

THE CRIMEA PEOPLES' TRADITIONS, CUSTOMS AND RITUALS AS COMPONENTS OF ETHNOCULTURAL EDUCATION ETNOKÜLTÜREL EĞİTİMİN BİLEŞENLERİ OLARAK KIRIM HALKLARININ GELENEK, ADET VE RİTÜELLERİ

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Abstract

Modern education in the Russian Federation is focused on the preservation and development of the entire diversity of cultural realities existing in society, on the transfer of this heritage to the younger generation. This contributes to the effective intercultural interaction; fostering a sense of patriotism, respect for the history of the Crimea and its peoples, pride in the multinational Motherland; formation of respect for the national values and unique culture of the younger generations, both their own and other peoples, the desire for mutual enrichment of the cultures and traditions of the peoples living in the Crimea. In the paper, the Crimea peoples' traditions, customs and rituals are considered as an integral system of ethnocultural values, life meanings and ideals, conservation and translation of which into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, the conservation of its identity and cultural originality, the most important factor of ethnocultural education. The authors are convinced that the integral sociocultural space of the Crimea, despite the ethnocultural diversity, is a fertile ground for the effective solution of tasks related to the ethnocultural education of the younger generations since during the centuries-old interaction the peoples of the Crimea have developed such skills as mental compatibility of various ethnocultural communities, peaceful coexistence of ethnic groups and faiths, trust and mutual assistance of peoples to each other.

Keywords

the Crimea peoples' traditions, customs and rituals, respect for the national values, sense of patriotism, respect for the history, effective intercultural interaction

Öz

Rusya Federasyonu'ndaki modern eğitim, toplumda var olan tüm kültürel gerçeklik çeşitliliğinin korunmasına, geliştirilmesine ve bu mirasın genç nesle aktarılmasına odaklanmıştır. Bu, vatanseverlik duygusunu beslemek, Kırım ve halklarının tarihine saygı duymak, çok uluslu Anavatan ile gurur duymak, genç kuşakların hem kendi hem de diğer halkların ulusal değerlerine ve eşsiz kültürlerine saygı duyma, Kırım'da yaşayan halkların kültür ve geleneklerini karşılıklı olarak zenginleştirme arzusu yaratarak etkili kültürlerarası etkileşime katkıda bulunur. Makalede, Kırım halklarının gelenekleri, adet ve ritüelleri, etnokültürel değerleri, yaşamın anlamı ve ideallerinin ayrılmaz bir sistemi oluşundan hareketle, bunların korunması, eğitim ve çevreyi içeren modern sosyokültürel dönüşümün sağlanması, Rus toplumunun uyumluluğunun temeli; kimliğin ve kültürel özgünlüğün korunması, etnokültürel eğitimin en önemli ögesi kabul edilmiştir. Yazarlar, etnokültürel çeşitliliğe

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rağmen, Kırım'ın ayrılmaz sosyokültürel alanının etnik grupların ve inançların barış içinde bir arada yaşaması, halkların birbirine güvenmesi ve karşılıklı yardımlaşması, Kırım halkları yüzyıllardır süren etkileşimler sırasında çeşitli etnokültürel toplulukların zihinsel uyumluluğu gibi beceriler geliştirdiğinden, genç nesillerin etnokültürel eğitimi ile ilgili görevlerin etkin çözümü için verimli bir zemin olduğu düşüncesindedir.

Anahtar Sözcükler

Kırım halklarının gelenekleri, gelenek ve ritüeller, milli değerlere saygı, vatanseverlik duygusu, tarihe saygı, etkili kültürlerarası etkileşim

1. INTRODUCTION

Modern education in the Russian Federation is focused on the preservation and development of the entire diversity of cultural realities existing in society, on the transfer of this heritage to the younger generation. As emphasized in the *Concept of Spiritual and Moral Development and Education of Citizen Personality of Russia* (Danilyuk, Kondakov & Tishkov, 2009), and *Concept of Ethnocultural Education* (Gluzman & Redkina, 2015) in the pedagogical aspect, education involves taking into consideration the continuity of the modern national educational ideal in relation to the national educational ideals of past eras and provides:

- orientation to the dialogue (polylogue) of cultures;
- effective intercultural interaction;
- rejection of the cultural and educational monopoly of one nation (nations) and peoples in relation to others;
- a general system of moral guidelines;
- respect for the mother tongue, for the original culture and unique cultural values, for historical roots and common historical memory.

