

EDUCATIONAL POTENTIAL OF THE CRIMEA PEOPLE'S TRADITIONS, CUSTOMS AND RITUALS

KIRIM HALKININ GELENEKLERİ, GÖRENEKLERİ VE ADETLERİNİN EĞİTİMDEKİ POTANSİYELİ

Irina A. Zakiryanova ¹

Article Type: Research Article

Abstract

The specifics of the Crimea are determined by the population's multi-ethnic and multi-confessional composition. In these conditions, it is important to create opportunities for the restoration and development of ethnic cultures, interaction between them in the interests of national unity. The historical past heritage of the people who live in the Crimea has a huge educational potential, namely: positive experience of people's cooperation and friendship, contributing to ensuring civil peace, social stability and information protection of society, creating favourable psychological and pedagogical conditions for younger generations' socialization. The educational potential of the Crimea people's traditions, customs and rituals are realized in the education system which is the most important institution of an individual's socialization, the leading factor in the conservation and development of national cultures and languages, ethnic identity of all people who live in the region; an effective tool for cultural and political integration of the Russian society. The integral sociocultural space of the Crimea, despite the ethnocultural diversity, is a fertile ground for the effective solution of tasks related to the search for spiritual and moral values and guidelines for younger generations since during centuries of interaction the Crimea people have developed such skills as mental compatibility of various ethnocultural communities, peaceful coexistence of ethnic groups and faiths, trust and mutual assistance of people to each other. Crimea people's traditions, customs and rituals which include a whole complex of behaviour norms, forms of consciousness and systems of human communication with essential value are significant components of the spiritual and moral values system and guidelines.

Keywords: Crimea people's traditions, customs and rituals, educational potential, ethnic revival, patriotism, interethnic stability conservation.

Öz

Kırım'ın özellikleri, nüfusun çok etnikli ve çok mezhepli bileşimi tarafından belirlenir. Bu koşullarda, etnik kültürlerin restorasyonu ve gelişimi için fırsatlar yaratmak, ulusal birlik çıkarları doğrultusunda aralarındaki etkileşim önemlidir. Kırım'da yaşayan insanların tarihsel geçmiş mirası büyük bir eğitim potansiyeline sahiptir, yani; insanların işbirliği ve dostluğunun olumlu katkısı, sivil barışın, sosyal istikrarın ve toplumun bilgi korumasının sağlanmasına katkıda bulunmak, genç nesillerin sosyalleşmesi için uygun psikolojik ve pedagojik koşullar yaratmak. Kırım halkının gelenek, görenek ve adetlerinin eğitim potansiyeli, bir toplumun en önemli kurumu olan eğitim sisteminde gerçekleştirilmektedir. Ulusal kültürlerin ve dillerin korunması ve

¹ Candidate of Pedagogical Sciences, Associate Professor, Professor of the Foreign Languages Department, Black Sea Higher Naval School, Sevastopol, Russian Federation ariddsev@yandex.ru ORCID 0000-0001-7770-0986

geliştirilmesinde önde gelen faktör olan bireyin sosyalleşmesi, bölgede yaşayan tüm insanların etnik kimliği; Rus toplumunun kültürel ve politik entegrasyonu için etkili bir araçtır. Etnokültürel çeşitliliğe rağmen, Kırım'ın ayrılmaz sosyokültürel alanı, yüzyıllardır süren etkileşimler sırasında Kırım halkının çeşitli etnokültürel toplulukların zihinsel uyumluluğu, etnik grupların ve inançların barış içinde bir arada yaşaması, insanların birbirine güveni ve karşılıklı yardımı gibi beceriler geliştirdiğinden beri, genç nesiller için manevi ve ahlaki değerler ve kılavuzlar arayışı ile ilgili görevlerin etkili bir şekilde çözülmesi için verimli bir zemindir. Bütün bir davranış normları kompleksi, bilinç biçimleri ve temel değere sahip insan iletişim sistemlerini içeren Kırım halkının gelenekleri, görenekleri ve adetleri, manevi ve ahlaki değerler sisteminin ve yönergelerinin önemli bileşenleridir.

Anahtar Sözcükler: Kırım halkının gelenekleri, görenekleri ve adetleri, eğitim potansiyeli, etnik canlanma, vatanseverlik, etnik istikrarı koruma.

