

Vol. 10, no. 4, 2024 ————— eISSN 2414-1143

PEER-REVIEWED THEORETICAL AND SCIENTIFIC-PRACTICAL JOURNAL

Science Almanac of Black Sea Region Countries

Social and Political Philosophy / Philosophical Anthropology, Philosophy
of Culture / Religious Studies / Theory and History of Culture /
Scientific Life / Heritage of the Past: Caucasus Study



www.science-almanac.ru

DOI: 10.23947/2414-1143



Science Almanac of Black Sea Region Countries

Peer-reviewed theoretical and scientific-practical journal (published since 2015)

eISSN 2414-1143

DOI: 10.23947/2414-1143

Vol. 10, no. 4, 2024

The journal is included in the list of peer-reviewed scientific publications, in which the main scientific results of dissertations for the degree of Candidate of Science (Ph.D.), for the degree of Doctor of Science (Ph.D. (Advanced Doctorate)) (List of State Commission for Academic Degrees and Titles) in the following scientific specialties should be published:

- Social philosophy (philosophical sciences)
- Philosophical anthropology, philosophy of culture (philosophical sciences)
- Philosophy of religion and religious studies (philosophical sciences)
- Theory and history of culture (culturology)

Indexing

RSCI, CyberLeninka, Indexed by international databases: EBSCO (Academic Search Ultimate Magazines and Journal, OAJI, ISI, ULRICHSWEB Global Serials Directory, Advanced Science Index (ASI), Turkish Education Index. Edition data available in scientific information catalogs: Google Scholar, OCLC WorldCat, Socionet, Bielefeld Academic Search Engine (BASE), Registry of Open Access Repositories (ROAR), Open Access Infrastructure for Research in Europe (OpenAIRE), Research Papers in Economics (RePEc), EBSCO A-to-Z

Name of the body that registered the publication

Mass media registration certificate ЭЛ № ФС 77 – 61316 dated April 21, 2016 issued by the Federal Service for Supervision of Communications, Information Technology and Mass Media

Founder and publisher

Federal State Budgetary Educational Institution of Higher Education Don State Technical University (DSTU)

Periodicity

4 issues per year

Address of the founder and publisher

1, Gagarin sq., Rostov-on-Don, 344003, Russian Federation

E-mail

science-almanac@mail.ru

Telephone

+7(863) 273–86–63

Website

<http://science-almanac.ru>

Date of publication

27.12.2024





Научный альманах стран Причерноморья

Рецензируемый теоретический и научно-практический журнал (издается с 2015 года)

eISSN 2414-1143

DOI: 10.23947/2414-1143

Том 10, № 4, 2024

Журнал включен в перечень рецензируемых научных изданий, в котором должны быть опубликованы основные научные результаты диссертаций на соискание ученой степени кандидата наук, на соискание ученой степени доктора наук (Перечень ВАК) по следующим научным специальностям:

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Индексация

РИНЦ, CyberLeninka, EBSCO (Academic Search Ultimate Magazines and Journal, OAJI, ISI, ULRICHSWEB Global Serials Directory, Advanced Science Index (ASI), Turkish Education Index. Данные об издании доступны в каталогах научной информации: Google Scholar, OCLC WorldCat, Socionet, Bielefeld Academic Search Engine (BASE), Registry of Open Access Repositories (ROAR), Open Access Infrastructure for Research in Europe (OpenAIRE), Research Papers in Economics (RePEc), EBSCO A-to-Z

Наименование органа, зарегистрировавшего издание

Свидетельство о регистрации средства массовой информации ЭЛ № ФС 77 – 61316 от 07 апреля 2015 г., выдано Федеральной службой по надзору в сфере связи, информационных технологий и массовых коммуникаций

Учредитель и издатель

Федеральное государственное бюджетное образовательное учреждение высшего образования «Донской государственный технический университет» (ДГТУ)

Периодичность

4 выпуска в год

Адрес учредителя и издателя

344003, Российская Федерация, г. Ростов-на-Дону, пл. Гагарина, 1

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science-almanac@mail.ru

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+7(863) 273–86–63

Сайт

<http://science-almanac.ru>

Дата выхода в свет

27.12.2024



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SOCIAL AND POLITICAL PHILOSOPHY



UDC 101.1: 316.752

<https://doi.org/10.23947/2414-1143-2024-10-4-7-11>



Original Theoretical Research



Traditional Values as a Guarantor of National Security

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Abstract

Introduction. The role and significance of traditional values in ensuring national security is investigated. The concept of traditional values, their connection with cultural heritage as well as the influence on the formation of all-Russian identity are analyzed. Particular attention is paid to the importance of ethical and civic values that serve as the basis for social solidarity and stability of society.

Materials and Methods. The study is based on the analysis of existing conceptual approaches, regulations and strategic documents. As a result, a set of practical proposals aimed at reviving and cultivating traditional values is proposed. The main methodological approaches are the following: analytical approach, comparative analysis, conceptual analysis.

Results. Modern challenges and threats faced by Russian society are considered. The importance of preserving and progressive development of traditional values in the context of ensuring national security is emphasized. The results of the study indicate that traditional cultural norms have a significant impact on maintaining national security.

Discussion and Conclusion. Features of this study allow us to better understand the importance of traditional values as a factor of national security and offer new approaches to their protection and development. This study proves the importance of promoting traditional values in society, that can be achieved through educational initiatives, cultural events, patriotic advertising and legal regulation.

Keywords: traditional values, national security, globalization, identity, security policy, sociocultural aspects

For Citation. Afanasyeva N.V. Traditional Values as a Guarantor of National Security. *Science Almanac of Black Sea Region Countries*. 2024;10(4):7–11. <https://doi.org/10.23947/2414-1143-2024-10-4-7-11>

Оригинальное теоретическое исследование

Традиционные ценности как гарант национальной безопасности

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Аннотация

Введение. Исследуется роль и значение традиционных ценностей в обеспечении национальной безопасности. Анализируются понятие традиционных ценностей, их связь с культурным наследием, а также влияние на формирование общероссийской идентичности. Особое внимание уделяется значимости этических и гражданских ценностей, которые служат основой социальной солидарности и стабильности общества.

Материалы и методы исследования. Исследование проводится на базе анализа существующих концептуальных подходов, нормативных актов и стратегических документов, в результате чего предлагается комплекс практических предложений, направленных на возрождение и культивирование традиционных ценностей. Основные методологические подходы: аналитический подход, сравнительный анализ, концептуальный анализ.

Результаты исследования. Рассматриваются современные вызовы и угрозы, с которыми сталкивается российское общество, и акцентируется важность сохранения и прогрессивного развития традиционных ценностей в контексте обеспечения национальной безопасности. Результаты исследования свидетельствуют о том, что традиционные культурные нормы оказывают существенное влияние на поддержание национальной безопасности.

Обсуждение и заключение. Особенности настоящего исследования позволяют лучше понять важность традиционных ценностей как фактора национальной безопасности и предлагают новые подходы к их защите и развитию. Данное исследование доказывает важность продвижения традиционных ценностей в обществе, чего можно достичь посредством образовательных инициатив, культурных мероприятий, патриотической рекламы и правового регулирования.

Ключевые слова: традиционные ценности, национальная безопасность, глобализация, идентичность, политика безопасности, социокультурные аспекты

Для цитирования. Афанасьева Н.В. Традиционные ценности как гарант национальной безопасности. *Научный альманах стран Причерноморья*. 2024;10(4):7–11. <https://doi.org/10.23947/2414-1143-2024-10-4-7-11>

Introduction. In the modern world, the preservation of national security is becoming an extremely important task for many countries. As societies transform and face different challenges, the role of traditional values in ensuring national security becomes an object of attention. This article is devoted to the study of the importance of traditional values as a guarantor of national security. Special attention is paid to their role and importance in Russian society.

In Russia, traditional values historically play an important role in the formation of national identity and ensuring social harmony. They cover a wide range of ethical, spiritual and cultural principles passed down from generation to generation and reflect the unique combination of spirituality, collectivism and respect for cultural heritage that characterizes Russian society. However, in an era of globalization and rapid changes in society, the preservation of traditional values faces various pressures and influences that put their relevance and continuity to the test.

The purpose of the article is to explore the importance of preserving and revitalizing traditional values in an effort to ensure national security in Russia. Analyzing the concept of traditional values, their historical significance and modern perspectives, we set ourselves the task of offering practical recommendations for preserving these values in the face of modern challenges.

Materials and Methods. The study is based on the analysis of existing conceptual approaches, regulations and strategic documents. As a result, a set of practical proposals aimed at reviving and cultivating traditional values is proposed. The main methodological approaches are the following: analytical approach, comparative analysis, conceptual analysis. The chosen approaches allow us to compare different phenomena, processes or objects and identify their similarities and differences.

Results. Russia is a multinational state uniting various peoples and nationalities. Historical spiritual and moral values were important for the formation of Russian identity and statehood, and also served as the foundation for strengthening society and state stability. The role of traditional values in modern Russian society has been repeatedly said by the Russian president V.V. Putin: “Today, Russian society is experiencing a clear shortage of spiritual bonds: mercy, sympathy, compassion for each other, support and mutual assistance – a shortage of what has always, at all historical times, made us stronger, stronger than we have always been proud of. We must fully support institutions that are carriers of traditional values, have historically proven their ability to transmit them from generation to generation” [11].

According to many researchers, there is a growing concern in modern society about the erosion of spirituality and changing values. This shift led to a predominance of western permissiveness, reduced restrictions, and a weakening of self-discipline among people. The observed tendency is manifested in the prioritization of physiological and materialistic desires, which, according to the teachings of A. Maslow, take priority over meeting higher needs. The value systems prevailing in the West emphasize basic needs because of their simplicity and accessibility to the mass consumer, which leads to the spread of low-grade mass art, which reflects artificial and superficial satisfaction of needs, including lust, consumption and negative aspects of human nature [12, pp. 44–58].

However, it should be noted that the question of spirituality and values is complex and multifaceted. Even in the context of modern changes, it is necessary to take into account that each society has its own system of values, and the transition to new values does not always mean the loss of spirituality completely. Critics point to the danger of losing deeper spiritual values such as morality, ethics, justice, and mutual responsibility. It is considered that the focus on material well-being and satisfaction of lower needs can lead to spiritual emptiness and loss of connection with a deeper meaning of life [12, pp. 44–58].

Russian sociologist A.B. Hoffmann focuses on the importance of traditions in the development of society. He believes that traditions play an important role in shaping and maintaining the cultural and spiritual heritage of the people, ensuring their unity and integrity. Hoffmann emphasizes that traditions are passed down from generation to generation preserving the history, values, customs and way of thinking of the people. He argues that traditions promote social stability and

solidarity by ensuring the coordination of community actions and activities. However, Hoffmann also stresses that traditions should not be mechanically portable and immutable. He calls for a critical understanding and adaptation of traditions to modern conditions in order to maintain relevance [7].

According to Max Weber, value is regarded as norm, significance or importance to the subject. Max Weber as a sociologist and philosopher made a significant contribution to the understanding of social actions, institutions and culture [13]. According to T. Parsons values are the basis for the formation of social norms and rules as well as for determining the goals and orientation of actions of individuals within social systems. Shared values are universally recognized ideals that are agreed and shared by members of a particular society or social group. Nikolai Hartmann, a Russian philosopher and aesthetician, classifies values into different categories in his work “Aesthetics”. He identifies three key categories of values: spiritual, material and ideal. From the point of view of N. Hartmann ideal values are universal and consistent with the ideals and goals that society as a whole strives for [5].

Russia’s traditional spiritual values are based on several fundamental characteristics of the Russian mentality. An important feature of the Russian person is the desire for the highest ideals and “heavenly”, and not “earth” paradise bliss. An ideal, spiritual dimension is closer to a Russian person than a material one [8, pp. 50–56]. However, after 1991, during the post-Soviet transformation, significant changes took place in society. Russian society has experienced a change from a collectivist culture to an individualist one. Nevertheless, in the sphere of spirituality and values, changes occur more slowly, and a complete reorientation in the system of values of Russians has not occurred [4, pp. 34–43].

Despite socio-cultural transformations such as globalization, technological progress and changes in the social structure, Russian values continue to express the importance of spirituality, patriotism, traditions and collective identity, are often associated with historical and cultural heritage of Russia, and are a source of a sense of belonging and connection between different generations.

The National Security Strategy of the Russian Federation notes the importance of reviving traditional Russian spiritual and moral values and consolidating society around shared values that form the foundation of statehood. Among such values there is freedom and independence of Russia, humanism, interethnic peace and harmony, the unity of cultures of a multinational people, respect for family and confessional traditions, patriotism [2].

As part of the analysis of the “Strategy”, special attention should be paid to its emphasis on socio-political and national tasks. The main objective of the strategy is to ensure national security and socio-economic development of the Russian Federation. This direction contributes to improving the standard of living of the population, stimulating economic progress, progress in research and innovation as well as improving the quality of public services including health care and cultural initiatives.

Russia has regained its position as a world power capable of defending its national interests on the international stage while prioritizing the socio-economic development of its regions and well-being of its citizens. Thanks to joint efforts, such key values as spirituality, patriotism, respect for a common history, and the unity of the culture’s diversity of the Russian people are ensured.

Moral guidelines play a significant role in the formation of values, behavior and culture of society. They help people determine what is right and wrong, and serve as the basis for moral principles and norms of behavior. It is important to develop an open and inclusive dialogue about morality and values in society in order to take into account the diversity of opinions and perspectives. This can contribute to the search for a balanced approach to the formation of moral guidelines, which takes into account both heritage and traditions as well as new challenges and the needs of the modern world.

Today, many researchers point to the problem of erosion of traditional values and weakening of unity within the multinational population of Russia under the influence of external cultural and informational factors. In response to these threats, the state attaches particular importance to the implementation of a comprehensive educational, cultural and social policy within the country, which indicates the recognition of the importance of preserving and strengthening traditional values in society.

The set of values presented in the National Security Strategy of the Russian Federation and included in the Constitution of the Russian Federation is universal in nature and expresses universal principles and values. The Constitution of the Russian Federation emphasizes that a person, their rights and freedoms are the highest value. This fact confirms that the Russian Federation recognizes and attaches great importance to universal principles and values, such as respect for human rights and freedoms, justice, equality before the law and the principle of the rule of law [1].

The national interests of the Russian Federation cover the fundamental needs of individuals and communities in their protection and sustainable development. Threats to national security are understood as a set of conditions and factors that create a direct or indirect risk to these national interests.

Russia has consistently demonstrated its ability to defend its sovereignty, maintain independence, state and territorial integrity, and protect the rights of its citizens abroad. In addition, the role of the Russian Federation in solving significant international problems has increased including in resolving military conflicts, maintaining strategic stability, and promoting international law as a guiding principle in global relations.

Work is underway to revive the traditional spiritual values of Russia aimed at cultivating in the younger generation a deep understanding of Russian history. In order to strengthen Russia's national security, it is necessary to promote the growth and multiplication of traditional Russian spiritual, moral and cultural values. This assessment should cover not only the education system, but also the spheres of culture, social and political institutions, state-confessional interactions. It is extremely important to involve the general public in realizing the importance of spiritual and moral education, preserving and strengthening traditional values as a means of countering potential threats to national security.

Cultural creativity centers around the creation of aesthetically outstanding works. Nevertheless, it is important that these cultural creations are consistent with ethical and civic values, contributing to the formation and strengthening of Russian civic identity. In the modern world, we observe a number of beliefs and alternative value systems that sometimes lead to social divisions. However, among this variety, the inner world of each person retains metaphysical elements and gravitation towards the Absolute, which is a distinctive feature of Russian culture.

In the scope of the Russian legal system, there are regulations which purpose is to establish order in the information sphere and ensure the protection of legally capable persons and minors from the negative impact of information content. However, when implementing legal restrictions, especially in the context of issues related to values and freedom of speech, it is necessary to strive to achieve a balance between ensuring the safety of the public and preserving the fundamental rights and freedoms of society.

In addition, it should be emphasized that in order to solve the problems related to morality in society, a multidimensional approach is needed, which involves the participation of not only legislative measures, but also educational, cultural, interpersonal connections and other components. Therefore, it is important to strive for the development of an informed and ethical society, where the values and rights of citizens are respected.

In the socio-cultural sphere, the main danger lies in the erosion of traditional Russian spiritual and moral values. This shift entails transforming people from spiritually minded beings driven by high ideals into ordinary consumers obsessed with material values, thereby jeopardizing the progress of Russian society. Behind the visual appeal of slogans promoting the "earn and spend" mindset are far-reaching consequences that could significantly harm our future.

Foreign cultural and information expansion acts as one of the recognized threats to national security and is manifested in the spread of low-quality products of mass culture, propaganda of permissiveness, racial and national intolerance, and religious discrimination.

As part of the study, several proposals can be identified to improve the situation with the preservation and development of traditional values that are of significant importance for ensuring national security.

It is necessary to pay special attention to education, inclusion of the study of traditional values in the curriculum, patriotic events, development of ethics code for media, state support, social mobilization and intercultural dialogue. All this reflects important measures for the preservation and development of traditional values.

Thus, education plays a key role in creating the worldview and value orientations of the younger generation, therefore, the inclusion of the study of traditional values in the curriculum will help strengthen the connection with history, culture and national identity, and patriotic events and cultural events will contribute to the formation of pride and commitment to their country and people.

Another significant factor in the preservation and development of traditional values is social mobilization and participation of citizens and public organizations. The development of ethics code for media is also crucial to support and respect traditional values in the media sphere. It is necessary to develop programs that will promote traditional values.

Discussion and Conclusion. Traditional values play a significant role in ensuring national security. In the context of Russia, traditional values are of particular importance since they unite various ethnic groups and nationalities contributing to interethnic peace and harmony. However, globalization, cultural expansion and social change can have a negative impact on traditional values. There is a risk of erosion and loss of connection with historical roots and heritage. Thus, it is necessary to actively promote and maintain traditional values in society, which can be achieved through educational programs, cultural events, patriotic education, and the creation of an appropriate legal framework. The strategy of civilizational development of Russia should include these main aspects.

In general, the strategy of civilizational development of Russia should be comprehensive taking into account all aspects of society and aimed at creating favorable conditions for the prosperity of the country and its citizens. This area of policy is designed to strengthen the civilizational role of Russia in the world context.

Standing for traditional values by Russia on the international stage causes contradictions with the West. The conservative cultural policy of Russia resists the cultural temptations of globalization and is based on national cultural traditions which are considered as the basis of the social structure, moral socialization of the individual and national security of the state. The desire to confront the impact of globalization and maintain traditional cultural traditions is one of the strategies for responding to the perceived threats of the crisis of traditional values. Conservative cultural policy focuses on preserving and strengthening norms, morals and social structures that are considered as fundamental to society and national identity.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 18.09.2024

Reviewed / Поступила после рецензирования 02.10.2024

Accepted / Принята к публикации 02.10.2024

SOCIAL AND POLITICAL PHILOSOPHY



UDC 316.75



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2024-10-4-12-17>

Traditional Values in the Coordinate System of Modern Russian Youth

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Abstract

Introduction. The relevance of the study is due to a number of factors, both external (global, general, universal) and internal (social, historical and cultural, value-based). The scale of the problem is also determined by the high level of confrontation in the world of value-based coordinate systems: moral, religious-anthropological and social. General uncertainty has actualized the problem of sociocultural factors' influence on the transformation of value-based orientations of Russian youth. Obviously, the goals of the education system and the organization of work with young people are common, since in both cases the educational potential of universities and the resource base for the implementation of the tasks of the state youth policy (SYP) are involved.

Materials and Methods. The methodological basis of the study was sociological and philosophical-historical concepts that make it possible to analyze the implementation of the value-based approach in the context of the search for principles for building a new national education system in Russia. The principles of consistency and complexity are implemented. Comparative analysis and sociological research methods are used.

