичность – 4 номера в год

Главный редактор:
Месхи Бесарион Чохоевич
reception@donstu.ru

Адрес редакции:
344000, г. Ростов-на-Дону, пл. Гагарина, 1, кор. 8, к. 411
тел: 8 (863) 273-86-63;
science-almanac@mail.ru