This leads to a number of specific pedagogical tasks:

- formation and dissemination of the ideas of peoples' friendship, their spiritual and moral unity and interethnic harmony, as well as interethnic communication culture;
- fostering a sense of patriotism, respect for the history of the Crimea and its peoples, pride in the multinational Motherland;
- preservation and development of the historical and cultural heritage of the peoples living in the Crimea, dissemination of objective information about their past and present, creation of an atmosphere of respect for their achievements in society, and further development of interaction traditions between cultures and peoples;
- formation of respect for the national values and unique culture of the younger generations, both their own and other peoples, the desire for mutual enrichment of the cultures and traditions of the peoples living in the Crimea;
- creating conditions for harmonious interaction of the Russian language with national languages, enrichment of languages and cultures, effective intercultural communication.

The Crimea peoples' traditions, customs and rituals represent an integral system of ethnocultural values, life meanings and ideals, the preservation and transfer of which into the modern sociocultural environment should become one of the factors for the ethnocultural education of Russian citizens, the preservation of the cultural diversity of this country, and the strengthening of the unity of the Russian state. The conservation and inheritance of the Crimea peoples' traditions, customs and rituals as an integral system of ethnocultural values, life meanings and ideals into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, its identity and cultural originality conservation, and the most important factor of ethnocultural education as well.

The purpose of this paper is to consider the Crimea peoples' traditions, customs and rituals as components of ethnocultural education.

2. MATERIALS AND METHODS

The research methodological basis is the works dedicated to the study of the educational possibilities of the Crimea peoples' traditions, customs and rituals of such Russian philosophers, ethnographers, psychologists, teachers as: S.A. Arutyunov (1981), I.V. Sukhanov (1976), L.P. Bueva (1968), V.B. Vlasova (1983), E.V. Sokolov (1981), C. M. Shirokogorov (1922), M.V. Zakharchenko (2009, 2011), L.I. Redkina (2001), M.A. Khairuddinov (2000) and others. Since pedagogy cannot exist independently of the sciences which study personality, we cannot do without knowledge of psychology, without the fundamental works of psychologists, such as: L.S. Vygotsky (1929), A.V. Brushlinsky (1991), B.G. Ananyev (2001) and others. Problems of the interrelation of different peoples' cultures and their influence on the formation of personality, on the nature of individual experience, including cognition, emotion and motivation are discussed in the researches of H.R. Markus & S. Kitayama (1991), G. Adams & H. R. Markus (2001); problems of educational potential of ancestral ethnic heritage to carry meaning for later-generation are investigated in the works of M. Fodor (2017), O.B. Tikhomirova (2014), E.A. Koval, S.G. Ushkin & N.V. Zhadunova (2020), O.G. Belomoeva & N.P. Ledovskikh (2019), M.A. Eldin, & E.V. Mochalov (2020), A.V. Martynenko (2020) and many others.

In our research, we used such general theoretical research methods as: analysis of sources on the stated problem, comparison of various scientific standpoints, abstraction and concretization in order to adequately understand the essential features of the Crimea peoples' traditions, customs and rituals, their educational capabilities.

3. RESULTS

The appeal to the Crimea peoples' traditions, customs and rituals as the fundamental foundations of this sociocultural experience, human culture, in our opinion, contributes to the

achievement of the designated tasks correlated with the ethnocultural education of the younger generations. In our opinion, addressing to the Crimea peoples' traditions, customs and rituals as the fundamental foundations of the sociocultural experience, human culture facilitates achievement of the indicated tasks which are closely connected with the rising generation's ethnocultural education.