Results. The comparative analysis of key studies carried out in the field of youth sociology, transformation of the higher education system in Russia was carried out. The results of the necessary integration of the resources of the influence of state youth policy and educational potential in the formation of a system of values and worldviews among young people are provided. It has been proven that in the scope of the axiological approach and with the help of effective pedagogical tools, it is possible to create conditions for the formation of Russian identity. Recommendations have been formulated that make it possible to timely assess the risks of spiritual transformations as well as proposals aimed at updating the federal strategy for the development of educational activities in educational organizations.

Discussion and Conclusion. Russia needs an ideological integral educational system that concentrates the best traditions of Russian science: fundamentality, interdisciplinarity, anthropological meanings and values. Education aimed at the formation of the basic attitudes of young people not only affects making important decisions about values and ideals, but also forms intellectual sovereignty that is one of the most important principles for the preservation and development of Russia in the future.

Keywords: values, education, transformation, traditional values, youth policy

For Citation. Finko M.V. Traditional Values in the Coordinate System of Modern Russian Youth. *Science Almanac of Black Sea Region Countries*. 2024;10(4):12–17. <https://doi.org/10.23947/2414-1143-2024-10-4-12-17>

Оригинальное теоретическое исследование

Традиционные ценности в системе координат современной российской молодежи

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Аннотация

Введение. Актуальность исследования обусловлена рядом факторов как внешних (глобального, всеобщего, универсального), так и внутренних (социального, историко-культурного, ценностного). Масштабы рассматриваемой проблемы также определяются высоким уровнем противостояния в мире ценностных систем координат – нрав-

ственных, религиозно-антропологических и социальных. Общая неопределённость актуализировала проблему влияния социокультурных факторов на трансформацию ценностных ориентаций российской молодежи. Очевидно, что цели системы образования и организации работы с молодежью являются общими, так как в обоих случаях задействован воспитательный потенциал университетов и ресурсная база реализации задач государственной молодежной политики (ГМП).

Материалы и методы. Методологическую основу исследования составили социологические и философско-исторические концепции, позволяющие осуществить анализ реализации ценностного подхода в условиях поиска принципов построения новой национальной системы образования в России. Реализованы принципы системности и комплексности, применяются сравнительный анализ и социологические методы исследования.

Результаты исследования. Осуществлен сопоставительный анализ ключевых исследований, выполненных в области социологии молодежи, трансформации системы высшего образования в России. Предоставлены результаты необходимой интеграции ресурсов влияния государственной молодежной политики и образовательного потенциала в формировании системы ценностей и мировоззренческих установок у молодых людей. Доказано, что в рамках аксиологического подхода и с помощью эффективного педагогического инструментария можно создать условия для формирования российской идентичности. Сформулированы рекомендации, позволяющие своевременно оценить риски духовных трансформаций, а также предложения, направленные на актуализацию федеральной стратегии развития воспитательной деятельности в образовательных организациях.

Обсуждение и заключение. России необходима идеологическая цельная образовательная система, концентрирующая в себе лучшие традиции отечественной науки – фундаментальность, междисциплинарность, антропологические смыслы и ценности. Образование, нацеленное на формирование базовых установок молодых людей, не только влияет на принятие важных решений о ценностях и идеалах, но и формирует интеллектуальный суверенитет – один из важнейших принципов сохранения и развития России в будущем.

Ключевые слова: ценности, образование, трансформация, традиционные ценности, молодежная политика

Для цитирования. Финько М.В. Традиционные ценности в системе координат современной российской молодежи. *Научный альманах стран Причерноморья*. 2024;10(4):12–17. <https://doi.org/10.23947/2414-1143-2024-10-4-12-17>

Introduction. The relevance of the topic of our research is due to a number of factors, both external (global, general, universal) and internal (social, historical and cultural, value-based). The scale of the problem is also determined by the high level of confrontation in the world of value-based coordinate systems: moral, religious and anthropological, political, legal and socio-humanitarian. Social uncertainty has actualized the problem of sociocultural factors' influence on the transformation of the value-based orientations of Russian young people, their worldview.

Transformations of a global scale have escalated the situation when in the context of scientific discoveries and the development of the latest breakthrough technologies, the problem of protecting the person themselves has emerged before humanity. Protection not only from such destructive global problems as environmental, social, military, but, above all, from their own self-destruction, the loss of life guidelines, adequate perception of the world and circumstances. The characteristic features of a post-industrial society and, at first glance, their obvious pragmatic advantages (availability, volume and quality of information, variability of technologies, etc.) turned out to be not only digital expansion, but also an active invasion of all spheres of human life, fundamentally changing life, the inner world of a person, deforming their semantic space.

Many domestic researchers state that the modern situation in Russian society is characterized by the presence of complex, contradictory processes caused by crisis phenomena: the opposition of value-based paradigms, collision, the diversity of cultural and historical interpretations as well as a long ideological vacuum, devaluation of historical and cultural values, national traditions, destruction of gender constancy, interruption of intergenerational ties. The radical invasion of personal space where the values of artificial and natural collide, the phenomena of “editing” (biotechnological improvement of a person) and their natality, neurotechnological improvement of moral behavior and traditional practices, cause intense discussions [1, pp. 61–78; 2; 3 pp. 7–9].

The education system, its institutions, goal-setting and special content originally embedded in educational processes are intended to confront the new challenges imposed on our country by political and economic isolation, the “culture of cancellation”, to gain guidelines and understanding of what is happening to young people. Only education in unprecedented conditions of cardinal changes in the world can ensure in the long term the “safety”, spiritual and moral motivation necessary to successfully counter the threats of the collective West. Therefore, it is important to consider the implementation of state youth policy (SYP) and the formation of the resource base of university education in direct connection.

In this regard, we have identified two components. Firstly, consideration of specifics and peculiarities of the implementation of the tasks of the state youth policy in the modern conditions of the development of Russian society. Secondly, the analysis of the general situation in the system of Russian higher education, in particular, the processes of transformation of university education and the introduction of new educational models and formats. In our opinion, these two spheres, two main directions “education” and “youth” intersect at one point in which there are values and meanings on the basis of which it is possible to develop an adequate response to modern geopolitical challenges faced by Russia.

Obviously, the goals of the education system and the organization of work with young people, being essentially general, imply the formation, broadcasting values that are the meaning-forming basis of human existence, setting the direction and motivation in the social space. We understand that the formed system of values of an individual and various social groups is the stabilizing foundation of society.

Materials and Methods. The methodological basis of the study was sociological and philosophical-historical concepts that make it possible to analyze the implementation of the value-based approach in the context of the search for principles for building a new national education system in Russia. The principles of consistency and comprehensiveness were implemented as well as comparative analysis and sociological methods were used to determine the dynamics of value-based orientations of modern Russian youth, including an interdisciplinary approach, involving a comparative analysis of studies carried out by representatives of academic institutions and regulatory documents in the field of state youth policy (SYP).

Results. Analysis of publications, comparison of the results of experimental activities, sociological studies performed in the field of value-based attitudes and guidelines of modern youth, state the relevance of conceptual provisions of the well-known theory of value-based orientations of D.A. Leontyev, his interpretation of the phenomenon of “value” [4, pp. 34–36]. Despite the abundance of classification approaches in the designation of groups of values, in most studies we see the Leontyev’s approach, according to which the basis of value-based orientations is a conscious idea of the subject about their own values. Naturally, in the epicenter of modern authors’ attention, depending on the purpose of the study, there is the search for new ways and tools for broadcasting the values of society in the youth environment: “values of consciousness” [5, pp. 5–17]; “generally recognized values” [6, p. 42]; “cross-cutting” [7, pp. 14–16]; “leading” [8, p. 118]; “finite”, etc.

The above-mentioned studies are united by the general approach, according to which, firstly, values are considered as the basic foundation for the formation of value-based attitudes in a particular age group-youth, and secondly, researchers accept the thesis that, on the one hand, young people inherit the values of the previous generation and, on the other hand, they are aimed at transforming these values. In this regard, the studies of authors describing such a complex phenomenon as “hybridization of value-based categories” deserves special attention, which makes it possible to timely assess the risks of spiritual transformations with long-term consequences. In the process of analyzing the axiological orientations of young people, the factors of the formation and dissemination of values, they identified the main groups of values: “spiritual and moral values”; “values of activity, professional and career orientations”; “Gnostic values”; “political and socially significant values”; “values of social and subcultural groups”; “family values”; “national, ethnocultural, ethno-confessional, religious values”; “Media, Internet, social networks as values (production and reception)”; “individual values, individualism/collectivism as values”; “valueological values” [9].

The concept of “traditional values”, that is, the totality of personal ideas supported in society about the ways of organizing one’s own life, interacting with other people, building relations with the state, is clearly indicated in the Decree of the President of Russia “On the preservation and strengthening of traditional spiritual and moral values”. The document not only gives a specific definition of what is meant today by “traditional values”, but also denotes life; human dignity, rights and freedoms; patriotism; citizenship; service to the fatherland and responsibility for its fate; high moral ideals; close-knit family; creative work; priority of the spiritual over the material; humanism; mercy; fairness; collectivism; mutual assistance and mutual respect; historical memory and generational continuity; unity of the peoples of Russia¹.

In the youth environment, for several decades we have seen tectonic movements in the field of value-based, worldview guidelines. The importance of the institutions of the individual’s socialization decreases, the lack of critical thinking and the inability to apply and operate with cognitive tools are stated in educational organizations. The need for young people to have the attributes of absolute individual freedom, reverence for neoliberal models of the organization of society, high trust in the network environment and the lack of information filters form a completely new agenda for working with young people. On the one hand, we are forced to state that a generation of young people has grown up who do not have clear ideological guidelines, confident in good intentions of the West and the archaic character of Russia, who have received negative information about life in the Soviet Union (“the Sove”, “lost time”, “totalitarian Soviet system”, etc.). On the other hand,

¹ Decree of the President of the Russian Federation of 09.11.2022 No. 809 “On approval of the Fundamentals of State Policy for the Preservation and Strengthening of Traditional Russian Spiritual and Moral Values”. URL: <http://publication.pravo.gov.ru/Document/View/0001202211090019> (accessed: 20.07.2024).

as a consequence of such attitudes, we see manifestation of destructive phenomena in the youth environment: aggression, manifestation of elements of extremism; ethnic and sectarian tensions; radicalization; exposure to fake information, depression, self-doubt, etc. Obviously, we cannot expect from these generations who have adopted the values of the Western way of life imposed by Anglo-Saxon culture, including a tolerant attitude towards polygender politics, adherence to traditional cultural codes of identity (national, religious, sexual and family) [10].

In this regard, there are special requirements for the current system of priorities, decisions and actions of the state in the field of education and youth policy, government institutions that form an order for upbringing, socialization, and preparing generations for life. In Russia, the foundations of the state management model in the field of youth policy have been formed, the federal and regional system of interaction has been built. At the same time, there is an imbalance in the work of certain parts of the system mechanism, there are contradictions between the scientific results of research and management decisions, the real needs of young people and the formats of events. Structures implementing the tasks of the SYP play an integrative function in solving key problems of youth and society, reflect the social priorities and aspirations of young people, and most importantly, have various opportunities for their self-realization [11] [12].

It should be noted that modern tools and resources of youth policy at the level of state structures and public organizations have recently been truly unlimited in terms of the scale of competitive and grant events, the level of funding, and the quantitative indicators of youth involved in creative activity and social practice. We are convinced that with the resources of influence, the main goal of initiating and conducting any activity with young people is to form a system of values and worldviews. In the scope of this approach, the educational space of universities is one of the most optimal and effective platforms that create conditions for solving urgent problems. In education there are answers to many questions: how values can be transmitted, formed, broadcast, assimilated by young people in the educational, sociocultural space of the university.

In the scope of what approaches, with the help of what tools, it is possible to form conditions for the formation of identity (national, cultural, spiritual), mastery of critical thinking techniques; what technologies will help to resist destructive and aggressive forms of behavior, rejection of rules alien to traditions and culture. The whole history of Russian pedagogy confirms the special significance of the axiological function of education, which ensures the maximum development of the basic quality of a person, that is humanity, the formation of personal, life and professionally significant guidelines, what determines the potential of a person (epistemological, creative, communicative) and allows making the right choice in “a good-evil” situation [13] [14].

It should be noted that since the 90s of the last century, the Russian education system has been continuing to undergo significant transformations, which in turn outlined methodological problems: chaotic movement in determining the main trajectories of reforms and lack of results; an attempt to change the general institutional formats without changing the essential foundations of the entire system [15]; lack of recognition by the institutions of power of systemic modernization, changing all levels of organization of public, state life of society [16]; the tendency of narrow-professional, pragmatic-project content of education [17]. Modern processes of education transformation taking place in Russian universities have led to the need for radical changes in goals, content, models and formats of education in new civilizational conditions. The domestic education system, being an important resource for the development of Russian society, is in a situation of responding to large-scale challenges. The crisis discourse of transformational processes reflects not only the power of external challenges, but also provides the opportunity to update, reformat, design new models of educational organization, in the center of which there is a personality, interests and needs of a modern young person [19, pp. 5–9].

Discussion and Conclusion. Nowadays, Russia needs to update the federal strategy for the development of educational activities in educational organizations subordinate to the Ministry of Science and Higher Education of the Russian Federation, the Ministry of Education of the Russian Federation, the definition of new approaches, formats and technologies in the implementation of the tasks of state youth policy in the educational space of the university. Projects aimed at solving the problems of patriotic education of student youth are needed; it is important to implement educational programs with clear performance criteria for the development of competencies in the history of the Russian state and the foundations of religion; targeted work of federal, regional, university sites to identify the best practices and presentation of university cases in the field of work with student youth; organizing feedback and discussing with students the possibility of their participation in assessing the quality of education received; formation of proposals for the development of student projects and initiatives in the new political and economic conditions.

It is necessary to include representatives of the Ministry of Science and Higher Education of the Russian Federation, rectors of universities, heads of student associations, representatives of all-Russian, regional public organizations, federal and regional authorities in determining the key directions and request coming from the state and its institutions. The result of communication and discussion platforms should be clear and understandable for young people. Both in the situation with youth policy and in education today, the balanced policy and the reasonable development strategy are

needed, requiring clear ideological messages and semantic constructs. Education, the humanities, in their essence, have always been ideological and politicized. Moreover, the great powers have always created conditions for the development of science and their national educational system, which made it possible to form intellectual sovereignty, one of the most important principles for the preservation and survival of Russia.

In the current situation of awareness of the obvious losses for the education and upbringing of young people, the search for new guidelines in reforming (transforming) the national (sovereign) educational system, the legacy of Russian philosophical thought is more relevant than ever (I.A. Ilyin, N.A. Berdyaev, V.V. Zenkovsky S.L. Frank, N.N. Vysheslavtsev, P. Florensky, etc.). In their works of philosophy, the educational paradigm is based on the principles of culture-like and personality-oriented model, simple and specific theses: “not adaptation of an individual to perform certain local functions, but holistic formation of a personality, not enrichment of consciousness and memory with a lot of unnecessary information, but spiritual and moral development. More than half a century ago I.A. Ilyin wrote that new Russia will have to develop a new system of education and national education and “its historical path will depend on the right solution of this problem” [19, pp. 178–179].

Education aimed at the formation of basic, vital attitudes not only affects the adoption of relevant decisions about values and ideals, but also determines the trajectories of the development of young people, the development of Russian society in the future. Today Russia needs an ideological integral educational system that concentrates the best traditions of Russian science: fundamentality, interdisciplinarity, anthropological meanings, extreme focus on the personality of a citizen of Russia.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 02.09.2024

Reviewed / Поступила после рецензирования 19.09.2024

Accepted / Принята к публикации 22.09.2024

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 111.1 + 130.2

Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2024-10-4-18-24>



Criticism of Mass Culture by K.I. Chukovsky as an Anthropological Problem

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Abstract

Introduction. In connection with the current agenda of the widespread imposition by the West of anti-values and anti-culture, children are in a special risk zone. For many years, and today with particular force, the latent formation of children's deviant spirituality has been carried out through publishing. In order to identify this trend, the task is to refer to the experience of the leader of Russian literature studies K.I. Chukovsky. This reference showed quite specifically that the origins of growing destructiveness, negatively affecting the spiritual and moral education and development of children and youth, are located at the beginning of the 20th century. Over time, they only intensified.

Materials and Methods. Axiological and systemic approaches, historical method, methods of moral theology and formal logic are applied. The main material base was the work of K.I. Chukovsky "Nat Pinkerton and modern literature" (1908), the works of domestic and foreign philosophers as well as modern studies of literature studies. Particular attention was paid to the study of the research done by the famous Russian teacher V.I. Soroka-Rosinsky.

Results. It has been revealed that the man's rejection of their spiritual principles (the process of secularization) leads to the degradation of the man themselves, to the well-known "everything is allowed" (F.M. Dostoevsky). K.I. Chukovsky was able to see the signs of this all-permissive threat ("signs of illness, but not illness"), in particular, in the issue of upbringing and development of children. He tried to demonstrate it on the example of the figure of the detective "Nat Pinkerton", popular among children and young people at that time.

Discussion and Conclusion. K.I. Chukovsky was one of the first to see the prerequisites for the formation of children's deviant spirituality at the beginning of the last century as a consequence of a systemic anthropological crisis. His hypotheses are confirmed by further studies, in particular, done by V.I. Soroka-Rosinsky and other scientists.

Keywords: mass culture, hottentot, K.I. Chukovsky, natpinkerton, personality crisis, secularization process, ethical indifferentism, spirituality inside out, revolt of masses

For Citation. Lukyanenko K.A. Criticism of Mass Culture by K.I. Chukovsky as an Anthropological Problem. *Science Almanac of Black Sea Region Countries*. 2024;10(4):18–24. <https://doi.org/10.23947/2414-1143-2024-10-4-18-24>

Оригинальное теоретическое исследование

Критика массовой культуры К.И. Чуковским как антропологическая проблема

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Аннотация

Введение. В связи с текущей повесткой повсеместного навязывания Западом антиценностей и антикультуры в особой зоне риска находятся дети. Уже многие годы, а сегодня с особой силой, осуществляется латентное формирование детской девиантной духовности посредством издательской деятельности. С целью выявления этой тенденции ставится задача обратиться к опыту лидера отечественного литературоведения К.И. Чуковскому. Дан-

ное обращение показало вполне конкретно, что истоки нарастающей деструктивизации, негативно влияющей на духовно-нравственное воспитание и развитие детей и молодежи, находятся именно там, в начале XX в. А со временем они лишь усиливались.

Материалы и методы. Применяются аксиологический и системный подходы; исторический метод, методы нравственного богословия и формальной логики. Основной материальной базой послужила работа К.И. Чуковского «Нат Пинкертон и современная литература» (1908), труды отечественных и зарубежных философов, а также современные исследования по литературоведению. Особое внимание было уделено изучению проведенного исследования известным российским педагогом В.И. Сорокой-Росинским.

Результаты исследования. Выявлено, что отказ человека от своих духовных начал (процесс секуляризации) приводит к деградации самого человека, к известному «все позволено» (Ф.М. Достоевский). К.И. Чуковский смог увидеть признаки этой всепозволяющей надвигающейся угрозы («признаки болезни, но не болезнь»), в частности, в вопросе воспитания и развития детей. Это он и попытался продемонстрировать на примере популярной в то время среди детей и молодежи фигуры сыщика «Ната Пинкертона».

Обсуждение и заключение. К.И. Чуковскому одному из первых удалось увидеть предпосылки формирования детской девиантной духовности в начале прошлого века как следствие системного антропологического кризиса. Его гипотезы подтверждаются дальнейшими исследованиями, в частности, проведенными В.И. Сорокой-Росинским и другими учеными.