1. INTRODUCTION

When considering the issue of the Crimea people's traditions, customs and rituals educational potential, it should be emphasized that the Crimea as a part of the Russian Federation statehood basis is, on the one hand, the presence of a common for all people who live on the peninsula territory, the Homeland – Crimea and Russia; on the other hand, the understanding that the dynamic development of this statehood can be ensured only in compliance with the principle of 'unity in diversity' which presupposes the equality of rights of all Crimea people, regardless of national, religious and racial affiliation. The conservation of interethnic stability is significantly influenced by the legacy of the historical past which contains a huge positive experience of Crimea people's cooperation and friendship, which is very important for ensuring civil peace, social stability and information protection of society, for creating favorable conditions for the younger generations' socialization at the present stage of society development.

It is the ethnocultural identity and diversity represented by the basic values of each people who live on the territory of the Crimea – traditions, customs and rituals as the semantic basis of all life – that is assigned a significant role in the functioning of such a complex, historically developed geopolitical, socio-economic, ethnocultural system as the Crimea. For the most part, the Crimea people's traditions, customs and rituals contain attitudes, rules governing behavior, life in society from the standpoint of morality.

The purpose of this paper is to examine the Crimea people's traditions, customs and rituals from the standpoint of their educational potential which contributes to the Crimea people's ethnic revival, the patriotism assertion, and the interethnic stability conservation.

MATERIALS AND METHODS

The methodological basis of this paper consists of works dedicated to the analysis of folk traditions educational potential which are developed on the basis of many generations' life experience (Abdimuratova & Abdimuratov, 2020; Nigmatov, Khairullin & Baubekova, 2016; Shapovalova, 2019; Davletbaeva, Iakovleva, Kajumova, Karimova, Sadykova, Shvetsova, Vildanova, Yarhamova, 2016; O.G.Belomoeva, N. P. Ledovskikh, 2019; E.A. Koval, S.G. Ushkin,

N.V. Zhadunova, 2020 and others). As N. Abdimuratova & J. Abdimuratov emphasized, “the formation of a spiritually rich, morally integral, harmoniously developed personality with an independent worldview and independent thinking are based on the invaluable heritage of people’s traditions, customs and rituals” (Abdimuratova & Abdimuratov, 2020).

The researches of scientists (Aragioni, 1993; M.I. Artamonov, 1962; E.E. Boytsova, 2009; A.Ya. Garkavi, 1874; I.N. Kolesnikov, 2013; Yu.N. Laptev, 2000; M.Y. Martynova, 2015; L.I. Redkina, 2001; M.V. Sukharev, 2002; E.V. Chernysheva, 2015; T.V. Shushara, 2015, and others) examine issues related to the formation of the people inhabiting the Crimean Peninsula as independent ethnic groups with their inherent moral norms, rules of conduct, spiritual values which ensure acceptance and awareness of one’s self, interaction with other people.

In the course of the work, both general theoretical (theoretical and methodological analysis of psychological, pedagogical, philosophical and special literature on the problem under study in the development of the research concept) and general scientific methods (analysis, introspection, comparison) were used.

RESULTS AND DISCUSSION

The system of values and moral attitudes of the people who live in Crimea has much in common and universal. This is the veneration of ancestors, respect for people, tolerance, and the concept of honor and dignity. Thus, the core of the Crimea people’s traditions, customs and rituals is a block of national and universal values, and the ways of their production and development are historically determined.

A distinctive feature of Crimea people’s traditions, customs and rituals is that they are the guarantor of stability in the Crimean region life. According to a number of authors (L.I. Redkina, 2002; M.A. Khairuddinov, 2000; Z.G. Hasanov, 1999; O.A. Zvereva, A.N.Ganicheva, 1999 and others), knowledge of other people’s traditions, customs and rituals makes it possible to adequately communicate with representatives of different ethnocultural societies, teaches respect for their traditions, customs and rituals, no matter how strange they may seem at first glance which is of particular importance in the conditions of the multiethnic Crimea. The main thing that unites folk traditions, customs and rituals is that they contain potential opportunities that are focused on creation, not destruction.

The Crimea people’s traditions, customs and rituals development, as well as the traditions, customs and rituals of any other people, occur primarily in the family through the norms of intrafamily communication, through familiarization with the spiritual heritage. Of particular importance are such traditions, customs and rituals in which the national ideal of those human qualities is expressed, the formation and presence of which predetermines a favorable microclimate of the family and human well-being in general. It is important that the transfer of ideas, social norms and feelings to new generations be carried out through direct and personal contacts.

The holding of ethnic festivals and holidays contributes to the conservation of peace and stability in the Crimean region. The absence of prohibitions on visiting calendar holidays on

national and confessional grounds is one of the most important factors of good-neighbourly relations between all the people of the Crimea. Such holidays of interethnic harmony and friendship have become a kind of modern tradition of the Crimea people.

