

SCTMG 2021
International Scientific Conference «Social and Cultural Transformations in the Context of Modern Globalism»

HUMANISTIC COMPONENTS OF ETHNOCULTURAL TRADITIONS IN THE CONTEXT OF GLOBALIZATION PROCESSES

Boryat Balaudinovna Nanaeva (a)*, Vakhit Humidovich Akaev (b),
Aset Baudinovna Dohaeva (c), Avalu Suleymanovich Abubakarov (d)
*Corresponding author

- (a) Chechen State Pedagogical University, 33, Subry Kishievoy str., Grozny, Russia, bara_aldi@mail.ru,
(b) Institute of Comprehensive Scientific Research named after H.I. Ibrahimov RAS, 21a, Staropromyslovsky Rayon, Grozny, Russia, akaiev@mail.ru,
(c) Grozny Petroleum State Technical University named after M.B. Millionshchikova, 100, Kh. Isaeva str., Grozny, Russia, dohaeva1234@mail.ru,
(d) Grozny Petroleum State Technical University named after M.B. Millionshchikova, 100, Kh. Isaeva str., Grozny, Russia, avalu-ne@mail.ru

Abstract

Ethnocultural traditions of a particular people are a set of values associated with its cultural heritage, which contains heterogeneous components that regulate the way of life, behavioral attitudes, representatives of this ethnos. An important place in this totality is occupied by moral, humanistic parameters that determine their way of life, spiritual and moral principles, worldview. In the life of peoples, their ethnocultural traditions and humanistic component represent the basis of existence, and its preservation is important in the context of the global development of the world. The cultural heritage of the ethnos – manifested primarily in morality and humanistic parameters – does not disappear with globalization and digitalization of the world; it persists and changes under the influence of external civilizational factors, features of mass culture and crisis socio-cultural situations that contribute to its modernization. The ethnocultural traditions of the peoples of the North Caucasus have their own characteristics, including the cultural traditions of the Chechens. Of course, they include universal human values – a system of ideals that are subject to globalization and informatization. The publication substantiates the idea that the processes of globalization, as well as digitalization, do not eliminate, but even more raise the importance of humanistic values characteristic of society, individuals, forming their unity and overcoming inhuman acts in society.

2357-1330 © 2021 Published by European Publisher.

Keywords: Humanism, ethnos, globalization, tradition, humanity, contradiction



This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial 4.0 Unported License, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

1. Introduction

The future of humanity, its global development cannot be imagined without the preservation and development of traditions, the cultural heritage of folk and peoples, which are now preserved, and are also vital for them. In the context of globalism and such a stage as technologization, digitalization, comprehension of the essential state of a person, society, which is always associated with the values of humanism, morality and spirituality, is of particular importance. The main value of a person, contained in his appeal to humanistic ideals in the context of global digitalization, is becoming less and less in demand. Today, there is a loss of ethnic identity, while humanity is turning into a faceless homogeneous mass with a pronounced consumer instinct. The idea of humanism has undergone a complex evolution in the history of mankind associated with changes in the biological, genetic and psychophysical nature of the person himself, which was reflected in his spiritual appearance, his understanding of the meaning and purpose of life. Modern humanism differs from the classical one in its social orientation, purposeful human activity (Sabirova, 2015).

At the same time, it is important to note that modern researchers ignore the humanistic nature of ethnocultural traditions, which are very strong in many regions of the world, in traditional societies. The analysis of these aspects is of great scientific and practical importance for ethnic groups and cultures. In this regard, the philosophical and socio-cultural understanding of the humanistic potential of the cultural traditions of the ethnic group considered in the context of global digitalization is an important urgent task.

2. Problem Statement

Ethnocultural traditions always rely on the cultural heritage of one or another ethnos preserved in the course of its centuries-old development, based on such core components of the ethnos culture as spirituality, humanism, morality, which constitute universal human content. Ethnocultural traditions with their humanistic components, despite external influences, persist going through various contradictory stages of their development. In modern conditions of the global development of mankind, the traditions of the ethnos, its basic humanistic values do not remain unchanged. Still, they are actively influenced by human crises, and today they are reflected in the processes of digitalization of the Russian economy, which actualizes the problem of ethnic traditions, humane values in society.

3. Research Questions

Globalization processes, coupled with powerful economic development, radical socio-economic changes in the regions of the world, the predominance of consumer values over spiritual traditions, a decrease in the role of humanistic values, make it possible to identify the vector of human development, a gradual departure from its basic foundations associated with spiritual and cultural values. In this context, in scientific terms, it is important to carry out a philosophical, culturological analysis of the humanistic potential of ethnic culture, to identify the general and special in the development of the ethnic and universal in the traditional culture of the people of the North Caucasus, to establish the axiological significance of ethnic culture in the context of global digitalization.