Ключевые слова: массовая культура, готтентот, К.И. Чуковский, натпинкертоновщина, кризис личности, процесс секуляризации, этический индифферентизм, духовность наизнанку, восстание масс

Для цитирования. Лукьяненко К.А. Критика массовой культуры К.И. Чуковским как антропологическая проблема. *Научный альманах стран Причерноморья*. 2024;10(4):18–24. <https://doi.org/10.23947/2414-1143-2024-10-4-18-24>

Introduction. Not many people know that at the origins of criticism of mass culture in general and comics, in particular, there is a domestic writer and literary critic K.I. Chukovsky. He devoted a number of works to this issue and wrote several articles on the psychological-pedagogical and moral-ethical analysis of the content of mass literature. K.I. Chukovsky's contribution to the piggy bank of domestic research makes it possible to rethink the historical experience of publishing, to look at its underside from a new point of view. The philosophical approach to the writer's work allows us to identify some hidden destructive mechanisms in the children's publishing industry that negatively affect the spiritual and moral education and development of children and youth, replace concepts, attitudes and values traditional for Christian culture, neutralize norms (for example, of institution of the family), form a man of "mass" type.

The purpose of the work is to highlight some of the historical aspects of the formation of children's deviant spirituality through publishing, to identify this problem as an anthropological one, to which methods of waging mental war against children are applied in order to deform the personality.

Materials and Methods. Axiological and systemic approaches are applied in the study; historical method, methods of moral theology and formal logic are used. These methods allow us to objectively approach the study of the hypothesis that the origins of the modern problem of the formation of children's deviant spirituality should be sought at the beginning of the 20th century. It also allows us to see spiritual and moral in sociocultural reality and draw appropriate conclusions. The main material basis for writing the article was the work of K.I. Chukovsky: "Nat Pinkerton and Modern Literature" (1908), the works of domestic and foreign philosophers as well as modern studies of literature studies.

Results. The article written by K.I. Chukovsky in 1908, "Nat Pinkerton and Modern Literature", anticipated the emergence of the problem of massification of the man and society, that very problem that the most prominent representatives of scientific socio-philosophical, cultural and anthropological thought will talk about throughout the 20th century: O. Spengler "The Decline of Europe" (1918–1922); José Ortega y Gasset "The Revolt of the Masses" (1930); Max Horkheimer and Theodor W. Adorno "Dialectic of Enlightenment" (1947); Herbert Marcuse, "One-Dimensional Man" (1964); Jean Baudrillard "Society of Consumption" (1970); E. Fromm "Healthy Society" (1955), "To Have or To Be?" (1976), etc.

This work of K.I. Chukovsky is a lens that refracts cardinal spiritual and moral changes in all spheres of human existence: literature, art, philosophy, religion, everyday life. It was focused on the search for the upstream cause of all kinds of transformations of that time which made it possible for the writer to try on the cloak of a philosopher and fix the catastrophic position of the man in space, i.e. to see the anthropological dimension of problematic events. Due to this lens, it also becomes possible to trace the logic of the subsequent criticism by the writer of the comic book industry as the leading direction of mass literature. In fact, years later, the writer will criticize not the comic book genre itself, but a certain type of comic book that negatively affects the individual which is based on the mercantile interests of corporations, trusts and the state. The subject of research of K.I. Chukovsky in this work is cinema and detective genre (detective stories).

The writer calls cinema a special type of literature and theatrics. Analyzing several cinematic films ("Mother-in-Laws' Races", "Love in a Bakery", "Adventures with a Player's Top Hat") and the detective genre represented by the newly minted American detective Nat Pinkerton, the scientist was able to see a systemic problem in the upcoming trend of the

human spirit impoverishment. K.I. Chukovsky saw the spiritual wildness of a man, the primitivization of spiritual life, moral degradation. He saw what in the end can be called a cardiogram of the era.

Confirmation of this idea is the words of the author himself: “I took «Cinema» and «Pinkerton» only as symptoms, as evidence that the kingdom of the Hottentots has come” [1, p. 61]. Even if K.I. Chukovsky took a modern theater or any other sociocultural direction instead of cinema, then by his own admission “everything would say about the same thing” [1, p. 61]. Thus, the researcher writes about the general spiritual and moral decline and moral decay of a person.

Thus, the man primitivizing in all directions at the beginning of the 20th century will be called by K.I. Chukovsky a caveman and will receive the nickname “Hottentot”. The writer borrowed the meaning of this concept from A. Herzen; the latter called “underdevelopment of the masses” Hottentot. K.I. Chukovsky will indicate the external signs of a hottentot man. They seemed unimaginable at that time. But in our present, these signs fully reflect the spiritual trauma and impoverishment that K.I. Chukovsky managed to discern a hundred years before our time. By the way, K.I. Chukovsky is close to F.M. Dostoevsky, he can also be called in a sense a prophet: “You look at the screen and are amazed: *why aren't these people sitting next to you tattooed? Why don't they have scalps behind their belts and rings in their noses? They sit decorously, like ordinary people, and there is not a single multi-colored feather in their hair! Where did so many cavemen suddenly come from at the corner of Kolomenskaya and Razezzhey?... Surprisingly, “the pace of public life has accelerated”, and maybe four years later... we will successfully engage in cannibalism, and, if not for ourselves, then we will pass iron rings through the noses of our children*” [1, p. 27].

Thus, the prophecy of K.I. Chukovsky came true. Many in modern society are tattooed, painted in different colors and, of course, walk with iron rings in their noses. The theme of cannibalism (anthropophagy), which they are constantly trying to promote using a technology called the “Overton Window”, that is the technology of introducing into the human consciousness what seems to be completely impossible to introduce, since it is something abnormal, this topic can no longer surprise anyone. Just as one cannot surprise with the anti-human anti-values promoted by the West, aimed at destroying the personality, the institution of the family and everything normal. All these signs of cavemen are the evidence of spiritual impoverishment and moral degradation of the same consumer society, which K.I. Chukovsky spoke about a century ago.

The arrival of the personality of the “hooligan Nat Pinkerton” to replace the “bourgeois Sherlock Holmes” is not accidental, as the critic will say, and “all our cultural values suffered the same fate”. K.I. Chukovsky calls the change of detectives to be evolution, and even more, “a symbol of our common evolution”, although it is completely clear that he means degradation. Any artistic, moral, philosophical idea that appeared at that time in that society, in the blink of an eye, sought to “be vulgarized, dehumanized, become impossibly dirty, fall in price like a prostitute” [1, p. 51]. Everything was overthrown.

Any representative of culture and any of their work could quickly turn “into something babbling, street-boorish, almost four-legged” [1, p. 51]. It's all the fault of the cathedral creativity of the millionth hottentot which erases and vulgarizes everything in its path: “Don't you see that floodgates have opened, dams have burst. These millions of hottentots poured from all sides, from above, from below on the whole culture, the religion, the intelligentsia, the people, the cities, the villages, on books, magazines, youth, family, art and they will pour until they flood, until they cover everything with themselves, and there is not such an ark to get on and swim through the waves. We are all drowned, all up to one” [1, p. 36].

The process described by K.I. Chukovsky will be considered in detail much later by José Ortega y Gasset in his book “The Revolt of the Masses”. But the appearance of “this solid hottentot”, according to the writer, “was foreseen in the Russian literature a long time ago and its approaching was looked at with horror” [1, p. 36].

The tragedy of spiritual impoverishment and the “insane speed” with which everything was vulgarized led our thinker to the following rather serious thesis, as if drawing a spiritual abyss into which humanity fell at the beginning of the 20th century: “I think: come now again to the earth, Jesus, – you would look at what our newspapers would do in two or three days from the Sermon on the Mount. In two or three days! To vulgarize the Gospel, humanity needed nineteen centuries, but now it is done in two or three days” [1, p. 51].

It is not surprising that the year of publication of a large article by K.I. Chukovsky “Nat Pinkerton and modern literature” coincides with the publication of the work of V.P. Svetsitsky “Antichrist” (1908). The story of V.P. Svetsitsky in its content, as it were, embodies the thoughts of K.I. Chukovsky in the text. Although, of course, we are talking primarily about an amazing synchronous and intuitive vision of fluctuations of the spiritually dead era, which doomed to terrible trials.

K.I. Chukovsky considered that the maximum avoiding of the man their essence, or rather, the man's loss of their essence and rolling into an animal state, was fully revealed in a series of American detective stories about Nat Pinkerton: ... “Nat Pinkerton is already zoology, because this is already the end of our human being...” [1, p. 50]. After that, this “zoology” will become the main content of the comic book industry and Superman will replace Pinkerton.

K.I. Chukovsky, praising Sherlock Holmes and overthrowing Nat Pinkerton, will show a huge difference between them. If the first detective can be attributed to high art, then the last to the social bottom, which is a symbol of a person's **spiritual ill health**. The unprecedented universal fame of cinema and the detective story devastatingly pushed all classical literature and high art into the shadows, to the periphery of cultural life, and according to K.I. Chukovsky, “for the first

time in a hundred years, young people found themselves without «ideas» and «programs». “In this cultural desert, which was born by the «solid hottentot”, Nat Pinkerton becomes a favorite reading and character.

What benefit can be brought to children and adolescents by a character who commits actions far from morality, who has “a fist instead of a soul, a fist instead of a head, a fist instead of a heart, and only the action of this fist is required of him, fist in all forms and manifestations. Pinkerton shoots, cuts people like cabbage without any pity and if you calculate how many people he destroyed in only ten books of his «adventures», you get the population of a good provincial city...”.

It’s no wonder that a series of stories about this detective was criticized and banned not only in Russia, but also in Germany: “German educators were adamant about the negative impact of detective stories on teenage readers and saw a direct connection between reading this genre and committing crimes... German educators directly appealed to publishers, bookstores and libraries to stop the spread of detective stories among young readers...” [2].

They were also banned in Switzerland, seeing what negative impact the detective stories had on children: “When Meumann studied children’s ideals, that among Swiss children of fourteen years of age, more than half admitted that their life ideal is to become rich, get money and generally live without working and using all the benefits” [3]. Such aspirations can be called only spiritual degradation. This was well understood by the literary critic K.I. Chukovsky.

Thus, tough criticism of Pinkerton and cinema by K.I. Chukovsky will eventually allow him to draw a conclusion in which, we believe, the writer pointed out the anthropological problem underlying the deep transformations that took place at the beginning of the 20th century all over the world and especially in Russia: “Of course, neither cinema nor Pinkerton are the causes of evil, they are the same as fever or vomiting: signs of illness, but not illness. If I «lash out» at them as if they were to blame for everything, it is because for me they are symbols of all this huge and complex phenomenon” [1, p. 61].

Natpinkerton criticism as a mirror of the personality crisis and secularization process. The consequences of the spiritual crisis of the individual are embodied most vividly in the crisis of the culture of the 20th century. The mirror of the events that took place reflected the ethical and religious degradation of the man as a spiritual being. Thus, the Orthodox theologian S. Rose sees the man of the 20th century “inside out” (1982) [4], and the French philosopher R. Guenon calls the spirituality of society “inside out” (1945) [5].

In 1934, the Russian philosopher N.A. Berdyaev, many years after the comments on Pinkerton by K.I. Chukovsky, in his work, will express a point of view regarding the anthropological crisis similar to the writer: “The shock of the human image is strongly felt in everything, the decomposition of that human personality that was forged in Christianity and the forging of which was the task of European culture”. [6, p. 214]. In 1955, the German philosopher E. Fromm, assessing the scale of the personality crisis in the 20th century, will make a final diagnosis to the man in his work “Healthy Society”: “In the 19th century, the problem was that God was dead; in the 20th century, the problem is that the man is dead” [7, p. 563].

Another French philosopher M. Foucault in 1966 will also define “The Death of God”, the famous manifesto of F. Nietzsche, as a synonym for “death of the man”: ... “through philological criticism, through biologism of a special kind, Nietzsche reached the point where the man and god belong to each other, where the death of God is synonymous with the disappearance of the man and where the upcoming coming of the superman means, first of all, the inevitability of human death” [8, p. 362].

M. Fuko will focus on the deep connection between the death of God and the death of the man several times in his work: ... “there is a connection between the death of God and the end of man: is it not the last person who announces that he killed God, thereby placing their language, their thought and their laughter in the space where God is no longer there, and acting as the one who killed God, gaining in their existence free determination to this murder?” Further: “Nietzsche’s thought announces not only the death of God, but also (as a result of this death and in deep connection with it) the death of his killer” [8, pp. 402–403].

It is in the death of God that the death of the man is fulfilled, the announced end of the Absolute kills the man themselves. In fact, the man is self-destroying. The disease, which K.I. Chukovsky spoke about, is precisely this consequence of the man’s escape from God, the process of secularization. Self-destroying is carried out through an attempt to “kill God”. We are not talking about a certain metaphorical language for the sake of a witty remark, but about the spiritual death of the man. God’s killer, the man, is a suicider. However, it is impossible to kill God. But it is very possible to kill God in oneself, to try to “uproot” the image of God from oneself, from the human personality. This is spiritual death. It was very clearly demonstrated by F.M. Dostoevsky in his “Demons” using examples of Verkhovensky, Stavrogin, Kirillov.

No wonder that K.I. Chukovsky recalls “Demons” by F.M. Dostoevsky, only in such a way as to demonstrate how much more in arithmetic progression the man has become demoralized since that time by the time the article was written (1870–1872 and 1908): “If Dostoevsky, when he wrote «Demons», if he could foresee even for a second what would happen in forty years, he would crown his demons with roses, he would sing the praises of them and pray in front of them. Since those demons are nothing in comparison with the present ones” [1, p. 36]. But it was precisely these “current” demons, nihilists who were creating revolutions, that Dostoevsky the prophet saw. At that time, they were “in masks”. There were not so many of them, since the anti-spiritual infection had not yet spread so much among Russian people (Dostoevsky’s “Dream of a Funny Man”). But this did not prevent F.M. Dostoevsky to foresee upcoming disasters thanks to his spiritual intuition. K.I. Chukovsky was “lucky” to see all the same demons but without masks.

The dismissive attitude towards the sacred could not but lead to such a moment, “when God will finally be outside the man, and the man will be a fragment, already not affected by the divine presence” [9, p. 110]. As M. Heidegger will say about this, comprehending the fateful phrase of F. Nietzsche, and V. Martynov will repeat after him: “It is this moment that Nietzsche felt and defined as «the death of God»” [9, p. 110].

Nietzsche’s words “God is dead” do not at all neutralize the fact of the existence of the religious life of millions of believers. They mean “only that everything connected with faith has ceased to have a formative effect on the world, that everything connected with faith turned out to be in some kind of «settlements and caves» that are not visible and unknown to the world, that everything connected with faith is «removed» from the world, although it seems to exist in it” [9, p. 110].

It’s about the sacred. The hottentot despises the sacred. According to José Ortega y Gasset: “The mass man considers themselves perfect... only they exist, and get used not to consult with anybody’s wishes, and most importantly not to consider anybody better than themselves... ordinary souls, not deceived about their own ordinariness, fearlessly assert their right to it and impose it on everyone and everywhere... The mass overthrows unlike, remarkable and the best...” [10, pp. 57, 68, 11–12]. The Spanish researcher will call such an absurd state of the man a mass indignation, hermeticism and blockage of the soul and consciousness [10, p. 68]. Consequently, such “life without the sacred becomes humiliation and vulgarity”, since the sacred is the main thing in life. The mass man in their own life is most concerned about their own well-being [10, p. 58].

V. Martynov considers that it was the presence of God that could no longer be experienced by the man [9, p. 110]. It can be assumed that the man has lost a prayer connection with God, since the inner man was in a state of «metaphysical collapse» (metropolitan A. Surozhsky). K.I. Chukovsky will also pay attention to it. He will say that in the 19th century every now and then thousands of people were infected with “one (certainly, certainly one!) idea... and for the sake of this one idea, they were ready to go through fire and water, ready to accept the wreath of thorns either for their populism or for their Marxism, then for nihilism, but they don’t want to know anything else at that time, they don’t look at anything else, and everyone as one man prays according to their own, according to a sectarian prayer book” [1, p. 54]. You can decipher the writer’s thought as follows: we are talking about the creation of various idols and their elevation to the rank of God, which is a direct violation of the second commandment of the Decalogue.

The philosopher I. Ilyin described the experience of godforsakenness: “This is earthly without the Divine; external without internal; visibility without an entity; a shell devoid of the main; empty life, lifeless corpse, whited sepulchre; vanity, ash, vulgarity...” [11]. In such a “metaphysical collapse” there is undoubtedly the man who has not come to God or is running away from Him: “The fanatic Oneness of God has passed, and the Russian intelligentsia has passed to a pleasant plurality of gods” after the hottentot penetrated it [1, p. 55].

The existence “outside God” or “outside the Master” represents the path of the “dilapidated” or “external” man who obeys only fleshliness. (The image of Stavrogin emerges, who, despite his visit to the elder and formal confession, could not touch the sacred, since he was spiritually dead). An abnormal, distorted lifestyle as an example to follow with fierce force will begin to fill the detective genre and cinema at the beginning of the last century, and after it all the mass literature and culture.

No wonder that K.I. Chukovsky in his article mentions Nietzscheanism and other Western trends (Hegelianism, Darwinism, Marxism), which, like cinema, became incredibly close to the Russian man (infected them): “For the Russian all-man, citizen of the world, cinema has become the same native, almost national phenomenon as Hegelianism, Darwinism, Marxism, Nietzscheanism”. [1, p. 28]. No wonder that K.I. Chukovsky also mentions Zarathustra, the protagonist of the work of F. Nietzsche “Thus spoke Zarathustra”. It is in this work that the main concepts of F. Nietzsche’s philosophy are outlined: “the death of God” (antitheism), superman, the will to power, the cyclical nature of any development.

Zarathustra in the article by K.I. Chukovsky will also become Hottentot Pinkerton. “Multi-million hottentot” gives their sentence to the one who sentenced God: “God is dead” (it couldn’t be much worse!).

– Ah! You are Nietzscheans here! – says Hottentot further. – And I, and I, and I will also be a Nietzschean! – He buys a phonograph and turns it on:

– I want to be daring; I want to be bold.

Then he will go and rape a gymnasium girl. At every step, in every feuilleton, after each glass he will grunt and say:

– Thus spoke Zarathustra!

You see that in two or three years everything is over! Zarathustra also became Pinkerton” [1, p. 52].

In short, K.I. Chukovsky speaks in his article “Nat Pinkerton and Modern Literature” about a finely felt anthropological problem that caused a lot of psychic pain in the writer himself. The writer recorded not one crisis but that demonic funnel of crises into which all of humanity was sucked (upcoming revolutions, world wars...).

This is a whole series of different crises, the process of cultural and anthropological crises as a result of secularization. Years later, I. Ilyin will summarize, defining this process as a crisis of “not a whole spirit, a split man”. The goal and result of overcoming this crisis is the spiritual revival of the man “as whole, integral, healed, commanded by the Gospel” [12, p. 326].

A few decades later, working in the Soviet Union, and well knowing modern trends in the field of literary criticism and cinematography, K.I. Chukovsky will critically analyze American comic book magazines and Disney cartoons. The critic will say that they have an even more destructive effect on the child’s consciousness and soul than Nat Pinkerton.

He will also say that Pinkerton will be replaced by something much more dangerous – “a superman”, the hero of comics “Superman”. As K.I. Chukovsky will say in his work “The Corruption of American Children”: “The word «superman», as you know, comes to us from Nietzsche, the ideological inspirer of the German fascists...”.

Natpinkerton literature as a spiritual and moral threat. Two years later, after the first questions were raised about the destructive content of detective literature by K.I. Chukovsky, the domestic teacher V.I. Soroka-Rosinsky will try to answer them in his work “Nat Pinkerton and Children’s Literature”, showing the detrimental effect of such content of stories on the moral sense of the child.