Despite the peculiarity of the forms of holding the calendar cycle holidays of each person living in the Crimean territory, all these holidays are united by the idea of peace, friendship and well-being, and this enhances their educational potential. The truly folk character of the calendar traditions, customs and rituals of the Crimea people contributes both to the conservation of the national self and to the conservation of interethnic harmony and social stability which in itself is of lasting significance and value.

A holiday which has been celebrated by Crimeans on June 25 as the Day of Unity of the Slavs embodying brotherhood, good neighborliness and mutual understanding of Russians, Belarusians, Ukrainians, Poles, Czechs, Slovaks, Bulgarians, Serbs and other people has become a calendar tradition in the Crimea since the 90s of the twentieth century. The purpose of this holiday is the memory of the Slavic people about their historical roots, the unification of the Slavs, the conservation of their rich spiritual heritage and centuries-old ties with each other, the strengthening of interethnic harmony, the Crimea people's ethnocultural development.

However, the Crimea people's ethnoculture is formed not only by ecology, but also by history. It is the common history that unites all ethnic groups into a single person. In this regard, the sociocultural space of the Crimea helps to determine the meaning of historical memory which in no case should be reduced only to the past, or replaced by the past. The significant is fixed in memory, that is the meaning of this significant.

Historical memory is, first of all, the living memory of our grandfathers and great-grandfathers about the most terrible war in the history of mankind, a memory that gave us an immeasurable sense of incredible strength in the unity of people, capable of overcoming any obstacles. Historical memory is now becoming a kind of unifying center for people of different national and religious affiliations. The destruction of our historical memory is fraught not only with the destruction of our national self, but also with the destruction of our entire society.

Without relying on folk traditions, customs and rituals, it is impossible to grow a true patriot of the country. The study of cultural and historical monuments, the appeal to traditions, customs and rituals of military glory is an important component of patriotic education because it allows young people, regardless of their ethnocultural affiliation, to see the inextricable connection of the times, culture and history of their native land with the culture and history of the country, to feel oneself as a part of great people.

The educational potential of the Crimea people's traditions, customs and rituals is realized in the education system which is the most important institution of an individual's socialization, the leading factor in the conservation and development of national cultures and languages, ethnic identity of all people who live in the region; an effective tool for cultural and political integration of the Russian society.

Within the framework of the activities of the higher school, the educational potential of folk traditions, customs and rituals is carried out in the following interrelated areas such as:

- educational activities;
- extracurricular educational activities;
- creative activity within the framework of creative associations, circles, educational centres.

The educational potential of the Crimea people's traditions, customs and rituals is great in that people following them acquire certain spiritual qualities naturally and simply. On the basis of assimilation of traditions, customs and rituals and following them, socially necessary qualities, moral guidelines, habits, skills of social activity and behavior, more complex social feelings, such as a sense of belonging to one's person, devotion to the family, the concept of duty, that is, everything that contributes to a person's understanding of one's Self from the standpoint of those characteristics that are accepted in this particular society, self-identification with the cultural patterns of this particular society, are formed.

Speaking about the educational potential of folk traditions, customs and rituals, including Crimea people's traditions, customs and rituals, it should be born in mind that the process of their educational impact is not limited to any one age period of human life. Any person, regardless of age, who lives in a society, is constantly in the field of action of traditions and customs peculiar to this society which act in the form of principles, norms and rules governing relationships both in a society and in a personal life.

It should be emphasized that it is advisable to introduce the Crimea people's traditions, customs and rituals including in the form of a holiday, ethnic festivals at which customs, rituals are reconstructed, the atmosphere of ethnos history is recreated, and the participants of the action have a sense of community with their people on the basis of undoubted attributes: language, centuries-old history and culture. Along with instilling love and respect for one's person, it is necessary to form a benevolent emotional and positive attitude towards ethnic diversity.

The educational potential of the Crimea people's traditions, customs and rituals should be realized in the following directions:

- information support which implies familiarity with the Crimea peoples' traditions, customs and rituals, their specifics. This information is transmitted both verbally and through various means of non-verbal communication (gestures, intonation, gaze, facial expressions, etc.);
- emotional impact as a necessary condition for the implementation of information support consists in emotional stimulation, psychological comfort and the creation of a personally and socially significant emotional relationship. In this emotional and psychological space, the process of introducing a person to folk culture, cognition of the sociocultural reality surrounding one as a representative of one's ethnocultural community is realized;
- a regulatory factor which involves the purposeful development and formation of socially significant skills of constructive behavior and interaction in a multiethnic society based on the knowledge gained.