4. Purpose of the Study

The article aims to comprehend the peculiarities of the preservation of ethnic traditions, their humanistic components that determine the essence of man, human society, in the context of globalization, digitalization, and crisis manifestations. The need to develop the cultural traditions of peoples, a careful attitude towards humanistic values is the most important factor in the existence of people.

5. Research Methods

The theoretical and methodological basis of this research is the dialectical method, which makes it possible to comprehend the contradictory processes and phenomena caused by complex socio-cultural, spiritual, global processes. The systemic method makes it possible to establish structural and functional ties in various spheres of the life of an ethnic group affected by these processes associated with the economic, political, ideological and spiritual spheres.

6. Findings

Global problems are a constant companion of progress, their solution has become a common cause of all mankind. Economic development, technical and technological progress are two interrelated factors that determine social progress, shaping a new way of life for people. Despite the differences in the forms of worldview due to social, political, religious, ethnocultural and other characteristics of regions and states, a single civilization is being formed, a new style of thinking due to unprecedented technological advances. The highest goal of social progress is humanism, which imposes new requirements on the person himself, in which high qualifications, mastery of technology, technology must be harmoniously combined, but most importantly, he must have a high humanistic culture that preserves the essence of human existence.

The very process of human existence in the global, digital world is quite contradictory. Contradictions arise between the proclaimed humanistic values and the real needs of a person, dictated by the principles of private property, consumerism and profit. At the same time, it is important to take into account the fact that “traditional cultures are not only pushed to the periphery, but also radically transformed along the path of modernization and technogenic development” (Stepin, 2011, p. 62). Undoubtedly, nowadays, democratic principles have become catchy slogans of modern civilization, but at the same time, a type of person of a qualitatively new level is being established. Fundamentally important is that in civilizational development, the main link was the preservation of the continuity of generations, traditions, as well as the human, humanistic principle inherent in them. Traditions are well known to be the code of the culture of an ethnos, its basis of being. At all times, society needed a system of traditions in which the established and proven forms of culture, norms and patterns of people's life were consolidated.

The sociocultural traditions of the peoples of the North Caucasus, including the Chechens, passed from generation to generation, brought up habits necessary for the family, collective, society and acted as specific regulators of people's behavior, surrounded a person from birth to the last day of life, and the individual was not able to neither “invent” nor “cancel” them. Thus, the content of traditions is the

cultural “formulation” of a person's behavior, his folk wisdom. And the main task of culture is to create a universal world of thoughts and feelings, the world of humanity (Cassirer, 1995). Different cultures are known to favor different values. Traditional society also had specific standards of behavior for individuals, enclosed in various forms of traditions – customs, rituals, rituals, holidays. Traditions, acting in the system of social regulation as a reliable and effective socio-cultural code, were the highest value, and even an object of worship, that is, they had a sacred character.

This purpose of traditions is due to the fact that they are the collective memory of an ethnos. They are based on the experience of the social collective that possessed them, supported and passed on to new generations. The patterns of behavior, in turn, recorded this experience, fixing it in the collective memory of the ethnos. That is why order in public life here was maintained not only by the force of habit, public opinion, the authority of the elders of the clan or community, who really represented the interests of society, but these tasks were most successfully solved by cultural traditions.

Thus, in traditional Chechen society, the functionality of cultural traditions was determined by the collective nature of social relations. For example, obedience, modesty, kindness – purely individual manifestations of human nature – were refracted through the prism of the interests of the ethnic community as a whole. That is, tradition, in contrast to natural reality, “does not exist outside of human activity: it is produced and reproduced by the latter (one might even say, it is constructed by human activity)” (Lektorsky, 2004, p. 34).

But for the future, socio-cultural traditions are valuable because the humanistic potential inherent in them keeps in a person his human principle. You can even say that traditions are the embodiment of the spirit of humanism. In Chechen philosophical thought, there are such concepts as “adamallah” – humanity, and “konakhalla” – models of an ideal personality. These concepts are inseparable in the Chechen language. At their core, they contain a universal principle. To blame a person, whether man or woman, for the absence of this basis means depriving them of their personality status, recognizing them as a worthless person, after which they and their family were forced to leave the village. What is noteworthy, in a new place, in a strange village, some clan – taip – accepted them, provided land, but it was not customary to ask about the reason for his “flight”. However, they should not have forgotten about the benevolence of the clan: at any moment inconvenient for them, they could be reminded of this.