You can confidently join the conclusions of the teacher and reinforce the critical thoughts of K.I. Chukovsky. Thus, these stories:

1. Pose a danger to the development of a child’s artistic taste: “After two years of passion for detective stories, Lermontov, Pushkin and other classical writers may, perhaps, seem boring and incomprehensible to such a student” [3];

2. Pose a danger to the development of the student’s moral sense: ... “With the liveliness of children’s imagination, the fantastic world in which the schoolchildren live reading the detective literature, the world of thieves, robbers, criminals, prostitutes, Arsenov Lupenov, Lord Lister, etc., it can be assumed that this world can very badly affect the impressionable, soft, like wax, soul of the child. It is bad that the schoolchildren get used to all these dirty personalities, are not shocked by their criminal properties...” [3];

3. Pose a danger to the child’s behavior, since children tend to imitate: ... “The children are fond of their struggle, begin to sympathize with them, tremble for their fate, vividly share all their interests, together with them come up with ways to steal and get rid of danger, and finally breathe freely when the thief succeeds in the plans...” [3];

4. Pose a danger because they can lead to ethical indifferentism: ... “Will those seeds that were so richly perceived in childhood remain in the soul, will this ethical indifferentism give results later, in adulthood...” [3]. The desire to help others with age may be forgotten, and the strength to resist theft in the years of temptation may not be found;

5. In the middle school period, “Natpinkerton literature becomes even more dangerous, as it captures the student at the most unfavorable moment for the further course of their development” [3].

Trying to understand why Natpinkerton literature attracts children so much, V.I. Soroka-Rosinsky conducted a survey among his students and used the research of other scientists who also tried to find out the grounds for the preference of detective literature to classical works. The main points we highlighted are the following:

1. In one of the surveys, “the answers of the students do not show the grounds on which Christian morality, morality of compassion, lowliness of mind, patience and love for the weak and unhappy are based”. Students admired “strength, intelligence, courage, cunning and other ethically indifferent qualities”. The conclusion of this survey was as follows: “Perhaps children unconsciously recognize the principles to which modern philosophy came in the person of Nietzsche with his admiration for a strong, active personality, even if immoral from a Christian point of view” [3];

2. An additional conclusion to the survey will be one that confirms the demand among schoolchildren for such a “brave, active personality”, energetic as Nathaniel Pinkerton, which gives the right to think about the consequence of the success of Natpinkerton literature. Children’s literature of that time did not meet this demand at all, since “Mamin-Sibiryak, Barantsevich, Lukashevich in their works talk about pity, compassion, invariably bringing out weak, downtrodden, lonely and unhappy people” [3].

Discussion and Conclusion. K.I. Chukovsky managed to identify the process of secularization as a “complex phenomenon”, which was the reason for the onset of spiritual decline, which led to numerous crises. The literary critic said this much earlier than many other world-famous researchers. More than that K.I. Chukovsky was able to show the dialectical relationship between the spiritually degrading (low-moral) man and what this man produced. Anti-spiritual poems, films, books, paintings, philosophical ideas, as a result of immoral creativity, infected others with this anti-spirituality and led to greater general degradation.

It was K.I. Chukovsky who was one of the first to see how the anti-religious, immoral spirit penetrated into the detective stories and caused the formation of children’s deviant spirituality at the beginning of the last century, which was confirmed by studies conducted by V.I. Soroka-Rosinsky and other scientists.

Appeal to the legacy of K.I. Chukovsky helps us to understand how mass culture can influence the formation of personality, what destructive mechanisms it carries in itself. Therefore, and vice versa, we get the opportunity to trace how the man with their spirituality or quasi-spirituality forms a culture, a mass culture, in particular. That is, this is a natural dialectical process. It is important to respond in time to growing modified threats in this context, to develop protective spiritual and moral mechanisms and to form children and youth’s critical thinking.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 07.10.2024

Reviewed / Поступила после рецензирования 21.10.2024

Accepted / Принята к публикации 21.10.2024

PHILOSOPHICAL ANTHROPOLOGY, PHILOSOPHY OF CULTURE



UDC 130.2 + 338.48 (477.75)

Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2024-10-4-25-30>



Wine and Gastronomic Tourism as a Tool for Popularizing the Cultural Heritage of Crimea as a Region of the Northern Black Sea Region

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Abstract

Introduction. Today, there is an increased interest in culinary, wine or gastronomic tours among tourists. Enogastronomic tour is a new tourist product, a set of activities for tasting traditional cuisine and drinks in a certain region. The purpose of the article is to study the peculiarities of the functioning of enogastronomic tourism in the Republic of Crimea as a form of intensification of preservation and a tool to popularise the cultural heritage of the region.

Materials and Methods. To achieve the goal, both general scientific methods of research as well as special ones were used: structural-functional and comparative methods, statistical and prognostic methods, method of computer processing of information, and others.

Results. It is proved that enogastronomic tourism is a type of tourism aimed at getting acquainted with the history, technology and culture of beverage consumption and gastronomy in the region. Enogastronomic tourism includes wine tourism and gastronomic tourism. The tourist potential of Crimea is based on the natural potential, cultural heritage, enogastronomic potential (Crimean cuisine and winemaking), tourist infrastructure. The necessity of taking into account local culture, traditions and customs in the development of enogastronomic tours in order to preserve the cultural heritage of the Republic of Crimea and create an authentic experience for tourists is proved.

Discussion and Conclusion. It is concluded that enogastronomic tourism in Crimea is a form of intensification of preservation and a tool for popularisation of the cultural heritage of the region. The directions of strategic development of enogastronomic tourism in the form of projects to improve enogastronomic tours in Crimea are under development. The principles of strategic development of enogastronomic tourism in the territory of Crimea are proposed.

Keywords: Republic of Crimea, enogastronomic tourism, wine tourism, gastronomic tourism, tourists, tour, food, dishes, wine, cultural heritage

For Citation. Shashlo N.V. Wine and Gastronomic Tourism as a Tool for Popularizing the Cultural Heritage of Crimea as a Region of the Northern Black Sea Region. *Science Almanac of Black Sea Region Countries*. 2024;10(4):25–30. <https://doi.org/10.23947/2414-1143-2024-10-4-25-30>

Оригинальное теоретическое исследование

Эногастрономический туризм как инструмент популяризации культурного наследия Республики Крым – региона Северного Причерноморья

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Аннотация

Введение. Сегодня к кулинарным, винным или гастрономическим турам существует повышенный интерес среди туристов. Эногастрономический тур – это новый туристический продукт, совокупность мероприятий для дегустации традиционной в определенном регионе кухни и напитков. Цель статьи – исследование особенностей

функционирования эногастрономического туризма в Республике Крым как формы интенсификации сохранения и инструмента популяризации культурного наследия региона.

Материалы и методы. Для достижения поставленной цели использованы как общенаучные методы исследования, так и специальные: структурно-функциональный и сравнительный методы, статистический и прогностический методы, метод компьютерной обработки информации и др.

Результаты исследования. Доказано, что эногастрономический туризм – это вид туризма, направленный на знакомство с историей, технологией и культурой потребления напитков и гастрономией в регионе. Эногастрономический туризм включает винный туризм и гастрономический туризм. Туристический потенциал Крыма базируется на природном потенциале, культурном наследии, эногастрономическом потенциале (крымская кухня и виноделие), туристической инфраструктуре. Доказана необходимость учета местной культуры, традиций и обычаев при разработке эногастрономических туров с целью сохранения культурного наследия Республики Крым и создания аутентичного опыта для туристов.

Обсуждение и заключение. Сделан вывод, что эногастрономический туризм в Крыму является формой интенсификации сохранения и инструментом популяризации культурного наследия региона. Разработаны направления стратегического развития эногастрономического туризма в виде проектов улучшения эногастрономических туров по Крыму. Предложены принципы стратегического развития эногастрономического туризма на территории Крыма.

Ключевые слова: Республика Крым, эногастрономический туризм, винный туризм, гастрономический туризм, туристы, тур, продукты питания, блюда, вино, культурное наследие

Для цитирования. Шашло Н.В. Эногастрономический туризм как инструмент популяризации культурного наследия Крыма как региона Северного Причерноморья. *Научный альманах стран Причерноморья*. 2024;10(4):25–30. <https://doi.org/10.23947/2414-1143-2024-10-4-25-30>

Introduction. Recently, enogastronomic tourism has become very popular, especially in regions with resources for its development. Enogastronomic tourism is a type of specialised tourism, the purpose of which is to promote traditional for a certain territory food product, drinks, grown in compliance with technology in an ecologically clean area, making dishes and drinks from these products and their consumption. Enogastronomy involves the consumption of wine together with other traditional products (cheese, meat products, fruits, berries, vegetables). That is, it represents the culinary art of a particular locality. Crimea as a region of the Northern Black Sea coast has a significant potential for the development of enogastronomic tourism. The stable positive dynamics of tourism development in Crimea gives grounds to consider the tourism industry as an important factor in popularising the cultural heritage of Crimea as a region of the Northern Black Sea coast.

Trends in tourism development in the 21st century allow us to talk about the formation of a new model of consumer behaviour. For many tourists, the importance of cultural, educational and environmental aspects of travel exceeds the interest of entertainment and comfort, and the value of geographical space is increasing. The relevance of research in this direction is also determined by the lack of a holistic understanding of the essence of the category ‘tourist enogastronomic product’, the imperfection of recommendations and conclusions in the issues of its formation. The timeliness and relevance of the study of these problems has determined the purpose of the article and its objectives. The purpose of the article is to study the peculiarities of the functioning of enogastronomic tourism in the Crimea, the region of the Northern Black Sea coast, as a form of intensification of preservation and a tool for popularisation of the cultural heritage of the region.

Materials and Methods. To achieve the goal, both general scientific methods of research and special methods were used. Methods of generalisation, systematisation, analysis and synthesis are used to highlight the theoretical and methodological foundations of enogastronomic tourism development. To characterise the domestic experience of enogastronomic tourism development the structural-functional and comparative methods, statistical and prognostic methods, the method of computer processing of information are used.

The development of tourism and recreational development of the Russian Federation, as well as enogastronomic tourism, is fixed in the Strategy of tourism development in the Russian Federation until 2035¹, in the National Project ‘Tourism and Hospitality Industry’². The analysis of scientific literature indicates an active scientific and practical study of various aspects of enogastronomic, gastronomic and wine tourism. These directions are reflected in the works of such authors as Y.S. Putrik, E.E. Ibragimov, I.E. Avdil, N.N. Lykova, D.A. Sinitsa, V.S. Anokhin, I.Yu. Bomberuk, A.V. Malkova, N.V. Shabalina, E.I. Piskun, I.A. Golubeva, Yu.

Results. Enogastronomic (gastronomic and wine) tourism is a type of tourism that combines aspects of travelling such as exploring new cultures and enjoying food and drink. It involves visiting regions known for their culinary traditions and vineyards, exploring local food and wine production, and experiencing the unique flavours and aromas of the area.

¹ On approval of the Strategy for the development of tourism in the Russian Federation for the period up to 2035: Government Order of the Russian Federation from 20.09.2019 N 2129-р. URL: https://www.consultant.ru/document/cons_doc_LAW_333756 (accessed: 10.05.2024).

² Passport of the national project “Tourism and the hospitality industry” (approved by Rostourism).

Gastronomy and wine tourism has become increasingly popular in recent years as travelers seek new experiences and tastes.

From a theoretical point of view, gastronomic and wine tourism can be considered from several approaches. Researcher Hall proposes to consider this tourism as a form of cultural tourism, which involves exploring the cultural heritage and traditions of a particular region. In this context, food and wine become an important part of the local culture, the tourism experience involves learning about the history, traditions of food and wine production [13]. Another theoretical approach, proposed by P. Long and M. Robinson, is to consider gastronomy and wine tourism as a form of tourism that reflects the engaging and interactive nature of the travelling experience. In this case, food and wine are seen as a way of connecting with local culture.

Thus, foreign researchers understand enogastronomic tourism as a type of cultural tourism, which involves a tour for the purpose of wine tasting and acquaintance with culinary traditions and local cuisine. Gastronomic and wine tourism is also seen as a way to promote local agriculture and support small businesses such as family wineries and restaurants. Whether enogastronomic tourism is seen as a form of cultural tourism, experiential tourism, niche tourism or eco-tourism, it offers travellers a unique and enjoyable way to explore new cultures and enjoy the flavours of the world.

Researching retrospectively [14, 15], it can be noted that enogastronomic tourism is a growing segment of tourism, which originated in the process of interaction between culture, history and gastronomy of different regions of the world. Wine tourism began its development in the ancient world when vineyards became an important component of agriculture. Today wine and gastronomic tourism has been actively developed in Crimea. Wine tourists can visit vineyards, wineries, participate in wine tastings and masterclasses, where they can learn more about wine production. Gastronomic tourists can taste dishes that reflect local traditions and culture, visit farms and markets where they can buy fresh local produce, and visit restaurants that specialise in local cuisine.

Wine and gastronomy tourism allows tourists to experience local culture and history, contributes to the development of the region's economy, and preserves the cultural heritage and traditions of the region. In Crimea, where winemaking and gastronomy are important sectors of the economy, wine and gastronomy tourism is a significant source of income for local residents and businesses. Three vectors of enogastronomic tourism in Crimea can be distinguished – cultural, economic and social (Table 1).

Table 1

Main vectors of enogastronomic tourism orientation in Crimea³

Measure	Essence
Cultural vector of orientation	Enogastronomic tourism provides an introduction to local culinary traditions, which are an integral part of the region's culture and heritage. Culinary traditions are shaped by history, geography, climate, reflecting the unique identity of the region. By sampling local food and wine, tourists can better understand the culture and history of the region and gain a deeper appreciation of its culinary traditions
Economic vector of orientation	Enogastronomic tourism creates jobs, generates additional profits for local producers, and stimulates the growth of related industries such as hospitality and tourism. By promoting local food and wine, regions can attract more tourists and generate more revenue. Enogastronomic tourism can contribute to the development of rural areas as it provides opportunities for small producers and farmers to sell their products
Social vector of orientation	Enogastronomic tourism promotes social interaction and cultural exchange between tourists and locals. By experiencing local food and wine, tourists interact with local producers and learn about their way of life. This can create a sense of community and promote understanding between tourists and locals. Gastronomy and wine tourism can contribute to sustainable development by encouraging the use of local and seasonal ingredients and promoting traditional sustainable food production

The development of enogastronomic tourism will contribute to the preservation of the cultural heritage and traditions of Crimea. Crimea's tourism sector has significant tourism potential due to its rich cultural heritage, natural attractions and diverse tourism offerings. The region's cultural heritage is reflected in its historic castles, fortresses, churches and synagogues, as well as traditional festivals and events.

³ Source: systematised by the author.

There are more than 40 wineries operating in Crimea. They include the Federal State Unitary Enterprise ‘Massandra’, ‘Plant of vintage wines Koktebel’, the winery ‘Solnechnaya Dolina’, the House of champagne wines ‘Novy Svet’, the champagne wines plant ‘Zolotaya Balka’, the winery ‘Perovskikh Estate’, the vintage wines plant ‘Inkerman’ and others. By 2025 the volume of wine production in Crimea should reach 50 million dL of basic wine and 15 million dL of various wines for the retail market [16]. Excursions with a visit to tasting rooms are organised by ‘Massandra’, Research Institute of grapes and wine ‘Magarach’, ‘Novy Svet’, ‘Sun Valley’, ‘Dionis’ and others. Such routes as ‘Sun in a glass’ (Sudak – Novy Svet – Sun Valley) and ‘Hymn to the vine’ (Sevastopol – Inkerman – Sudak – Alupka – Livadia – Nikita – Sun Valley) were in demand among tourists and locals. At present, excursions with tasting are practised by many, including small private wineries in Crimea [14]. In order to diversify the tour product wineries, develop enogastronomic tours (e. g., the project ‘Wine and Cheese of Sunny Valley’, the project ‘TerruART’ of the champaneria ‘Golden Balka’), organize quests, hold festivals and holidays (‘Labour Tour’ of Maasandra, ‘WineFest’ of ‘Golden Balka’).

In 2018, a circular tourist route ‘Wine Road of Crimea’ was developed, linking more than 35 wineries in the region, which cooperates entities of the wine industry, hotel complexes and the gastronomic segment (farms, cheese farms, restaurants and others). The wine tour is supplemented with an excursion programme and event events (festivals, master classes, forums, fairs). ‘Wine Road of Crimea’ with a length of more than 480 km. consists of four sections – these are the south-eastern, south coastal, Sevastopol and western routes [16]. Thus, the main types of tourist objects of the Crimean destination can be grouped as follows (Fig. 1).

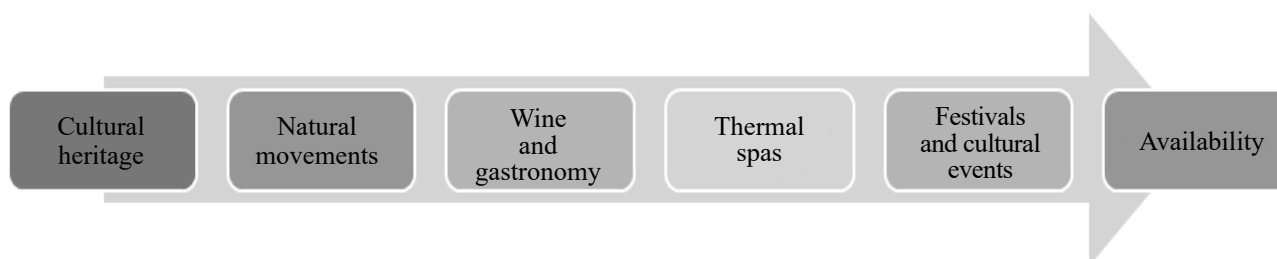


Fig. 1. Types of tourist objects of the Crimean tourist destination⁴

Crimean cuisine is a true treasure of the region’s cultural heritage and has a rich history of formation. Crimea’s cuisine and wine have been influenced by its geography, history and cultural diversity. Crimea’s location in the Northern Black Sea region characterises its multicultural character of its cuisine and winemaking traditions. In addition to its diverse cuisine, Crimea is also known for its winemaking traditions. The unique terroir of the Crimean Mountains combined with the influence of mild climate; Black sea contributed to the distinctive character of Crimean wines [17]. In general, the formation and emergence of Crimean cuisine and wine is a reflection of the diverse cultural heritage and natural environment of the Crimean region, as well as its history and geopolitical context.

An enogastronomic tour of Crimea is an incredible experience for any foodie who wants to taste authentic dishes and drinks from this region. Crimea is a region rich in history and culture, and its cuisine is a reflection of this diversity.

Based on the generalisation of the main scientific approaches and comprehension of the outlined problems, we believe that enogastronomic tourism is a type of tourism related to acquaintance with the history, technology and culture of alcoholic beverages consumption, gastronomy in a certain region and tasting of alcoholic beverages at the producer. Enogastronomy in the tourism sense combines services, products, activities emphasising the culinary recipes of the region and traditional products. Nowadays, enogastronomy is an integral part of getting to know the culture, traditions and life of different regions. It embraces traditional values that have a connection with new trends in the tourism industry: respect for traditions and culture, preservation of authenticity, lifestyle, cultural enrichment. Enogastronomic tour is an innovative tourist product, a set of events for tasting dishes, ingredients, wine, traditional in a certain area, which have no analogues in other regions.

Discussion and Conclusion. Based on the conducted research, the following measures are proposed in order to improve enogastronomic tours in Crimea:

- expanding the range of food and drinks: tour organisers constantly add new restaurants and cafes to the tour programme that offer unique local food and drinks;
- improving the quality of service: tour organisers can improve the quality of service in restaurants and cafés;
- advertising campaign: tour organisers can run an advertising campaign to increase their visibility and attract new customers;
- improving transport infrastructure: tour organisers can cooperate with local carriers to provide comfortable transport for tourists;

⁴ Source: compiled by the author.