Thus, the educational potential of the Crimea people's traditions, customs and rituals is in the fact that on the basis of the assimilation of behaviour moral and ethical norms of representatives of both their own ethnic group and other ethnic groups, there is:

- a person's understanding of oneself as part of one's person;
- affirmation of respect for one's own faith, culture and language as well as the faith, culture and language of other ethnic groups;
- preservation of the people's mentality, their unique culture, language as the most important indicator of a person's belonging to a certain ethnocultural community;
- a person's awareness that peace and well-being both in the region and in this country depend on positive interethnic communication, mutual understanding, mutual respect and mutual acceptance of representatives of different ethnic groups.

Unfortunately it should be recognized that the Crimea people's traditions, customs and rituals which contain invaluable sociocultural experience and have enormous educational potential are either not taken into account at all in the educational process or are inadequately evaluated and, as a rule, are mastered formally. Such a disdainful attitude to education based on folk principles has already given its negative results: generations of people have grown up who do not know or do not know enough about their pedigree, their family pedigree, indifferent to their native land history, their people's fate.

Undoubtedly, the diminution of the educational significance of ethnocultural knowledge and values which make up the substantial basis of the Crimea people's traditions, customs and rituals is unacceptable because in the conditions of the multi-ethnic Crimea, the tendency of ethnic egocentrism is very undesirable which, as some scientists emphasize (L.I. Borovikov, 2014; Z.G. Nigmatov, I.T. Khairullin, G.D. Baubekova, 2016; C.R. Gromova, A. Alimbekov, 2015 and others), correlates with the desire to talk about other ethnocultures only according to their nationally oriented stereotypes, according to which all people tend to:

- consider what happens in one's own culture to be natural and right, and what happens in other cultures to be unnatural and wrong;
- consider the traditions and customs of one's own ethnic community as universal: they say that what is good for one is good for others;
- consider the norms and values of one's own ethnic community to be absolutely true;
- act in such a way that members of one's own ethnic community benefit;
- be proud of one's own ethnic community.

To be proud of one's own ethnic community, its values, traditions and customs – there is nothing wrong and reprehensible in this, it is a natural socio-psychological mechanism that provides self-respect necessary for the individual at the individual level, and at the group level – the preservation of ethnic culture and its transmission to subsequent generations. But! – if one does not cross the border beyond which ethnocentrism begins which means a negative assessment of other ethnic communities, and sometimes hostility. Awareness of one's own ethnocentrism is the first step to freedom from it. To reduce ethnocentrism, we should learn how to analyze different ethnocultures, understand the mechanisms of social behaviour in

other cultures and master the skills which contribute to the successful interaction of representatives of different cultures. Nowadays – both for the people of Russia in general and the Crimea in particular – the most important task is to know one's own and neighboring ethnocultures, to understand their similarities and differences and overcome one's own ethnocentrism.

In our opinion, the integral sociocultural space of the Crimea, despite the ethnocultural diversity, is a fertile ground for the effective solution of tasks related to the search for spiritual and moral values and guidelines for the younger generations since during centuries of interaction the Crimea people have developed such skills as mental compatibility of various ethnocultural communities, peaceful coexistence of ethnic groups and faiths, trust and mutual assistance of people to each other. The Crimea people's traditions, customs and rituals which include a whole complex of behaviour norms, forms of consciousness and systems of human communication with essential value are significant components of the spiritual and moral values system and guidelines.

In addition, the Crimea people's traditions, customs and rituals contribute to meeting one of the basic needs – the need for protection in an unstable world by appealing to the time-tested values of one's person which due to their stable nature seem close and understandable. Thus a person feels one's unity with others, has a chance to feel oneself as a part of the community. This, in turn, gives a person the widest opportunities for self-realization since these opportunities are based on emotional ties with an ethnocultural community and moral obligations towards it.

Conclusion

The specifics of the sociocultural reality that has developed in the Crimean region, namely: an integral multicultural space with its ethnocultural diversity opens the way to understanding the cultural heritage of the Crimea people – traditions, customs and rituals – their role in the ethnic revival of the Crimea people, in people's identity and uniqueness conservation.

The educational potential of the Crimea people's traditions, customs and rituals is realized in the education system, in the upbringing of young people, allowing them to look at the world through the prism of what worried our ancestors, putting indisputable values at the forefront, such as: patriotism – love for the Motherland, for their land, for a family.

On the basis of assimilation of the Crimea people's traditions, customs and rituals and following them, socially necessary qualities, moral values and guidelines which contribute to the understanding that cultural diversity is a reality of life, that the conservation of interethnic stability, the ability to trust and help each other, appreciate communication and cooperation is the meaning of life for people living in the multicultural space of the Crimea.