The phenomenon of folk traditions, customs and rituals, in particular the Crimea peoples' traditions, customs and rituals, has recently attracted increasing attention of modern scientists – philosophers, ethnographers, psychologists, teachers – not only because of academic interest, but also as a necessary tool for spiritual and moral education formation (S.A. Arutyunov, 1981; I. V. Sukhanov, 1976; L.P. Bueva, 1968; V.B. Vlasova, 1980, 1983; E.V. Sokolov, 1981; L.I. Redkina, 2001; M.V. Zakharchenko, 2009, 2011; D.A. Prokhorov, 2012; M.V. Ivannikova, 2014, and others).

There is not a single nation in the world that does not have its own traditions, customs and rituals, through which sociocultural experience, knowledge and achievements are transmitted to new generations. Folk traditions, customs and rituals play a significant role in the reproduction of culture, all spheres of spiritual life, have a powerful educational potential. Folk traditions, customs and rituals are a set of programmed responses that guided the previous generations in their lives: they adapted not only to the biological, but also to the social environment, learned to build relationships with other people in everyday life. And in this regard, it is, using N.M. Lebedeva's terminology, 'the program of our brain' (Lebedeva, 1999). According to N.M. Lebedeva, this is 'the program of our brain' (Lebedeva, 1999).

In the Crimea, the system of traditions, customs and rituals was formed on the basis of the formed educational efforts of the peoples who inhabited the peninsula. Thanks to this system, people reproduced themselves, their national characteristics, their spiritual culture, their character. Children's loyalty to their ancestors' customs and traditions was considered as the basic law of life. The experience of people of the past centuries living on the territory of the Crimea in the organization of their relationships was accumulated in order to strengthen the educational influence on children. This experience has always been adopted, studied, assimilated; it served the goals of spiritual and moral education.

In different regions of the Crimean Peninsula, the development of traditions, customs and rituals is carried out in different ways. It depends on the content characteristics of the population's ethnocultural identity. It would not be an exaggeration to say that the basis of the peoples and ethnocultural communities of the Crimea are stable, established and time-tested traditions and customs relating to all spheres of people's life.

The Crimea peoples' traditions, customs and rituals, from the point of view of ethnopedagogy, are divided into labor, moral, family, religious, national, ideological, aesthetic (Vasiltsova, 1983). According to S.M. Shirokogorov classification (Shirokogorov, 1922), traditions and customs are cultural and creative, spiritual and creative, state and political.

As practice shows, in fact, each individual family, each educational institution also has its

own system of cultural, spiritual, moral, labor, aesthetic, etc. educational traditions, customs.

Thus, the Crimea peoples' traditions, customs and rituals perform the function of integrating people into an ethnocultural community which, in turn, is integrated into the nation. Studies of V.E. Vozgrin (Vozgrin, 1992), V.Yu. Gankevich (Gankevich, 1998), M.A. Khairuddinov (Khairuddinov, 2000) clearly demonstrate that the Crimean Tatars as an ethnocultural community not only survived thanks to the norms and rules of behavior introduced into everyday life, a stable hierarchy of life values, but also managed to preserve their national culture, their ethnocultural identity. The ethical norms laid down in traditions, customs and rituals – hard work, honesty, respect for elders, etc. – are a reliable guarantee of survival in difficult life conditions and the preservation of national self-esteem.

In this regard, it is necessary to note another function of the Crimea peoples' traditions, customs and rituals: absorbing the best achievements of people's ideological, moral, labor, aesthetic life, they are the invaluable foundation on which the implementation of ethnocultural education of the younger generations is productive. This becomes possible due to the fact that folk traditions, customs and rituals, in general, and Crimea peoples' traditions, customs and rituals, in particular, act as means of self-regulation of a person's personality, focused on solving problems of spiritual and moral education. All folk pedagogy is based on folk traditions, customs and rituals, the appeal to which for educational purposes is very significant since they contain folk wisdom, they do not allow young people to break the link of generations and lose historical memory.