The basis of the ethnic culture of the Chechens is formed by the following key humanistic concepts:

- kyinhetam – mercy,
- nijso – justice,
- ieh (behk, ieh) – shame and conscience,
- ozdangalla – nobility, purity of soul and body,
- laram – respect,
- bakyo – truthfulness,
- niso – justice,
- siy – honor.

And the concept of “sobar” in the Chechen language is a symbol of high patience, which a person needs not only to endure grief, but also the test of happiness.

The beginnings of humane relations have been formed since early times, even within the framework of family relations. Humanistic values for members of traditional society were not only all-encompassing, but also sacred: in them, the moral principle was considered as the universal significance of the individual and the ethnos as a whole. It should be noted that these values extended to representatives of a certain ethnic group, carriers of this culture. Therefore, each ethnic group was distinguished by a certain character of ideas: about honor and dignity, justice and equality, friendship and comradeship, etc. But, despite the ethnicity characteristic of the traditions, the basic principle in them was the universal principle. According to the just remark of Bibler (1990), the universal is “... both individual and human, and personal at the same time” (p. 41). That is, the culture of an ethnos, represented by various forms of traditions, as well as institutions that guard them, is a synthesis of the ethnic, the special, and the general, inherent in humanity as a whole.

The nature of the common humanity in the culture of the ethnos is special. It is an ideal, a symbol, a pattern, an idea. Expressed in ethnic culture, as we have already noted, these ideas are refracted, acquiring a specific original character. It is in this capacity that they enrich the identity of the ethnos, giving it a special unique flavor.

In this sense, universal human values are not the property of any ethnic community and people. After all, behind them is the experience of mankind, the eternal aspirations of man as a being, both social and biological. For example, hard work and mutual assistance, care for a loved one, the value of love and friendship, equality and justice, freedom, etc., constitute the “golden fund” of the moral culture of any ethnic group. While greed and gluttony, cowardice and betrayal, treachery and slander, envy and cruelty, etc., are deeply condemned in all cultures. The psychological forms of feelings do not differ among ethnic groups: remorse, a sense of shame, a sense of guilt and remorse, etc. For example, for a long and complex history of development, the Chechens have accumulated genuine humanistic ideas about good and evil, friendship and enmity, love and hatred, human dignity, nobility and meanness, life and death ... And these ideas, being basically universal moral and ethical norms, principles accumulated in national customs and traditions, kept the moral tone of society at a high level.

7. Conclusion

The humanistic potential of ethnocultural traditions lies not only in the values contained in them, but also in the mechanism of the development of society. For instance, in traditional Chechen society, in the absence of a system of state structure, and, accordingly, professional managerial work, sociocultural traditions successfully performed the functions of consolidating the Chechen clans, integrating them into a single ethnic community. In Chechen society, public recognition was found for those moral principles that were able to maintain the spirit of collectivism in society: patience, modesty, kindness, mercy, since they reflected the collective aspirations of the ethnos. The following were recognized as the norm of collective behavior: the readiness of individuals to protect ethnic values – their native land, solidarity, mutual assistance, mutual assistance, understood as a mutual guarantee “not to give up kindred”, friendliness, friendliness, which was expressed in the obligatory observance of the etiquette of mutual

greetings, the obligation to take care of patients from outside not only close relatives, but, in the absence of such, from representatives of the clan and community.

Thus, in search of answers to the challenges of our time, we believe, it is important to turn to the rich cultural heritage of ethnic groups, to the humanistic potential inherent in it. And whatever the movement into the future, for each nation, the main connecting link is the ethnocultural heritage with its enduring spiritual values. Extracting the creative energy concentrated in them and enriching themselves with the spiritual experience of past generations, at each subsequent stage of their development, ethnic groups turn it into their property. However, not everything created in the process of cultural creativity of past generations contains a charge of energy demanded by the new era and capable of giving impetus to further development in the future. Indeed, the spiritual culture of each nation is unique, inimitable. But the choice of certain phenomena by people as an object of the model should be determined by the course of development of society, its scientific and technological progress, but at the same time it is important to preserve folk traditions, humanistic values, without which a person, people will lose their essential basis.

References

- Bibler, V. S. (1990). Perestroika and morality. *Philosophy questions. Round table materials*, 7.
- Cassirer, E. (1995). Critical idealism as a philosophy of culture. In: *Culturology of the XX century. Anthology*. Moscow.
- Lektorsky, V. V. (2004). Is it possible to integrate natural sciences and human sciences? *Philosophy Questions*, 3.
- Sabirova, D. (2015). Ethnocultural Component of Foreign-Language Education: Innovative Mode. *Mediterranean Journal of Social Sciences*, 6(3), 362-367.
- Stepin, V. S. (2011). *Civilization and culture*. SPbGUP.