Ethics Committee Approval

Ethics committee approval is not required for his study.

Declaration of Conflicting Interests

The author has no potential conflict of interest regarding research, authorship or publication of this article

REFERENCES

- Abdimuratova, N.& Abdimuratov, J. (2020). The Role of Folk Traditions in Moral Education Young Generation International. *Journal of Advanced Science and Technology*. Vol. 29, No. 8, pp.3532-3538
- Aragioni, M.A. (1993). On the Question of the Ethnocultural Features of the Late Medieval Christian Population of the Mountainous Crimea. *Materials on archeology, history, ethnography of Tavria*. Issue 3. Simferopol.
- Artamonov, M.I. (1962). *History of the Khazars*. Leningrad: Gosermittazh.
- Belomoeva, O. G., Ledovskikh N. P. (2019). Problems of the existence of folk art in the information society. *Postgraduate Bulletin of the Volga region*. No. 7-8, pp. 44-49
- Borovikov, L.I. (2014). *Pedagogy of additional education*. Novosibirsk: NIPKiPRO Publishing House.
- Boytsova, E.E., Gankevich, V.Y., Muratova, E.S. & Khayredinov, Z.Z. (2009). *Islam in the Crimea: Essays on the History of the Functioning of Muslim Institutions*. Simferopol: Elinyu.
- Chernysheva, E.V. (2015). Features of interfaith relations in medieval Crimea and esoteric teachings. *Questions of Crimean Tatar Philology, History and Culture*. No. 1. 95-107
- Davletbaeva, D., Iakovleva, E., Kajumova, D., Karimova, A., Sadykova, A., Shvetsova, E., Vildanova, E., Yarhamova, D. (2016). The Model of Formation of Patriotism at Schoolchildren by Means of Folk Pedagogics. *International Review of Management and Marketing*, 6(S2). 184-189
- Garkavi, A.Ya. (1874). *Legends of Jewish Writers about the Khazars and the Khazar Kingdom*. St. Petersburg.
- Gromova, C. R. & Alimbekov, A. (2015). Egocentrism and Development of Students Identity (On the Example of Studying of Future Teachers). *Environmental and Science Education*, 10 (4), 571-578
- Hasanov, Z.G. (1999). *Pedagogy of Interethnic Common: Textbook*. Moscow: Mezhevuz. Center.
- Khairuddinov, M.A. (2000). *Wise Century: A book to Become Crimea-Tatarian Ethnopedagogics*. Simferopol: EKOSI Hydraulics. Book 1.
- Khairuddinov, M.A. (2000). *Wisdom of the century (Traditions of the Muslim Insurgent)*. Simferopol.
- Kolesnikov, I.N. (2013). Annexation of Crimea to the Russian Empire in the XVIII century. *Questions of History*. No. 10. 131-137
- Koval, E.A., Ushkin, S.G. & Zhadunova, N.V. (2020). From theoretical constructions to practical beliefs: how ethical principles are implemented in the life strategies of young people. *Monitoring public opinion: economic and social changes*. N3(157). Moscow, pp. 66-93.
- Laptev, Yu.N. (2000). *German Religious Communities of Germans (XIX – the beginning of the XX Centuries)*. Simferopol: Tavria-Plus.
- Martynova, M.Y. (2015). Greeks as Old-Timers of the Crimea. *Bulletin of the Russian Nation*. № 6 (44). 111-125
- Nigmatov, Z.G., Khairullin, I.T. & Baubekova, G.D. (2016). National Traditions as a Means to Upbringing Humanity in Teenagers. *International Journal of Environmental & Science Education*, 11(3), 261-268
- Redkina, L.I. (2001). *Ethnopedagogy of the Crimean Karaites: Monograph*. Kiev: Pedagogical Press.

- Redkina, L.I. (2002). *Narodovedeniye: Textbook*. Kiev: Pedagogical Press.
- Shapovalova, K. (2019). Folk Traditions in the System of Patriotic Education in Modern Elementary School. *Scientific Development of New Eastern Europe*. DOI: https://doi.org/10.30525/978-9934-571-89-3_33
- Shushara, T.V. (2015). Development of education of Armenians in the Crimea of the XIX - early XX century. *Humanities*. Yalta, № 3 (31). 75-79
- Sukharev, M.V. (2002). The Situation of the Orthodox Population in the Crimea in the 70s – early 80s XVIII century. *Culture of the Black Sea region peoples*. No. 50. Simferopol, 184-186
- Zvereva, O.A. & Ganicheva, A.N. (1999). *Family Pedagogy and Accessible Wax*. Moscow: Academy