- use of new technologies: tour organisers can use technology to facilitate the organisation and delivery of the tour;
- itinerary development: developing a variety of itineraries that cover different areas of Crimea, with visits to local farms, wineries, food factories, cheese factories and local restaurants with national and traditional cuisine;
- promotion of local products: disseminating information about Crimea's local food products such as wine, honey, cheese, meat, fruits, berries and vegetables;
- local participation: involving local people in enogastronomic tours where they can share their knowledge of traditional dishes and food production processes;
- cooking master classes: organising cooking master classes where tourists can learn how to cook traditional Crimean dishes under the guidance of local chefs;
- partnerships with hotels and restaurants: co-operation with hotels and restaurants to offer special dishes, special packages of enogastronomic tours for their guests;
- cultural heritage preservation: introducing measures to protect and preserve Crimea's cultural heritage related to food and wine;
- infrastructure development: providing adequate infrastructure for enogastronomic tours, such as modern hotels, restaurants, cookery laboratories and markets with local products;
- construction of wine hotels. The main purpose of designing these hotels is to accommodate wine tourists who take part in wine tours;
- creating a more interactive experience for tourists to make the tour more memorable;
- developing more varied and interesting excursions to cater to the interests of tourists;
- training for tour guides and restaurant and café staff so that they have sufficient knowledge of local cuisine and culture to be able to properly convey this information to tourists.

So, improving enogastronomic tours in Crimea can be achieved by introducing new technologies, more cooperation with local producers and the tourism industry, and creating a more interactive experience for tourists.

We believe that further development of enogastronomic tourism in Crimea should be based on such principles as: diversified and active marketing campaign, including digital media, platforms for tourism development; expansion of tourist services and activities, such as excursions, adventure holidays, ecotourism, spa treatments, etc., which will help to attract a diverse audience of tourists; preservation of natural monuments and cultural heritage; partnership and cooperation between tourism enterprises, producers and local entrepreneurs; improvement of enogastronomic tourism infrastructure, including restaurants, culinary master classes, wineries, food and beverage shops, etc.; diversification of enogastronomic elements into existing tourist routes, formation of unique enogastronomic routes; consideration of culture, local traditions and customs in the development of enogastronomic routes and programmes with the aim of preserving, promoting and promoting cultural and cultural heritage of the region.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 10.09.2024

Reviewed / Поступила после рецензирования 26.09.2024

Accepted / Принята к публикации 30.09.2024

RELIGIOUS STUDIES



UDC 322 (470.67)

<https://doi.org/10.23947/2414-1143-2024-10-4-31-36>



Original Theoretical Research



The Role of Religious Organizations in a Multi-Ethnic Region (using the Republic of Dagestan as an Example)

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Abstract

Introduction. The study focuses on the growing role of religions in the life of North Caucasian society. It shows that such religions as Islam, Christianity and Judaism have a high potential for ensuring social and political stability in the multi-ethnic region. The main theological contradictions between the currents in Islam is under analysis.

Materials and Methods. The theoretical and methodological basis of the research is formed by general philosophical methods and principles, ones of systematicity. The work also uses the methodology of discourse analysis of speeches and statements of political, public and religious figures, content analysis of mass media.

Materials and Methods. The theoretical and methodological basis of the research is formed by general philosophical methods and principles, ones of systematicity. The work also uses the methodology of discourse analysis of speeches and statements of political, public and religious figures, content analysis of mass media.

Results. In the modern multi-ethnic region, religion and religious organisations play a significant role in the socio-political and spiritual and moral spheres. Consequently, the establishment of civilised state-confessional, inter- and intra-confessional relations contributes to the preservation of peace and stability and the consolidation of Dagestan society.

Discussion and Conclusion. The problems investigated in this article are not only theoretical but also practical, as Muslim, Christian and Jewish spirituality realise their role and responsibility in maintaining peace and tranquillity in a multi-ethnic, multiconfessional and multicultural region, orient people towards peaceful relations between different peoples and religions, and towards strengthening the common homeland – Russia. Among the important features of multi-ethnic Dagestan is the high level of Islamic religiosity.

Keywords: North Caucasus, Dagestan, Islam, religious extremism, religious organisations, youth

For Citation. Magomedova M.A. The role of religious organizations in a multi-ethnic region (using the Republic of Dagestan as an example). *Science Almanac of Black Sea Region Countries*. 2024;10(4):31–36. <https://doi.org/10.23947/2414-1143-2024-10-4-31-36>

Оригинальное теоретическое исследование

Роль религиозных организаций в полиэтническом регионе (на примере Республики Дагестан)

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Аннотация

Введение. В исследовании акцентируется внимание на возросшую роль религий в жизни северокавказского общества. Показано, что такие религии как ислам, христианство и иудаизм обладают высоким потенциалом в обеспечении общественно-политической стабильности в полиэтническом регионе. Проанализированы основные теологические противоречия между течениями в исламе.

Материалы и методы. Теоретико-методологическую основу исследования составляют общеполитические методы и принципы, принципы системности. В работе применена также методика дискурс-анализа выступлений и заявлений политических, общественных и религиозных деятелей, контент-анализ СМИ.

Результаты исследования. В современном полиэтническом регионе религия и религиозные организации играют значительную роль в общественно-политической и духовно-нравственной сферах. Следовательно, установление цивилизованных государственно-конфессиональных, меж- и внутриконфессиональных отношений способствует сохранению мира и стабильности, консолидации дагестанского общества.

Обсуждение и заключение. Исследуемые проблемы имеют не только теоретическое, но и практическое значение, так как мусульманское, христианское и иудейское духовенство осознает свою роль и ответственность в поддержании мира и спокойствия в полиэтническом, поликонфессиональном и поликультурном регионе, ориентирует людей на мирные отношения между различными народами и религиями, на укрепление общей для всех родины – России. К числу важных особенностей полиэтнического Дагестана следует отнести высокий уровень исламской религиозности.

Ключевые слова: Северный Кавказ, Дагестан, ислам, религиозный экстремизм, религиозные организации, молодежь

Для цитирования. Магомедова М.А. Роль религиозных организаций в полиэтническом регионе (на примере Республики Дагестан). *Научный альманах стран Причерноморья*. 2024;10(4):31–36. <https://doi.org/10.23947/2414-1143-2024-10-4-31-36>

Introduction. Today religion is a part of social life, existing alongside art, philosophy, law, science and is closely intertwined with them. In post-Soviet society, religious organisations have gained real freedom of conscience and space for their activities. There is federal and republican legislation in this area.

Due to the ongoing political processes in the world, the North Caucasus is acquiring the status of a region of priority importance for Russia's security. Since the collapse of the USSR, the Caucasus region of Russia has been an extremely important strategic node from the geopolitical point of view. Transcaucasian states have major economic transport and transit routes with Russia. The Caucasus directly borders Turkey, a member of the NATO. And the task of Western policy is to weaken Russia's position in this region. Since the noughties, we can observe here constantly fuelled separatism, nationalism and religious fanaticism. The West does not change its policy in its endeavour to foment internal conflicts in regions with crisis economic and socio-political situation in order to destroy and disintegrate Russia. The main emphasis is placed on the Republic of Dagestan, the special importance of which is determined by its geographical location (proximity to the largest countries of the Islamic world, access to the Caspian Sea and oil shelf, international transport communications).

Some constituent entities of the Russian Federation are regions of traditional spread of Islam, where more than 20 million Muslims belonging to more than forty ethnic groups live. This indicates that Islam is currently the second strongest and most influential religious denomination in Russia.

The role and importance of religions in North Caucasian society has grown in recent years. Islam, Christianity and Judaism, the traditional religions of the region, have a high constructive spiritual and moral potential and play a role in ensuring socio-political stability in a multi-ethnic society and in promoting humanistic spiritual and moral ideals.

The greatest influence of religion on various spheres of public life can be noted in such subjects of the North Caucasus as the Republic of Dagestan, the Chechen Republic and Ingushetia. The Republic of Dagestan is known to be the most multi-national and multi-confessional republic.

In modern conditions, the problems of preserving inter-ethnic harmony and intra-confessional peace and stability remain relevant for the development of Dagestani society. The ambiguous role of the religious factor in the life of modern Dagestani society, the complex problems of state-confessional relations, the need to strengthen ideological work to counter religious and political extremism are discussed in many scientific monographs and periodical publications [1–6].

Materials and Methods. The aim of this paper is to analyse the influence of religion and religious organisations on the socio-political and spiritual-moral sphere of a multi-ethnic region. For this purpose, a broad methodological toolkit is used, integrating the research capabilities of the methods of philosophy, sociology and political science. The systematic approach used in the study allows us to consider the influence of the religious factor on socio-political and spiritual and moral processes taking place in multi-ethnic Dagestan.

Results. The military confrontation in the South Caucasus and the desire of global geopolitical actors to extract immediate benefits from the current conditions pose serious threats to the stability and security of the North Caucasus region and Russia's national security.

Apart from the two armed conflicts (Ukraine, Palestine), the U.S. wants to ignite a new war, this time in the Caucasus, pushing Georgia to open a second front against Russia. Georgia is the only country in the Caucasus that borders all the republics of the North Caucasus. And if the U.S. succeeds in turning Georgia into a new springboard for a strike against Russia, it could affect everyone in the region.

Today, Europe, the US also support the horrific genocide of Muslim populations around the world. In Stockholm, Sweden, a woman demonstratively burns the Koran. The woman holds a cross over the burning book, marking the burning of the Koran on behalf of Christianity. Once again, there is an obvious attempt to clash the two religions. It should be noted that nowhere in the world Muslims respond to provocations with the burning of the Koran by burning the Bible or any other scripture. Muslims realise that these provocations do not come from the church or from people of deep faith, but from people who profess other values. And Russia is an example of peaceful coexistence of peoples and confessions.

Interfaith and intrafaith interactions are important for North Caucasian society. The region with the highest density of Muslim religious institutions is the Republic of Dagestan. As of 1 July 2021, there are 2,801 religious associations in Dagestan, of which 2,753 are Islamic, including: Muftiate of the Republic of Dagestan – 1, juma mosques – 1,337, neighbourhood mosques – 1,194, prayer houses – 196, universities – 6, madrasas – 16, madrasa branch – 2, Union of Islamic Youth – 1¹. Christianity ranks second in Dagestan after Islam in terms of the number of its followers. There are currently 42 Christian religious associations operating in the Republic of Dagestan. There are 12 Sunday schools attached to Orthodox churches, with about 280 students. There are six Jewish communities in the Republic of Dagestan. According to information on religious associations in the Republic of Dagestan as of 1 July 2022 provided by the Ministry of National Policy and Religious Affairs of the Republic of Dagestan, an extensive system of Islamic education has developed in the republic over the past 30 years. It is represented by three levels: higher (universities, institutes), secondary professional (madrasas) and primary (primechet schools, maktabas) educational institutions. The above data testify to the increased interest of Dagestanis in religion.

Islam is one of the factors shaping the identity of North Caucasian ethnic groups. It is one of the regulators of individual behaviour (in family and domestic practice) and, to a lesser extent, of social behaviour.

Since the 14th century, Islam in Dagestan has become the dominant system of religious and ideological ideas of the highlanders. All political, administrative and intellectual life of Dagestanis is organised within the framework of jamaats² and in relations between jamaats on the basis of Islam [4, p. 22].

The ideology of Islam was the basis of their entire social and political organisation. The words of the most authoritative alims were listened to, especially in cases of adoption of new legislative provisions in the jamaat and in cases of disputes between the jamaats. But they had no direct political power over their fellow countrymen.

The political structure of power and governance that emerged in Dagestan after the collapse of the communist regime in the USSR and embodied in the republican constitution of 1994 was a product of internal, natural and peculiar development of the republic and largely corresponds to the peculiarities of Dagestan society [4, p. 45]. Among these peculiarities, the most significant is the ethnic structure unique in the entire state and administrative post-Soviet space. The number of ‘Dagestani peoples’ currently includes 14 nationalities that are still registered in civil status acts and have ‘historical roots’ in Dagestan: Avars, Dargins, Kumyks, Lezgins, Laks, Azerbaijanis, Tabasarans, Russians, Chechens, Nogais, Rutuls, Aguls, Tats, Tsakhurs.

According to many experts [3, 4], the Islamic revival in the region took place against the background of the aggravation of the political struggle that was observed in the early noughties, and it is quite logical that one or another politician or group was ready to resort to Islamic arguments, telling people that their views were in line with the Islamic tradition.

Dagestan differs from all the constituent entities of Russia in its complex ethno-confessional structure. Not only more than thirty ethnic groups live in the republic, but also followers of all known confessions: Islam, Christianity, Judaism with their currents and sects. The Republic of Dagestan is a secular state. No religion may be established as state or compulsory. Religious organisations are separate from the state and are equal before the law³.

The separation of religious organisations from the state shall not entail restrictions on the right of their participants, including ministers of religion, to participate on an equal footing with other citizens in the administration of state affairs, elections to bodies of state power and bodies of local self-government, activities of political parties, political movements and other public associations. In the event of election or transfer to a position in the bodies of state power or local self-government, the activity of a minister of religion as a clergyman shall be suspended for a corresponding period of time⁴. This law is aimed at ensuring the constitutional right of citizens and human beings to freedom of conscience and freedom of religion, ensures the equality of all traditional confessions, determines the methods and forms of religious education in the Republic of Dagestan; prohibits the propaganda of inter-confessional antagonism⁵.

¹ Information on religious associations of the Republic of Dagestan as of 1 January 2022. URL: <https://minnacrd.ru/activity/12795> (accessed: 08.05.2024).

² Jamaats were densely populated and well-fortified polis-type settlements, surrounded by farms and other lands, which possessed final, atomic sovereignty, on the basis of which, through voluntary or voluntary-coercive agreements, larger co-composed political entities were formed.

³ Law of the Republic of Dagestan of 16 January 1998 N 5 “On freedom of conscience, freedom of religion and religious organisations” (as amended on 6 July 2023). Article 3. URL: <https://docs.cntd.ru/document/802038559?section=text> (accessed: 16.05.2024).

⁴ See *ibid*.

⁵ See *ibid*.

The problems of inter-confessional harmony have intensified in connection with the events that took place in the Republic of Dagestan in June 2024. On the day of the main Christian holiday of the Holy Trinity, armed militants attacked Orthodox churches and synagogues, as well as police officers in Makhachkala and Derbent. An antiterrorist operation was declared in the region. The scheme of action of the militants in Makhachkala and Derbent was the same: attacking a religious site, killing clergy and police officers, and setting fire to the building. Among the militants were relatives of Magomed Omarov, head of the Sergokala district of Dagestan. More than 15 police officers, as well as several civilians, including a Russian Orthodox Church priest, became victims of the terrorists. The National Anti-Terrorist Committee of the Russian Federation reported the neutralisation of five militants: two in Derbent and three in Makhachkala. In turn, the head of the republic, Sergei Melikov, reported the elimination of six militants⁶.

These strikes are being carried out against Russia by the banned organisation ISIS, which was considered already defeated. But when necessary at certain moments, this organisation strikes first and foremost on Russian territory.

Derbent is a symbol of the existence of the three Abrahamic Faiths: Islam, Christianity and Judaism. According to the laws of Islam it is categorically forbidden to hit peaceful cities, peaceful population, it is forbidden to attack temples, it is forbidden to touch clerics. An attack on religious organisations is a heavy blow to interconfessional and interethnic peace within the most ancient city, which is the cradle of three religious communities in Russia that have lived peacefully for fourteen centuries.

The greatest threat to the safe development of North Caucasian society is posed by the ideological causes of the spread of religious extremism and terrorism in the region. These include ideological contradictions between supporters of so-called 'pure Islam' and adherents of traditional Islam in the North Caucasus. According to I.P. Dobaev, such factors as the opening of information centres at the embassies of a number of Muslim states, the arrival of numerous representatives of religious missionary organisations, and the uncontrolled departure of young people for Islamic education contributed to this split in the North Caucasian Muslim Ummah. [3, p. 203].

Since the 1990s, one can observe the confrontation between different currents within Sunni Islam. The radical form among all currents is Wahhabism⁷, which entered Dagestan in the 1980s. The followers of Wahhabism call themselves 'Salafis'. The founder of this religious-political movement in Saudi Arabia is Muhammad ibn al-Wahhab (1703–1787).

At first, Wahhabism was active only in Saudi Arabia, where it originated. In the middle of the 18th century, this doctrine was in demand in the Arabian Peninsula due to the need to consolidate the Arab tribes living there in order to build their own state. In an effort to restore Islam to its purity, al-Wahhab began to preach strict observance of the principle of monotheism (tawhid), the rejection of the worship of Sufi saints (wali) and holy places (mazars and ziyarats), the need to purify Islam from late additions and innovations (bid'aa) and return to its original form. The main ideas of his doctrine were presented by al-Wahhab in the treatise 'Kitab al-Tawhid' ('The Book of Uniformity') [7].

The monograph by Dagestani scholars 'Religious and Political Extremism and Ethno-confessional Tolerance in the North Caucasus' examines in detail the religious and legal concepts of Wahhabism, analyses the nature of interpretation of the fundamental provisions of Wahhabi dogma, concerning innovations, specific interpretation of the theory and practice of jihad, including extremist literature available in the North Caucasus region [1].

According to Z.S. Arukhov, when identifying the main reasons that influenced the growth in the number of extremist groups and intensified the activity of radical Islamic movement groups in the modern world, three factors should be identified: external patronage, the impact of the Afghan syndrome and the legacy of the historical confrontation between East and West [2, p. 17].

On 5 June 1997, in Grozny a scientific and practical conference of representatives of spiritual administrations, religious figures, scholars, alims, jamaats, Islamic educational institutions and believers of Dagestan, the Chechen Republic and the Republic of Ingushetia was held on the theme: 'Moral and Political in Islam'. The aim: to find out the opinion of the most authoritative alims of the North Caucasus republics about the place and role of Wahhabism in the spiritual and socio-political life of the region in the present and future, the position of the Naqshbandi, Shazili and Qadiri tariqatis towards the Wahhabis, whose relations were becoming increasingly tense [4, p. 169].

The essence of all the speeches was to condemn Wahhabism and the need to unite all mountaineers under Imam Shafi'i Madhab, which is common to all Muslims of the North Caucasus.

Today, Dagestani Muslims representing various Madhabs⁸ (Shafi'i and Hanafi) are actively working to counter religious extremism. Thus, one of the demands of extremist ideologues is the rejection of the madhabs as an innovation in Islam.

The main contradictions between Wahhabis and Sufis:

⁶ The Cabinet of Ministers supported the idea of confiscations for organising illegal migration. URL: <https://news.mail.ru/politics/61642885/?from=swap&swap=2> (accessed: 24.07.2024).

⁷ Wahhabism is the name of a religious-political movement in Sunni Islam that emerged in Arabia in the mid-to-late 18th century on the basis of the teachings of Muhammad ibn Abd al-Wahhab and later became the ideology of the first Saudi state. The Wahhabi movement grew out of theological polemics concerning the purification of Islam from heretical innovations and the criteria of true monotheism and subsequently became a powerful factor in the ideological and political life of the Muslim world.

⁸ Mazhab (Arabic: way of following) is a doctrine, teaching, school in Muslim theology; a religious-legal school. The Sunni trend in Islam has formed four distinct but equally legitimate schools of law: Hanbali, Hanafi, Shafi'i and Maliki.

The Wahhabis accuse the Sufis that their Ustazi sheikhs know the hidden secrets. This is contrary to the Qur'an, for no one knows the secret things except Allah.

One of the pillars of the Sufis' Tariqat-Sufi ideas is the intermediary role of sheikhs between Allah and his servants. This in turn contradicts Islam: there can be no mediator between God and man. Traditional Islam in Dagestan of the madhhab of Imam al-Shafi'i rejected the Wahhabi doctrine, considering it a heresy and a deviation from faithful Sunni Islam. The Wahhabis, in turn, refuse to recognise traditional Sunni Islam and consider its followers as kafirs and apostates and call on them to declare jihad [4, p. 147].