The most important role of folk traditions, customs and rituals in the development of national consciousness, in awakening interest in the native land, native language, native people, as well as awareness of their place in the 'picture of the world' is described in L.S. Vygotsky's works (Vygotsky, 1929), A.V. Brushlinsky (Brushlinsky, 1991), A. I. Zelichenko (Zelichenko, 1996), and others.

Each people living on the territory of the Crimea has its own specific traditions, customs and rituals which, first of all, are determined by the needs for establishing harmonious relations between different generations, in connection with the present, the past and the future. Therefore, the nature of the Crimea peoples' traditions, customs and rituals was influenced by such factors as: the place of people's residence, natural conditions; lifestyle; people's religion; natural conformity of people's intellect. So, the Tatars and Karaimes have a tradition according to which it was accepted not to completely remove the crop from the field, but to leave part of it to birds, animals, or just people in need. This tradition used to have and still has a positive educational impact on the younger generation: it teaches empathy, caring for those who are in a difficult life situation.

Most of the Crimea peoples' traditions, customs and rituals are associated with the idea of indissoluble relations of people with each other within their family, clan which contributes to their ethnocultural identity formation. In the monograph *Ethnopedagogy of the Karaimes of the Crimea*, L.I. Redkina (Redkina, 2001), with reference to archival sources, gives an example of

another tradition of the Tatars and Karaimes: to maintain family-friendly relations with their relatives on the father's and mother's side. Such relationships also contribute, firstly, to the material support of young families from numerous relatives; secondly, to moral and spiritual support in difficult or tragic life situations; thirdly, to the upbringing of children left without parents; fourth, to the support of elderly relatives. Such relationships do much to promote financial support to newly-weds, moral and spiritual support in trouble, bringing up orphans, any support to elderly relatives.

Based on the above, it can be stated that the main importance of folk traditions, customs and rituals is that they help a person to understand one's self from the standpoint of those characteristics that are accepted in this society, to self-determine oneself with the cultural patterns of this particular society. In this regard, the integral sociocultural space of the Crimea, despite the ethnocultural diversity represented by the basic values of each people living on its territory – traditions, customs and rituals – is a fertile ground for effectively solving problems related to the ethnocultural education. An indisputable confirmation of this is the fact that in the process of living together and mutual cooperation, the Crimean ethnic groups have developed integral sociocultural values. First of all, it is the mental compatibility of various ethnocultural communities, the peaceful coexistence of ethnic groups and faiths; it is also the awareness that ethnocultural diversity is a reality of life, the ability to understand, trust and help each other, appreciate communication and cooperation. This, ultimately, is the meaning of people's existence.

It is possible to say that despite the ethnocultural and confessional diversity a single regional culture has developed in Crimea, the core of which is traditional values. The Crimea peoples' traditions, customs and rituals which include a whole complex of norms of behavior, forms of consciousness and systems of human communication that have an essential value are significant components of the system of spiritual and moral values and guidelines.

4. CONCLUSION

The Crimea peoples' traditions, customs and rituals are an integral system of ethnocultural values, life meanings and ideals, conservation and translation of which into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, conservation of its identity and cultural originality, the most important factor of ethnocultural education. The conservation and inheritance of the Crimea peoples' traditions, customs and rituals as an integral system of ethnocultural values, life meanings and ideals into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, its identity and cultural originality conservation, and the most important factor of ethnocultural education as well.

The integral sociocultural space of the Crimea, despite the ethnocultural diversity, is a fertile ground for the effective solution of tasks related to the ethnocultural education of the

younger generations since during the centuries-old interaction, the peoples of the Crimea have developed such skills as mental compatibility of various ethnocultural communities, peaceful coexistence of ethnic groups and faiths, trust and mutual assistance of peoples to each other.

The Crimea peoples' traditions, customs and rituals like any other folk traditions, customs and rituals are a set of programmed responses that guided the previous generations in their lives: they adapted not only to the biological, but also to the social environment, learned to build relationships with other people in everyday life, play a significant role in the reproduction of culture, all spheres of spiritual life, have a powerful educational potential.

Conflict of Interest

The author declares that there is no conflict of interest.

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