Dagestan Wahhabism was not a reaction to a developing and transforming Islam. On the contrary, the movements of traditional (tariqat) and traditional orthodox (legal) Islam as distinct religious trends structured themselves and became a political force in Dagestan precisely as a conservative reaction to the growth of the innovative Wahhabi movement. In the course of this reaction on the part of traditionalists (tariqatists and legal orthodox clergy) to modernist interpretations of Islam, Wahhabism was declared an 'inadmissible innovation in Islam' or even not Islam at all [4, p. 108]. Wahhabi Islamic ideology, introduced by local and foreign adherents, served as an ideological basis for the open expression of protest of the rural population of Dagestan, which had been deprived during the 'reforms'. Wahhabism attracted rural youth, the vast majority of whom had been deprived of ideological support and clear prospects for the future.

In our time of the Internet, when uneducated or uneducated people can freely spread their beliefs to the masses, it is important to emphasise that the basis of disagreement is the Qur'an, Sunnah and millennia-old Muslim theology. Therefore, having learnt the Arabic language and the opinions of this or that current, to claim that this is the 'pure' Islam and your opinion 'according to the Qur'an and Sunnah' is the only correct one, is simply ignorance, which does not deserve attention, but motivates professional theologians to improve their knowledge and skilfully carry it to the masses [8].

In the Republic of Dagestan, just with the support of Sheikh Said-Afandi, an active process aimed at reconciling representatives of traditional Islam and the Wahhabis has begun. The most important step in uniting all Muslims of the Republic was holding a congress of scholars from both sides the Spiritual Administration of Muslims of Dagestan and Ahlusunn in the Central Mosque of Makhachkala on 24 April 2012. The aim of this congress was to build bridges of brotherhood between all Muslims of the Republic and to spread the purity of Islam through joint efforts. As a result of this joint meeting, agreed ways of cooperation were worked out.

The role played by representatives of the Muslim clergy in the region's media should be noted. In programmes such as 'Peace to Your Home', 'Dagestan', 'For Unity and Stability', the talk shows 'Point of Reference', 'Accents', 'Topical Interview', etc., they have launched activities to combat Wahhabi ideology. Representatives of the Muslim clergy also broadcast on Dagestan radio programmes about the canons of Tariqat Islam.

The interests of the clergy coincide with the national interests of the state in raising the spiritual and moral level of society, educating citizens in patriotism, respectful and friendly relations among themselves, and preserving and strengthening the institution of the family.

Islamic scholars for many centuries have rendered and are rendering invaluable allround assistance to people, taking into account all elements and facets of human nature, trying to satisfy the complex essence of the combination of material and spiritual cravings of man, warning of possible consequences. This is relevant even today, when in the course of the constant struggle between inner spiritual values and the external need to find means of subsistence, man increasingly sacrifices the spiritual for the material.

A person of faith who perceives the world from the perspective of divine creation and engages in spiritual practice is more open to comprehending the wisdom of life. The search for the spiritual is connected with the expansion of the boundaries of our consciousness, with the possibility of going beyond it, with the possibility of knowing what can only be experienced and felt within ourselves. And if spiritual experience is difficult to describe verbally, people who are on the path of spiritual development can be distinguished from others. These people, as a rule, are more peaceful, humbler, more patient. They have more love, compassion, and the ability to accept the other's point of view [9].

Discussion and Conclusion. Historically, 'Abrahamic religions' such as Christianity, Islam and Judaism have been an ethno-integrating force in the formation of the North Caucasian peoples. These religions have helped to preserve the national cultures and national identity of the North Caucasian peoples throughout the centuries of their existence in the region. Muslim, Christian and Jewish clergy are aware of their role and responsibility in maintaining peace and tranquillity in our multi-ethnic, multiconfessional and multicultural region, guiding people towards peaceful relations between different peoples and religions and strengthening the common homeland of Russia.

The people of Dagestan speak 50 different languages and dialects and traditionally practise three world religions: Islam, Orthodox Christianity and Judaism.

The religion of Islam has given Dagestanis access to the spiritual values not only of the Muslim region, but also of ancient and generally European culture. The mystical branch of Islam, Sufism, is the preferred religion in the region. This is due to several circumstances, the most decisive of which is the following: the Sufi variety of Muslimism, which later

became traditional for the region, had the greatest adaptation resource to natural-climatic, ethnopsychological and cultural conditions of life of local ethnic groups [10, p. 35].

At the same time, there have been and still are negative phenomena in the religious environment of Dagestan, such as the penetration and spread of religious and political ideology, which has staked on inciting religious discord and confessional intolerance, and on undermining public security and stability in Dagestan society. Without becoming a factor of inter-ethnic consolidation and integration between the various currents of Islam at the regional level, Islam is not yet an effective means of intra-ethnic and social consolidation.

Islam, used by various political forces to a greater extent, remains a factor of intra-Muslim confrontation rather than unity. The issue of contradictions between Muslims themselves in the region is again becoming more acute than the problem of interconfessional confrontation. So, there can be no talk of a 'clash of civilisations' according to S. Huntington. Nevertheless, speaking about the limited role of Islam in bringing order to society and making it stable, it should be noted that religion still has a certain potential. Partial application of Sharia law can contribute to this.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 10.09.2024

Reviewed / Поступила после рецензирования 26.09.2024

Accepted / Принята к публикации 28.09.2024

RELIGIOUS STUDIES



UDC 323 (470.67)

<https://doi.org/10.23947/2414-1143-2024-10-4-37-41>



Original Theoretical Research



Patriotism and Separatism as Ideological Aspects of Intra-Confessional Confrontation in Dagestan

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Abstract

Introduction. Russia's geopolitical opponents today persistently continue their activities to destabilise interethnic and inter-confessional relations, and primarily to clash the followers of Islam and Orthodoxy. In this regard, studies of the religious situation in the regions of Russia are actualised. Using the example of the Republic of Dagestan, we consider the increasing information pressure on the official clergy, which calls Muslims to patriotism and responsibility for the future of the country.

Materials and Methods. The empirical basis of the research consists of statements by political, public and religious figures, official documents, materials of scientific publications and mass media. The main methodological foundation was the scientific methods of analysis and synthesis, the application of which is caused by the modern requirements of humanitarian reflection.

Results. According to different interpretations of the provisions of sacred Islamic sources, the canonical views of 'traditional' and radical Islam differ with regard to the issue of the secular structure of the state. Radicals aim to develop a separatist discourse in Russian society by opposing religion to the secular structure of the state.

Discussion and Conclusion. Since the early period of the establishment of the Russian Federation as a democratic state based on the rule of law, the official Muslim clergy of the Republic of Dagestan has been engaged in ideological confrontation with radical currents of Islam. This confrontation is conducted not only over canonical issues, but also with the aim of preventing the planting of an ideology of religious and national intolerance and hostility in Dagestani society. The success of this work depends to a large extent on the effectiveness of State national policy, whether in the course of its implementation nationalist prejudices will be overcome in the minds of citizens and the idea of harmonious coexistence and unity of the Russian peoples will be disseminated.

Keywords: religion, traditional Islam, Wahhabism, Salafism, intra-confessional relations, patriotism, separatism, Sharia law

For Citation. Dzhabrailov Yu.Dzh. Patriotism and separatism as ideological aspects of intra-confessional confrontation in Dagestan. *Science Almanac of Black Sea Region Countries*. 2024;10(4):37–41. <https://doi.org/10.23947/2414-1143-2024-10-4-37-41>

Оригинальное теоретическое исследование

Патриотизм и сепаратизм как идеологические аспекты внутриконфессионального противостояния в Дагестане

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Аннотация

Введение. Геополитические оппоненты России сегодня настойчиво продолжают деятельность по дестабилизации межнациональных и межконфессиональных отношений, и в первую очередь по столкновению последователей ислама и православия. В связи с чем актуализируются исследования религиозной ситуации в регионах России. На примере Республики Дагестан рассматривается усиление информационного давления на официальное духовенство, которое призывает мусульман к патриотизму и ответственности за будущее страны.

Материалы и методы. Эмпирическую базу исследования составляют заявления политических, общественных и религиозных деятелей, официальные документы, материалы научных публикаций и СМИ. Основным методологическим фундаментом выступили научные методы анализа и синтеза, применение которых вызвано современными требованиями гуманитарной рефлексии.

Результаты исследования. В соответствии с разными интерпретациями положений священных исламских источников различаются канонические точки зрения «традиционного» и радикального ислама относительно вопроса светского уклада государства. Радикалы нацелены на развитие сепаратистского дискурса в российском обществе через противопоставление религии светскому устройству государства.

Обсуждение и заключение. С раннего периода становления Российской Федерации как демократического, правового государства официальное мусульманское духовенство Республики Дагестан ведет идеологическое противоборство с радикальными течениями ислама. Это конфронтация ведется не только по поводу канонических вопросов, но и с целью недопущения насаждения в дагестанском обществе идеологии религиозной и национальной нетерпимости и вражды. Успех этой работы во многом зависит от эффективности государственной национальной политики, будут ли в ходе ее реализации преодолены националистические предрассудки в сознании граждан и распространена идея гармоничного сосуществования и единства российских народов.

Ключевые слова: религия, традиционный ислам, ваххабизм, салафизм, внутриконфессиональные отношения, патриотизм, сепаратизм, шариат

Для цитирования. Джабраилов Ю.Д. Патриотизм и сепаратизм как идеологические аспекты внутриконфессионального противостояния в Дагестане. *Научный альманах стран Причерноморья*. 2024;10(4):37–41. <https://doi.org/10.23947/2414-1143-2024-10-4-37-41>

Introduction. Even Roman thinkers and philosophers, of all types of patriotism, singled out state patriotism as the central category, where the object of people's loyalty is the state. It is the feeling of patriotism towards one's country that is an important unifying idea of numerous Russian ethnic and religious groups.

The active participation of Dagestanis in the special military operation together with representatives of other confessions shows that the official centralised republican religious organisation (Muftiyat RD), like other Russian Muftiyats, has become an important institution opposing the insularity of Muslim communities. It can be said that Islam in its traditionalist understanding in the region does not oppose the secular way of life of Dagestanis, unlike the ideology of radical currents.

Muslim religious organisations oriented towards traditional Islam adhere to educating believers not only in humanistic traditional Islamic identity, but also in all-Russian patriotism harmoniously integrated with it [1, pp. 54–56].

In the context of the research topic, the issues of intra-confessional confrontation in Dagestan are relevant.

Materials and Methods. Within the framework of the emerging in the region's information confrontation of high intensity between the official clergy and extremist currents of Islam, the issue of strengthening the national identity of Muslims and the formation of their personality of a patriot of Russia is being solved. The initial methodological idea of the research for solving the set tasks are dialectical and systemic approaches, analysis and generalisation of scientific sources and periodicals.

Results. It should be noted that Islam, which is traditional in the region, today does not represent a hierarchically organised monolithic structure. Unlike Christianity, Islam has not developed a strict church hierarchy of administrative power, while the principles of obedience to God and following the spiritual leader of Muslims are inviolable. But the principle of following the official religious leader does not always dominate over the feelings of ethnic and jamaat (community) solidarity; in these cases, the religious life of ethnic enclaves is led by local imams. Therefore, to some extent, the decisions of some 'ethnic' mosques to follow their own prayer calendar (ruznama) or to celebrate religious holidays on days other than those officially approved by the Muftiyat have a negative impact on the unity of the Muslim Ummah of the republic.

At the same time, neither Russian nor Dagestani legislation represents the right of a centralised religious organisation to appoint imams in the municipalities of the republic. The influence of the head of a religious organisation among Muslims spreads on the basis of authoritative law, as well as due to the special piety of murids (followers of Sufism) towards the mufti, who is the Sheikh of the Naqshbandi tariqat.

In the minds of a part of the population of Dagestan, a simple paradigm of Islamic values, accessible to the perception of ordinary Muslims, has been formed, a kind of matrix on which are superimposed ideas about a just and prosperous society in which they can find personal well-being and general social stability [2, p. 74].

While traditional Islam works in cooperation with the authorities to instil spiritual values in society, it is Salafism (after the discrediting of Wahhabism in Russia, its followers prefer to call themselves Salafis) that has managed to establish

itself as a force that advocates the restructuring of society on Islamic grounds. The political aspect of Wahhabism attracts attention because of its protest against existing social injustices in society and its appeal to the ideals and values of Islam.

In the opinion of A.M. Buttaeva, the activities of Dagestani Wahhabis are based on: spreading religious discord and intolerance towards other religious confessions; forming religiously militant communities (jamaats), preaching Wahhabi doctrine and training their adherents in methods of subversive and terrorist warfare; recruiting supporters in traditional Islamic structures into their ranks; strengthening separatist sentiments in the republic and seeking to transfer them into a local conflict with the aim of creating a separate Islamic state with Sharia rule [2, p. 80].

With the tightening of anti-extremist legislation and the closure of a number of 'pro-Wahhabi' mosques, the aggressive rhetoric of radicals continues exclusively on the virtual platforms of the Internet. Thus, pro-Wahhabi preachers and bloggers living in European countries, Turkey and Ukraine are engaged in uncompromising confrontation with the authorities, with the Muftiyat and with opinion leaders (sportsmen, journalists and politicians) appealing to all-Russian values. Thus, we can conclude that their main goal is not to solve the socio-economic and ethno-cultural problems of Dagestanis, but to separate Dagestan and the entire North Caucasus from Russia.

Some experts divide Salafi currents into moderate and radical ones (youth jamaats of 'new Muslims', 'bezmazkhabniki', Dagestani Salafis of the association 'Ahl as-sunna wal-jamaa', Madhalis and so-called 'ikhvanised' Salafis) [3]. It should be realised that the division of the Salafi movement does not indicate any significant ideological disagreement between them. Others are insistent in asserting that 'Salafism' is an uncontroversial ideology whose goals cannot be achieved by peaceful means. They are peaceful and moderate only as long as they are weak and cannot break society [4].

There is no example in the world today where the Wahhabis have peacefully achieved their goal of establishing a Sharia form of government. On the contrary, Wahhabi activism has led to civil war, destruction, and political crisis in many Muslim countries (Syria, Libya, Iraq, Afghanistan, Pakistan, Yemen, etc.). In fact, in the hands of the world powers, the Salafiyya has turned into a tool in defence of their geopolitical and national interests.

In accordance with the ideology of Wahhabism, the struggle for the establishment of the Shariah is of an unquestioning nature, regardless of the conditions of religion and the social well-being of Muslims. Consequently, the constant appeal of radicals to the theme of social injustice, to the infringement of the rights of Muslims in Russia, is most likely just a pretext for their involvement in the civil conflict. In this case, radical religious ideology is a breeding ground for the growth of both Islamophobia and Russophobia.

It should be particularly noted that with the beginning of the special military operation these preachers and bloggers have increased information pressure especially on the Dagestani Muftiate in order to undermine its authority and to rock the socio-political situation in the republic. Since it represents 'traditional' Sufi Islam, which remains loyal to Russia and fosters a sense of patriotism towards the Motherland. They are also trying to undermine the position of the official religious organisation of the republic through the constant maintenance of the heat of Islamic themes. For example, in their numerous video posts, they condemn the Muftiyat for legitimising the participation of Dagestanis in the SWO in Ukraine and for its moderate stance on supporting the Gaza Strip.

It should be noted that the Palestinian-Israeli conflict that broke out in October 2023, especially against the backdrop of huge civilian casualties, is becoming one of the most pressing topics on the socio-political agenda of the region. These bloggers, using the high degree of religious indoctrination of Dagestanis, managed to induce and skilfully coordinate the activities of some young people in a protest action against the arrival of a plane from Israel, which resulted in a pogrom at the airport.

The Muftiyat appealed to the protesters for restraint and later dismissed from its ranks two well-known theologians in the republic who arbitrarily spoke about the events in the Gaza Strip from a position not in line with the decision of the official religious organisation [5]. It should be noted that at first there was a lot of criticism of the Muftiyat of Dagestan for its position on the issue of jihad in Palestine. Then, when all Muslim countries came to a similar opinion, none of the bloggers- 'adherents' of Islam, who insistently argued that there is a jihad in Palestine and all Muslims of the world are obliged to participate in it, went to this very 'jihad'.

The same scenario is repeated with the fatwa of the Muftiate of Dagestan on the temporary prohibition of the niqab. Subsequently, more and more regional clergy in Russia and abroad came to the same conclusion. With this temporary ban on the niqab, the Mufti of Dagestan removed the general label of potential terrorists and radicals from ordinary Muslims.

This fatwa was adopted against the backdrop of a growing trend of anti-migrant (anti-Muslim) sentiment in Russia following the terrorist attacks in Crocus City Hall in Moscow and in the Dagestani cities of Makhachkala and Derbent. No terrorist organisation has officially claimed responsibility for the attack in Dagestan, which killed a priest, four civilians and 17 police officers. But the director of the Russian Federal Security Service (FSB) said at a meeting of the National Anti-Terrorist Committee (NAC) that the attacks on temples and policemen were carried out by followers of the Salafi movement [6]. Later it turned out that all the eliminated militants (six people) were members of a sleeper cell of the terrorist organisation.

The Muslim organisation itself attributes the intensification of information pressure in several directions (for supporting Sufism as the current of the Muslim religion it represents, for neglecting the traditions of Sufism, for not wanting to eradicate Salafi communities in the republic by force, for moderation on the issue of support for the Gaza Strip, etc.) to the understanding that the Muftiyat is the body that consolidates the Muslims of Dagestan. 'Who is behind it and for what purpose it is being done, and with whose help from within, it has long been clear to us. It is not one, not two people, it is a whole group of people with their unrealised ambitions [7],' the Mufti notes.

The Muftiyat has gained a lot of experience in polemics with radicals, but critical attacks on the religious organisation by its former employee, who is the son of an authoritative Dagestani theologian who was killed in a terrorist attack, came as a surprise. The latter is supported by Salafi bloggers on their resources, despite ideological differences in their views. Initially in his online resources he criticises only the Mufti's 'entourage' and then the Mufti himself. He puts forward the following claims against the religious organisation and its head: 1. notes that the Mufti is not the ruler of Muslims according to the Shariah; 2. disputes his right to mentor in the tariqats of naqshubandiya and shazaliya; 3. claims that the Muftiyat declares those who disagree with its policy of work as munafiks (hypocrites), etc.

It should be emphasised that the humanistic interpretation of Islam by the official clergy of the North Caucasus implies its compatibility with both regional and all-Russian patriotism. The presence of Muslims in the front ranks of the NWO fighters is based on the understanding that it is within the framework of Russia's multi-ethnic, multi-confessional civilisation that it is possible to preserve Islamic identity.

The practice of opposing religion to the secular structure of the state in order to deepen separatist tendencies still takes place in Russian society, and especially in the information field of Dagestan. And if we take into account that the weakening of the main core element of the religious system of the region (the Muftiyat), which in the most difficult and extreme situations stands for the integrity of the common Motherland, i.e. Russia, it means that the religious situation is changing towards radicalisation rather than moderation. Consequently, it is not difficult to understand the danger of this movement not only for Dagestani, but also for Russian society in general.

Therefore, attempts to introduce into public consciousness the possibility of applying Sharia law instead of secular laws and the displacement of traditional Islam by its radical currents are under close scrutiny by the structures that ensure the country's national security [8].

The republic's authorities are taking the initiative to revive the law on the prohibition of Wahhabi and other extremist activities in the Republic of Dagestan [9]. It is a question of updating and supplementing the law in accordance with the new federal legislation, which adjusts state policy in this area. Previously, some officials, journalists and human rights activists had asked for the law on Wahhabism to be cancelled altogether because of its weak legal justification. They also put forward the thesis that Wahhabism is an ideology, and that if someone considers it harmful to Dagestan and Russia, he should fight it with non-repressive methods.

But the republican authorities obviously proceed from the fact that Wahhabism is an ideology that cannot be agreed upon due to its open separatist orientation. Salafist preachers openly declare the 'de-occupation' of the North Caucasus as the ultimate goal of their movement in their broadcasts.

The official clergy believes that the Law on the Prohibition of Wahhabism adopted in 1999 has played a huge role in the prevention of extremism and terrorism. Since only a narrow circle of specialists and experts pay attention to the legal difficulties for law enforcement practice, and in the minds of the majority of the population of the republic Wahhabism as a religious and socio-political phenomenon thanks to this law is removed from the legal field. And, therefore, the cancellation of this law will have the effect of legitimising Wahhabism in the eyes of Dagestanis.

Discussion and Conclusion. The cohesion and consolidation of ethno-national and religious communities of the multicomponent Russian society in conditions of existential military confrontation between Russia and the countries of Western civilisation is of great importance.

Some religious scholars and specialists note that Wahhabism itself does not carry a threat, and secular authorities should be guided only by whether or not citizens violate the laws of the state. But one should not forget that Wahhabism in Saudi Arabia and Wahhabism in a multi-ethnic, multi-confessional secular state may have different socio-political messages. Wahhabism perceives the secular nature of the Russian state as the dominance of the laws of people over the laws of the Almighty, and accordingly offers a model of minimal relations between society and the state (especially condemning work in the government, law enforcement agencies, the armed forces, etc.). With the exception of cases of introducing their agents into power and big business to lobby their own interests.

As a rule, Salafi preacher bloggers deal in detail with cases of nationalist manifestations and insulting the feelings of believers in Russian society, which are widely circulated in social networks. And, if they remain outside the field of legal response, it is not difficult to predict a certain success of their extremist and separatist discourse among young people.

Thus, for the effectiveness of patriotic education and the reduction of extremist attitudes in the North Caucasus, we believe it is necessary to pay special attention in the law enforcement system of the Russian Federation to violations of citizens' rights on the grounds of national (ethnic), religious and racial affiliation.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 19.08.2024

Reviewed / Поступила после рецензирования 12.09.2024

Accepted / Принята к публикации 18.09.2024

THEORY AND HISTORY OF CULTURE



UDC 94. 323.3 (470.61)



Original Theoretical Research

<https://doi.org/10.23947/2414-1143-2024-10-4-42-47>



Participation of the Don Cossacks in the Volunteer Movement During the Great Patriotic War as Part of Special Cossack Cavalry Formations

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Abstract

Introduction. During the Great Patriotic War, in the general context of a significant mass volunteer movement of Soviet people, the volunteer movement of the Don Cossacks arose and developed quite actively. It manifested itself in various organizational and structural forms as common, in the form of the voluntary entry of the Don Cossack men and women into fighter battalions, regular and irregular military units, partisan detachments, and special in the form of separate volunteer Cossack cavalry divisions.

Materials and Methods. Documents and materials containing information on various aspects of the volunteer movement during the Great Patriotic War in the Rostov Region were identified, analyzed and used. Various research tools are used: complex and multifactorial approaches, descriptive, comparative-historical and historical-systemic methods.

Results. The participation of the Don Cossacks in the volunteer movement during the Great Patriotic War was very significant. The Cossack volunteer movement began almost immediately after the outbreak of war. In the Don villages, at numerous rallies of local residents, resolutions were adopted calling on the Cossacks to enlist in the ranks of volunteers of the people's militia. Two Cossack cavalry divisions were formed from the Don Cossack volunteers. During the war, fighters of Don volunteer Cossack units and formations demonstrated personal courage and bravery, high morale and level of combat training, sustained power and response to orders, were awarded a great number of military orders and medals.


Discussion and Conclusion. The volunteer movement of the Don Cossacks was considered in a number of monographic studies and scientific articles devoted, in general, to the study of events during the Great Patriotic War on the Don and the participation of its inhabitants in the war. In historiography, there are also some works in which some aspects of the formation of Cossack regular and volunteer military units were studied. In this study, on the basis of a complex and multifactorial approach, a comprehensive analysis of the participation of the Don Cossacks in the volunteer movement during the Great Patriotic War as part of special Cossack cavalry formations was carried out.

Keywords: Don Cossacks, volunteer movement, cavalry divisions, cavalry corps, Great Patriotic War

Funding: the reported study was funded by Russian Science Foundation no. 24-28-01265, <https://rscf.ru/project/24-28-01265/>.

For Citation. Trut V.P. Participation of the Don Cossacks in the Volunteer Movement During the Great Patriotic War as Part of Special Cossack Cavalry Formations. *Science Almanac of Black Sea Region Countries*. 2024;10(4):42–47. <https://doi.org/10.23947/2414-1143-2024-10-4-42-47>

Участие донского казачества в добровольческом движении в годы Великой Отечественной войны в составе особых казачьих кавалерийских соединений

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Аннотация

Введение. В период Великой Отечественной войны в общем контексте значительного массового добровольческого движения советских людей возникло и достаточно активно развивалось и добровольческое движение донского казачества. Оно проявлялось в различных организационно-структурных формах как общих, в виде добровольного вступления донских казаков и казачек в истребительные батальоны, регулярные и иррегулярные воинские части, партизанские отряды, так и особенных, в виде отдельных добровольческих казачьих кавалерийских дивизий.

Материалы и методы. Выявлены, проанализированы и использованы документы и материалы, содержащие сведения о различных аспектах добровольческого движения в период Великой Отечественной войны в Ростовской области. Применяются различные исследовательские инструментарии: комплексный и многофакторный подходы, описательный, сравнительно-исторический и историко-системный методы.

Результаты исследования. Участие донского казачества в добровольческом движении в период Великой Отечественной войны было весьма значительным. Казачье добровольческое движение началось практически сразу же после начала войны. В донских станицах на многочисленных митингах местных жителей принимались резолюции с призывами к казакам записываться в ряды добровольцев народного ополчения. Из числа донских казаков-добровольцев были сформированы две казачьи кавалерийские дивизии. Бойцы донских добровольческих казачьих частей и соединений в период войны продемонстрировали личное мужество и отвагу, высокий моральный дух и уровень боевой подготовки, стойкость и исполнительность, были удостоены большого количества боевых орденов и медалей.

Обсуждение и заключение. Добровольческое движение донского казачества рассматривалось в ряде монографических исследований и научных статей, посвящённых в целом изучению событий в период Великой Отечественной войны на Дону и участию его жителей в войне. В историографии присутствуют и отдельные работы, в которых исследовались некоторые аспекты формирования казачьих регулярных и добровольческих воинских частей. В данном исследовании на основании комплексного и многофакторного подходов проведен всесторонний анализ участия донского казачества в добровольческом движении в годы Великой Отечественной войны в составе особых казачьих кавалерийских соединений.

Ключевые слова: донское казачество, добровольческое движение, кавалерийские дивизии, кавалерийский корпус, Великая Отечественная война

Финансирование: Исследование выполнено за счет гранта Российского научного фонда № 24-28-01265, <https://rscf.ru/project/24-28-01265/>.

Для цитирования: Трут В.П. Участие донского казачества в добровольческом движении в годы Великой Отечественной войны в составе особых казачьих кавалерийских соединений. *Научный альманах стран Причерноморья*. 2024;10(4):42–47. <https://doi.org/10.23947/2414-1143-2024-10-4-42-47>

Introduction. During the Great Patriotic War, in the general context of a significant mass volunteer movement of Soviet people, the volunteer movement of the Don Cossacks arose and developed quite actively. In its essence and organizational forms, this movement had both common features inherent in the entire volunteer movement that unfolded in the country, and its specific features due to the moral patriotic worldviews traditional for the Cossacks and centuries-old traditions of their military service and military organization.

The mass volunteer movement of the Don Cossacks during the war testified to the dominance of high moral and patriotic feelings, real moods and their practical expressions in the form of the desire to defend the Motherland with weapons in their hands and joining the organized special Cossack volunteer cavalry military units and formations.

Materials and Methods. Documents and materials containing information about various aspects of the volunteer movement during the Great Patriotic War in the Rostov Region, identified in archival depots and contained in published collections, are used. Historiographic studies are involved, in which, to one degree or another, various aspects of the designated problem are addressed. The multifactorial approach, descriptive, comparative-historical and historical-systemic methods are applied. The latter, in particular, allows us to study the object of research by highlighting its individual structural elements, their direct and indirect functions, their relationship with each other and with the whole

scientific and critical analysis. Methods of data analysis and synthesis were also used as well as general scientific and special scientific historical principles, such as objectivity, scientificity, historicism.

Results. Almost immediately after the outbreak of the Great Patriotic War, the massive volunteer movement unfolded in the country. People who were not subject to priority conscription as well as those who due to their state of health, age, important professional activities (the so-called “reservation”) were not subject to conscription, could join various volunteer militia formations.

The Don Cossacks also took an active part in this movement. In July 1941, a significant number of Cossack volunteers allowed to begin the formation of the Don Cossack volunteer cavalry divisions in the Stalingrad region, most of which were the lands of the former Region of the Don Army, and in the Rostov region.

On the 8th of July, 1941, a special resolution was adopted by the Bureau of the Stalingrad Regional Committee of the All-Union Communist Party (Bolsheviks) and the regional executive committee of the Stalingrad Regional Council of Workers’ Deputies on the formation of the Special Regional Don Cossack Cavalry Division as part of the militia corps formed in the Stalingrad Region [4].

On the 15th of July, the joint resolution was adopted by the Bureau of the Rostov Regional Committee of the All-Union Communist Party (Bolsheviks) and the Rostov Regional Executive Committee “On the formation of the Don Cossack Division in the Rostov Region”. It emphasized, and this circumstance should be paid special attention to, that volunteer Cossack units were prescribed to be created from Cossack volunteers who were not subject to official military conscription due to their non-conscription age [5, p. 62].

In the Stalingrad region from July 4 to October 8, 1941, the formation of the “Special Combined Cossack Cavalry Division of the People’s Militia” was underway. On the 23rd of November, 1941, an order was issued by the commander of the Stalingrad Military District No. OM/104356, according to which from December 1, 1941, the division was transferred to the position of personnel units of the Red Army and reorganized into the “Separate Cavalry Division”. On the 24th of January, 1942, the division was given the name the 1st Don Cossack Cavalry Division. On the 2nd of February, it was renamed the 15th Don Cossack Cavalry Division and introduced into the 16th Cavalry Corps, stationed in Moscow. By personal order of the People’s Commissar of Defense of the USSR No. 782/Sh from March 30, 1942, the 15th Don Cossack Cavalry Division was transferred to the 17th Cavalry Corps [6, l. 9–19]. More than half of its fighters were already older than 40 years. The regiments of the 15th Don Cossack Cavalry Division were named the 25th, 33rd and 41st Don Cossack Cavalry.

The forming volunteer Cossack division in the Rostov region received the name “the Don Volunteer Cossack Cavalry Division”. The center of the formation of the division was the city of Salsk. Providing the division with horse-flesh, supplying it with food and provand was originally planned to be carried out at the expense of the collective farm fund of the region. The workers of the region coped with this difficult and responsible task perfectly.

On the 21st of January, 1942, based on the directive of the General Staff of the Red Army, the division was officially renamed “the 116th Don Cossack Cavalry Division”. Colonel Pyotr Yakovlevich Strepukhov, a career military man, a hero of the Civil War, a Don Cossack of the Semikarakor village, was appointed division commander. On the 26th of January, 1942, the division became part of the army. At that time, it was a cavalry division of the so-called light type, which included only three cavalry regiments and separate special squadrons. The division during this period included the 257th Azov cavalry regiment (including the 1st Azov, 2nd Samarsko-Aleksandrovskaya, 3rd Kagalniksko-Mechetinskaya and 4th Morozovskaya sotnias), the 258th Zimovnikovsky cavalry regiment, the 259th Salsky cavalry regiment [7, pp. 4–5].

A feature of these Don volunteer Cossack divisions was not only that their personnel consisted of the Don Cossacks. The main thing was that the Cossacks who volunteered for them for various legal reasons were not subject to mobilization in the army (elderly or, conversely, young, non-conscripted age, poor health, official “reservation”). Nevertheless, they all voluntarily went to a deadly fight with the enemy. Moreover, many of them enrolled in volunteer units with their sons and even daughters. For example, the Cossack Zubenko arrived at the assembly point with his wife, son and two daughters. The Cossack of the village of Morozovskaya I.A. Khomutov, being already at the advanced age, joined a volunteer division with his sons, 14-year-old Alexander and 16-year-old Andrey. The Cossack Vyshkvartsev joined one of the Cossack regiments of the people’s militia with his wife and son. The Cossacks Sklyarov, Chernoyarov, Fedorov and many others joined the militia together with their sons. Many Cossacks, according to the old Cossack tradition, purchased combat horses and all the necessary equipment at their own expense. Thus, the elderly Cossack of the village of Kulmyzhenskaya P.R. Dorin arrived at the volunteer Cossack regiment having bought a horse and equipment using his savings. The 64-year-old Cossack P.S. Biryukov, having found out that a volunteer sotnia is formed in his village, insistently demanded to be included in the Cossack militia and, despite numerous refusals achieved his goal. The Cossack of the village of Nizhnechirskaya, 60-year-old Paramon Samsonovich Kurkin, gathered former fellow soldiers, created a detachment and at the head of it, having made a 400-kilometer march, arrived in the cavalry division [8, pp. 17–18]. There was a lot of such examples.

It should be especially noted that among the Cossack volunteers there were young men who had not reached the draft age (the youngest, Alexander Khomutov, was only 14 years old), and elderly men whose age was already much higher than the draft age (the oldest, Nikolai Erokhin, was 67 years old). However, despite the age restrictions, all Cossack volunteers valiantly and courageously fought the enemy, endured combat hardships [9].

Later Konstantin Isosifovich Nedorubov described the events of those days in his autobiography: "In 1941, during the treacherous attack of German bandits on our homeland, I first joined the people's militia. My example was followed by 57 people aged 50–60 years, and my youngest son Nikolai did not lag behind, at that time he was 17 years old. I had to form a squadron of the old Cossacks, participants in two past wars (World War I and Civil War — V.T.)... Leaving Berezovskaya we swore an oath to defend the Motherland to the last drop of our blood" [10, p. 103].

In the beginning of January, 1942, the 17th Cossack Cavalry Corps was formed. It included the 10th, 12th and 13th Kuban Cossack volunteer divisions. The corps commander was the Major General M.F. Maleev, the chief of staff, the Colonel A.M. Kuznetsov. In the spring of the same year, the 15th and 116th Don Cossack volunteer cavalry divisions were included in the corps. In our opinion, it is necessary to pay special attention to one very important and indicative document, which quite eloquently testifies to the social and age composition of these divisions. In one of the reports of the political department of the 116th Don Cavalry Division to the political department of the North Caucasus Military District about the state of the division, its chief emphasized that "the vast majority of the Cossacks are volunteers. More than 80 % of the rank and file are the Cossacks over the age of 40 (that is, very old age – V.T.), participants in the civil war... There are squadrons manned by the Cossacks of one district" [11, p. 84].

In June 1942, the Major General, Nikolai Yakovlevich Kirichenko, was appointed commander of the corps.

The analysis of the staffing of the Cossack divisions of the 17th cavalry corps by the Military Council of the North Caucasus Military District showed that it had serious shortcomings in material and technical terms and was poorly staffed with combat-experienced personnel. The corps divisions, except for the 116th cavalry division, did not have small arms. In the 116th cavalry division itself, there were only 234 rifles, 1 machine gun, 3 machine rifles for more than 3,000 ordinary personnel. There were only 64 % of saddles, and 53 % of shashkas (a single-edged sabre). It was also noted that there were no shoes and clothes in the parts of the corps [12, p. 22–23]. However, despite all the difficulties with the personnel, material and technical support of the corps units, the Cossacks were eager to leave for the front as soon as possible and engage in the battle with the enemy.

On the 27th of August, 1942, to commemorate the significant military merits of the Cossacks of the corps, the 17th Cossack Cavalry Corps was transformed into the 4th Guards Cossack Cavalry Corps. The 15th Don Cossack Cavalry Division became the 11th Guards Don Cossack Cavalry Division, and the 116th Don Cossack Cavalry Division became the 12th Guards Don Cossack Cavalry Division.

By decision of the Headquarters of the Supreme High Command of November 20, 1942, the new 5th Guards Don Cossack Cavalry Corps was formed, which included the 11th and 12th Guards Don Cossack Cavalry Divisions, the 63rd Cavalry Division and individual corps units. The Major General, Alexei Gordeevich Selivanov, was appointed commander of the corps.

Units of the 5th Guards Don Cossack Cavalry Corps actively participated in many battles. During intense hostilities, they suffered serious losses. In such a difficult situation, in February 1943, the corps command decided to send a letter to the fellow countrymen of the Don with an appeal to join the corps units. The text of the letter with a report on the military path of the Cossack corps and an appeal to send Cossack replenishment to its composition was collectively compiled and discussed at the meetings in units and subunits. The appeal on behalf of the Don Cossack Guards was signed by the corps command and 16 of the most respected Cossacks. This was done in the spirit of Cossack traditions, when an important written appeal was discussed at a meeting of the circle, and it was signed by the worthiest, most respected Cossacks.

On the 27th of February, 1943, this letter of appeal was published in the regional newspaper "Molot". This appeal found a lively response on the Don. New volunteers and conscripts were found despite the fact that, firstly, by that time the army had already had an overwhelming number of military-liable residents of the Don and volunteers, and, secondly, when recruiting recruits to the corps, there were rather strict criteria for selecting recruits in extraordinary wartime. The command of the Don cavalry corps was very serious about the selection of replenishment. Thus, on the 28th of March, 1943, the secret telegram signed by the chief of staff of the corps came to all corps formations. It said that according to the order of the corps commander, the commission for the selection of replenishment should include representatives from political departments, special departments, combat departments, division headquarters and medical workers. The commission was tasked with "accepting replenishment only worthy of serving in the Guards, Cossack Troops, quite healthy, politically tested and mainly the Don Cossacks" [13, p. 270]. The direction of replenishment in the corps was closely monitored by the highest regional party-Soviet bodies. Thus, at the meeting of the Bureau of the Rostov Regional Committee of the All-Union Communist Party (Bolsheviks) on the 14th of May, 1943, at which the results of the mobilization work of the regional committee for the spring period were considered, it was noted that for the period from

March 20 to May 14, 3,674 soldiers and commanders were sent to units and subunits of the 5th Guards Cossack Cavalry Corps. In general, the inhabitants of the Don region honored their civic duty: instead of the planned 5 thousand people, by July 1943, 10481 people had arrived in the corps, including more than 7,000 Cossacks [14, p. 156].

The worthy replenishment of the corps was paid careful attention in the future. Moreover, this activity was carried out jointly by the party and Soviet leadership of the region and the command of the corps itself. Thus, the head of the political department of the corps, Colonel N.I. Privalov, in his letter to the first secretary of the Rostov regional committee of the All-Union Communist Party (Bolsheviks). B.A. Dvinsky. of August 16, 1944, noted that all the commanders and chiefs of the corps were the sons of the Quiet Don: Gorshkov was from Uryupinskaya stanitsa, Maleev (deputy corps commander) was from Martynovskaya, he was from Zotovskaya stanitsa, and that for them Cossacks, there was no greater honor how to serve and lead the Don Cossacks, these brave of the bravest sons of our Motherland. It was emphasized that they, as leaders of the corps, understood all responsibility to the Motherland in this Great Patriotic War, but they, as the blood sons of Don, also felt the greatest responsibility to all the Cossacks of Don, to the living people of Don and to their glorious ancestors. The letter proudly stated that the whole country began to love the word “Cossack” more and all the horsemen want to call themselves Cossacks. The letter ended with a request to follow the reserve Don regiment located in Stavropol, so that it would be replenished with the Don people and that they go to the 5th Guards, and not to other corps. In this letter of the Cossack commander, factors were noted that were obvious at that time. In particular, heroism and courage repeatedly shown by the Cossacks of the 5th Guards Don Cossack Cavalry Corps, their high-profile heroic deeds, which were well known to everyone and deservedly determined their very high combat and public authority [15, pp. 85–86]. This statement of an authoritative military leader, general, very eloquently testified to the high authority of the Cossacks of volunteer units both in the army and in society as a whole. The reason for this was heroism and courage shown by the Cossacks in battles, the feats they performed.

Discussion and Conclusion. Thus, on the Don in the summer and winter of 1941, the formation of the volunteer Cossack units and formations was carried out almost entirely at the expense of Cossack volunteers, the bulk of which were not subject to conscription into the army on legal official grounds. The process of manning these units was greatly complicated by a large shortage of weapons, equipment, uniforms, the necessary command personnel of the highest, middle and even junior levels, and quite naturally stretched out for a certain period of time. In subsequent periods of the war, the replenishment of the Don volunteer Cossack units and formations was carried out not only at the expense of volunteers, but also conscripts. However, recruits for these units, due to a number of circumstances, were recruited mainly in the territories of the former Cossack regions. The indisputable fact was the presence of the Don Cossacks as the bulk of the personnel of the 5th Guards Don Cossack Cavalry Corps.

During the Great Patriotic War, the Don Cossacks in droves and exclusively voluntarily defended the Motherland. The main driving force was a high sense of patriotism. The Cossacks courageously endured combat hardships, heroically fought the enemy at the front, worked tirelessly in the rear in the name of Victory. Even the new generation of Cossacks, which grew up already under the Soviet rule and absorbed the corresponding political, ideological, worldview attitudes, during the war years demonstrated the moral principles of patriotism, defense of the Fatherland, loyalty to the oath and civic duty, courage, selfless service to the Motherland. Of course, at that time, many, however, with varying degrees of sincerity, shared the Soviet ideology, but it was patriotic feelings that dominated their minds.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 23.09.2024

Reviewed / Поступила после рецензирования 18.10.2024

Accepted / Принята к публикации 29.10.2024

THEORY AND HISTORY OF CULTURE



UDC 26:94 (470.61)

<https://doi.org/10.23947/2414-1143-2024-10-4-48-53>



Original Theoretical Research



The Contribution of the Abbesses of the First Convents to the Development of the Sociocultural Space of the North Caucasus

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Abstract

Introduction. The study presents the role and influence of the abbesses of the first women's convents on the formation and development of the socio-cultural space of the Caucasus region. The main focus is on their spiritual leadership, social initiatives and educational activities. Based on archival materials, the author examines the establishment of educational institutions in the monasteries and the variety of crafts activities.

Materials and Methods. The work is written with the involvement of archival materials of the State Archive of Stavropol Krai. Descriptive, historical-comparative and chronological methods are used.

Results. It is argued that nunneries in the North Caucasus have supported the education and training of girls for decades, providing a wide range of educational opportunities. Classrooms, libraries and other infrastructural facilities were established and operated in the monasteries to maintain a decent level of education.

Discussion and Conclusion. It is shown that monasteries were actively engaged in the education and upbringing of girls, providing them with a wide range of educational opportunities. Inside the monastery walls, classrooms, libraries and workshops were created to develop the creative abilities of female students in craft and artistic disciplines. Abbesses actively developed the mastery of needlework, icon painting, weaving and other skills, which contributed to the development of education and culture both in the monastery and in society.

Keywords: Russian Orthodox Church, North Caucasus, monasticism, women's monasteries, abbesses, charity, enlightenment, education, Black Sea Mary Magdalene Women's Desert, St John and Mary Women's Monastery

For Citation. Shalikashvili E.N. The Contribution of the Abbesses of the First Convents to the Development of the Sociocultural Space of the North Caucasus. *Science Almanac of Black Sea Region Countries*. 2024;10(4):48–53. <https://doi.org/10.23947/2414-1143-2024-10-4-48-53>

Оригинальное теоретическое исследование

Вклад настоятельниц первых женских монастырей в развитие социокультурного пространства Северного Кавказа

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Аннотация

Введение. Представлено исследование роли и влияния настоятельниц первых женских монастырей на формирование и развитие социокультурного пространства кавказского региона. Основное внимание уделяется их духовному лидерству, социальным инициативам и образовательной деятельности. Опираясь на архивные материалы, рассматривается создание обучающих учреждений в монастырях и разнообразие ремесленных видов работ.

Материалы и методы. Работа написана с привлечением архивных материалов Государственного архива Ставропольского края. Используются описательный, историко-сравнительный и хронологический методы.

Результаты исследования. Обосновывается, что женские монастыри на Северном Кавказе десятилетиями поддерживали воспитание и обучение девушек, предоставляя широкий спектр образовательных возможностей. В монастырях были созданы и функционировали учебные классы, библиотеки и другие инфраструктурные объекты для поддержания достойного уровня образования.

Обсуждение и заключение. Показано, что монастыри активно занимались обучением и воспитанием девушек, предоставляя им широкий спектр образовательных возможностей. Внутри монастырских стен создавались учебные классы, библиотеки и мастерские, где развивались творческие способности учениц в ремесленных и художественных дисциплинах. Настоятельницы активно развивали мастерство рукоделия, иконописи, ткачества и других навыков, что способствовало развитию образования и культуры как в обители, так и в обществе.

Ключевые слова: Русская Православная Церковь, Северный Кавказ, монашество, женские монастыри, настоятельницы, благотворительность, просветительская деятельность, образование, Черноморская Марие-Магдалинская женская пустынь, Иоанно-Мариинский женский монастырь

Для цитирования: Шаликашвили Е.Н. Вклад настоятельниц первых женских монастырей в развитие социокультурного пространства Северного Кавказа. *Научный альманах стран Причерноморья*. 2024;10(4):48–53. <https://doi.org/10.23947/2414-1143-2024-10-4-48-53>

Introduction. In the history of Russian spirituality and culture, women's monasteries occupy an important place. They served not only as places of spiritual solitude and prayer, but also became centres of socio-cultural life, actively influencing the formation of social and cultural traditions of their time. An important figure in this process was the abbesses of the monasteries, whose role was far from being limited to the management of economic and administrative aspects. In their hands were concentrated not only spiritual values, but also social initiatives aimed at the development of the local community, education, charity and the preservation of cultural heritage. Being involved in this creative process, through the expansion of the socio-cultural space of the region they realised the task of incorporating the population into the unified space of the empire [1, pp. 38–44].

The abbesses of women's monasteries, possessing unique power and influence, became a kind of link between the church and secular spheres, facilitating the integration of spiritual and socio-cultural practices. Their leadership and enlightenment activities created preconditions for the formation of new social interactions and the strengthening of cultural identity, which necessitates an in-depth study of their contribution to the development of the socio-cultural space of the North Caucasus.

The main attention in the work is paid to the first women's monasteries: the Black Sea Marie-Magdalene Women's Desert and the St. John and Mary Women's Monastery, as they were the only officially recognised women's monasteries in the North Caucasus until the 1980s, when the system of socio-cultural relations in the Russian Empire changed.

Materials and Methods. The aim of the research in this article is to analyse the contribution of individual abbesses to the development of the first women's monasteries in the North Caucasus, using the collected archival material and material from the Caucasian Diocesan Gazette. The methods used are descriptive, historical-comparative and chronological.

Results. The history of St John and Mary Convent begins in the 40s of the 19th century. Founded as a cholera shelter for helpless widows and orphans of the clergy, later it was transformed into a women's community, and in 1859 by decree of the Synod the St. John-Mary's community was transformed into a second-class monastery [2, L. 59]. The change of status did not change much the organisation of the internal way of life in the monastery, like other women's monasteries of the Empire, its main attention was focused on the forms of various charitable practices, one of which was the organisation of educational and educational direction.

Abbess Theophila played a special role in the development of the educational system of the monastery, initiating the construction of a new room for the monastery school. The old one was located on the ground floor of the building, consisted of two rooms and could accommodate up to 30 children. In the school, young nuns taught the children church and secular reading, writing and singing according to the daily routine. Children were brought to the school by their parents for education and training. As time passed, the number of those wishing to be educated at the school increased considerably, and it became obvious that the small and inconvenient monastery school was no longer able to accommodate all the pupils. Thus, the need to expand the premises and the range of subjects taught became inevitable.

The new building was designed for 45 people, with an annual maintenance of 100 roubles. 300 roubles were allocated for the teachers' salaries. For the work done in 1891 the abbess of the monastery Theophila was honoured with gratitude and archpastoral blessing [3, p. 66].

Another abbess of the Stavropol monastery, Apollinaria, was convinced that the main task of the Church in the state was to educate society. Therefore, she decided to create a parochial school where teachers would be trained. At the beginning of the 20th century, the abbess asked Bishop Agafador's blessing to build a second-class women's parochial school, which would produce teachers – spiritually developed individuals, brought up on the Gospel morals. Already soon on the territory of St John and Mary cloister was built and opened a magnificently equipped school, only the building for which cost more than 30 thousand rubles [4]. According to the project the school had two floors: on the ground floor there were a dormitory for 40 girls aged from 10 to 15 years old, a dining room, a scullery, a kitchen, a warm changing room, a washroom, a flat of one of the teachers, a storeroom and a crafts class. On the first floor there were all classes, library, teachers' room and recreation, with a warm washroom and for convenience a flat of another teacher [5, L. 1–1 ob.].

On 15 September 1902 there was a solemn consecration of the school building [6, pp. 1076–1077]. The head and teacher of the school until 3 November 1909 was a priest of the St. John-Mary Convent Leonid Dmitrievsky, who was soon ordained and moved to the priestly place in the village of Armavir. His responsibilities for the conduct of the subject and supervision of the educational process were transferred by the bishop's decision to the appointed priest Michael Gorokhov [7, L. 3].

From the day the school was opened, the head teacher was A.G. Leshchenko, who had completed courses at the Stavropol Diocesan Women's College. She taught Russian language, penmanship and was in charge of the school economy and hospital. The teacher Maria Vasilievna Kvasnikova, who graduated from the Glukhov women's gymnasium, taught arithmetic, information about objects and phenomena of nature, geometrical drawing with surveying, hygiene and was the school treasurer. Another teacher – Tatiana Alexandrovna Buturova – who graduated from the church-teacher's school, taught didactics, Church Slavonic language, national history, geography and was in charge of the library. The teacher of singing and needlework was Anastasia Petrovna Kutuzova, who also managed the school choir.

The trustee of the second-grade school was Abbess Archelaya of the Stavropol St. John-Mary Convent. Abbess Archelaya was very attentive to the needs of the school: she made gifts to the children for the holidays of Christmas and Easter, provided rooms in the convent hospital for sick pupils and appointed sisters of mercy to care for them. In addition, she used her own money to keep three schoolgirls at the convent, who were unable to pay the prescribed fees for the school dormitory.

In 1909–1910 school year there were 89 girls studying at the school. By the end of the year 82 remained, as some dropped out for family reasons, and one pupil was expelled by the School Board for embezzlement. In terms of age, the pupils of the school were ranked as follows: 13–14 years – 10 girls, 14–15 years – 13, 15–16 years – 46, 16–17 years – 12, 17–18 years – 4, 18–19 years – 4 girls. Based on their class belonging, 34 girls came from the bourgeoisie, 39 from peasants, 15 from the Cossacks, and only one of them belonged to the nobility. At the same time, all the girls, except for one of the first class who was an Old Believer, professed Orthodoxy [7, L. 1–4 ob.].

By 1910 there were 75 pupils living in the dormitory of the second-grade school. The pupils paid 75 roubles for living in the dormitory, and 10 roubles for the use of textbooks and writing materials. The other 7 pupils lived either with their parents or close relatives, or in a convent. Those who lived with their parents or relatives paid 25 rubles each for the maintenance of the school building and the use of textbooks and writing materials [7, L. 1].

The daily routine at school was strict. The pupils got up at six o'clock in the morning. At seven o'clock they had morning prayer and tea. At eight o'clock lessons began, which lasted until half past two. At half past two they had lunch and until evening tea (four hours) they rested, read books, from five o'clock to nine o'clock they were engaged in preparing lessons, at nine o'clock they had supper, and at half past ten, having made evening prayer, they went to bed. Some girls, mostly of the older classes, were sometimes allowed to stay in class after prayer for an hour to prepare lessons and read books. At the evening prayer, besides the teacher on duty, the head of the school was always present. Lessons, lunches and dinners began and ended with prayer. It was obligatory for the pupils to attend divine service on Sundays and feast days, as well as the day before them. The girls themselves read and sang during the service.

Special attention was paid to the education of pupils. In order to better supervise and influence the pupils, each class was assigned a class teacher, who led her class until the end of the course. The teacher - class teacher lived the same life with her class, knowing perfectly well the peculiarities of each pupil's character, her abilities, advantages and disadvantages, the environment in which she grew up, her financial security and therefore could influence the girls more than others. The class teacher monitored the reading of books by the pupils of her class and helped them to understand what they had read.

A separate place was given to needlework classes. In the first and second grades the girls were taught fine needlework: knitting, embroidery, stitching, and in the third grade they were taught cutting and sewing. Materials provided by the school were used, but children were not forbidden to use their own materials. The items made from school materials were sold before the Christmas and summer holidays, and the proceeds were used to buy new materials.

In order to accustom children to labour and housekeeping, a number of duties were established in the school: a corps duty officer, a canteen duty officer, a classroom duty officer, a cellar duty officer, and a storeroom duty officer. They took care of the cleanliness of the premises, issued and received provisions by count and weight, supervised the preparation of food, set and cleaned the tables, that is, they managed, under the supervision of the teachers, the whole school housekeeping.

The second-grade school paid special attention to reading. According to the report for 1910 the school library had 1283 copies of books. Including liturgical – 31, religious and moral content – 113, fiction – 736, historical – 69, geographical – 45, as well as a number of books on the Law of God, Russian language – 97, didactics – 33, hygiene – 9, singing – 20, arithmetic and physics – 41, as well as on agriculture – 53. During the year the library received another 280 copies, some of them donated by the School Board at the Holy Synod, and some of them purchased with school funds [7, L. 1–1 ob.].

It is important to note that the St. John and Mary Convent not only implemented programmes of classical education, the additional classes included developed the creative abilities of female students. Through involvement in art, music and craft workshops, they learnt the skills of needlework, icon painting, singing and other necessary practices. Thus, the pupils of this school received not only a good theoretical basis, but also a fairly broad training in applied crafts and handicrafts. As a result, they relayed the experience and knowledge they had gained within the walls of the monastery to the local population, competed successfully with graduates of classical educational institutions, and made a significant contribution to the development of the socio-cultural space of the North Caucasus.

The St John and Mary Convent is a vivid example of an institution where, since its foundation, there has been an active development of various types of needlework. Special attention was paid to the mastery of artistic sewing, including the use of gold, silver and beads, as well as to lace-making, knitting and spinning. Under the guidance of the abbesses, the mastery of crafts in the monastery was constantly improved. In the 1870s, Abbess Serafima initiated a number of activities aimed at the development of the monastery's artistic industries, which contributed to the monastery's status as a significant centre of education and culture in the region.

Abbess Seraphima paid special attention to the expansion of white embroidery and the use of such materials as silk, chenille, silver and gold. To achieve these goals, a pious nun from Moscow, Sister Theophany, was invited to the monastery to teach new craft techniques not only to the nuns but also to the students of the parochial school. Through the joint efforts of Abbess Serafima and Sister Feofania, the novices' products became known throughout the Caucasian (Stavropol) diocese. The monastery began to receive orders for church paraphernalia decorated with gold embroidery.

Abbess Theophila supervised the construction of a two-storey building designed for the manufacture of a wide range of wood, bone, and metal items, as well as for painting and gold embroidery. This building was also intended for the manufacture of various items of church utensils and part of the clergy's vestments, including priests' belts, bails, airs and shrouds. In addition, woven and embroidered icons were made here, which were decorated with chenille, silver and gold. These icons were even presented to the royal court. Carpet makers who created carpets and footstools made of dyed wool also worked in the building. Marvellous tablecloths, towels, napkins and rosaries were also made here. Various religious items such as richly decorated caskets, carved cypress icons, crucifixes and even embroidered portraits of Russian emperors were famous throughout the Caucasus for their craftsmanship [8, p. 35].

Similar educational activities were carried out in the Mary Magdalene Convent in the Kuban region. Since there were no funds to establish a school, the abbess Mitrofanina educated girls in the spirit of Orthodoxy. According to the report of the Military Board for 1862, 40 girls were brought up in the monastery. The total number of nuns was 200 girls and women. The monastery was famous for the fact that it could provide not only spiritual and moral education of novices, but also had almost all kinds of women's handicrafts [9, p. 464]. At the same time the abbess of the monastery gave the priority right to enter the number of novices from girls to the representatives of the Cossack class of the Black Sea (Kuban) Cossack Army. Even female members of the army clergy were restricted to enter the monastery [10, pp. 330–331].

In 1861, the military commander Count N.I. Yevdokimov, in his report to the leadership, drew attention to the usefulness of the Mary Magdalene Convent for the education of girls. In this context, he expressed concern about the potential consequences if many of them rejected worldly life and took monastic tonsure, thus depriving Cossacks of potentially better wives. To educate girls from Cossack families, it was decided to establish a village school modelled on the Don Cossack army. Before the establishment of these schools in Kuban, the Caucasian Committee allowed girls to be brought up in monasteries until the age of 16, after which they were to be taken home by their parents or relatives [9, pp. 464–465].

Before Bishop Agathador's visit to the Mary Magdalene Women's Desert in 1893, there was no primary school in the monastery. The abbesses, focusing on spiritual and moral education and teaching needlework to girls, tried to solve the problem of teaching the basics of literacy without creating a special educational institution. The bishop, noticing that there were more than 50 girls of school age in the monastery, suggested to Abbess Mariam not to organise a separate room for the school and to arrange the building in such a way that it could house the iconostasis, gold embroidery and carpet

workshops. In the same year a literacy school for girls began to function in the monastery, which was located in the flat of the teacher Anna Ivanovna Kholyavko. Anna Ivanovna was a novice of the monastery, it was to her that Bishop Agafodor entrusted all the organisational issues related to the arrangement of the new school, as she was a graduate of the Mariinsky Ekaterinodar Gymnasium and had the right to teach. Anna Ivanovna worked at the school for free, while providing a salary from her personal funds for her assistant at the school [9, p. 467].

For the first time in the history of the Stavropol diocese, missionary courses against sectarians were held at St Mary Magdalene Monastery with the support of the abbess Priskila and the council of the elder sisters. From 28 February to 11 March 1911, with the permission of Archbishop Agafodor, the district missionary priest N. Rozanov conducted these courses for the nuns of the monastery, as well as for clergy and laymen. In total, more than 40 believers and clergy took part in the training. During the classes various religious and moral topics were touched upon in accordance with the teachings of the Church [11, p. 96]. The initiative started in the monastery was successfully extended to other monasteries of the diocese.

As part of its missionary activities, the monastery continued to improve the organisation of the educational process. At the school of Mary Magdalene Kuban correctional asylum was opened a dormitory for girls, which in 1912 housed 32 students. Their daily life was centred around the school curriculum, handicrafts and training in housekeeping at the convent [12, p. 38].

Discussion and Conclusion. The monasteries of the North Caucasus functioned on the basis of the principles of self-sufficiency and adhered to the dormitory statutes. This predetermined the active involvement of monasteries in economic activities. Women's monasteries, in addition to traditional agriculture, were also actively engaged in various handicrafts, which depended on the specifics of a particular locality, the character of the abbess herself, and her past experience and knowledge. The crafts and trades practised in nunneries not only contributed to the generation of additional income, but also enabled the preservation of cultural traditions and, through the education of women and children, retransmitted these skills into the popular environment. This undoubtedly affected the socio-cultural life of the region, making a significant contribution to its development and the preservation of the values of traditional culture.

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Conflict of Interest Statement: the author declares no conflict of interest.

The author has read and approved the final version of manuscript.

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Конфликт интересов: автор заявляет об отсутствии конфликта интересов.

Автор прочитал и одобрил окончательный вариант рукописи.

Received / Поступила в редакцию 28.09.2024

Reviewed / Поступила после рецензирования 22.10.2024

Accepted / Принята к публикации 23.10.2024