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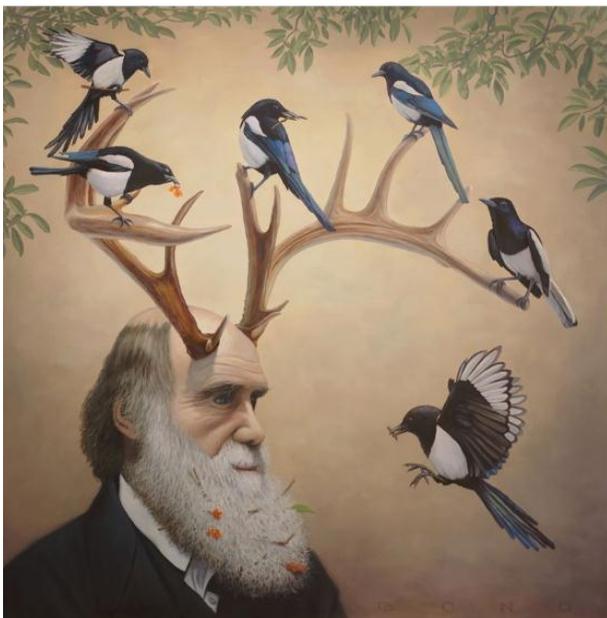
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Ethnic traditions and general civil universals as components of everyday social practices of the population of the South of Russia: Ratio and resources

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Abstract

The aim of the study is to investigate ethnic traditions and general civil universals as components of everyday social practices of the population of the South of Russia via sociological research method. As a result, the use of the national language in the education system is more significant for the townspeople of the region under consideration. The authors came to the conclusion that today the ethnocultural axiological component is represented in everyday social practices to a lesser extent than the general civil one.

Keywords: Everyday, Social, Practices; Ethnic, Behavior.

Tradiciones étnicas y universales civiles generales como componentes de las prácticas sociales cotidianas de la población del sur de Rusia: relación y recursos

Resumen

El objetivo del estudio es investigar las tradiciones étnicas y los universales civiles generales como componentes de las prácticas sociales cotidianas de la población del sur de Rusia a través del método de investigación sociológica. Como resultado, el uso del

idioma nacional en el sistema educativo es más significativo para la gente de la ciudad de la región bajo consideración. Los autores llegaron a la conclusión de que hoy el componente axiológico etnocultural está representado en las prácticas sociales cotidianas en menor medida que el civil en general.

Palabras clave: Todos los días, sociales, prácticas; Étnico, Comportamiento.

1. INTRODUCTION

In the modern environment of the globalization era characterized by cultural unification, standardization, and leveling of traditional values, ethno-cultural diversity assumes certain features and specific manifestations. On the one hand, ethnic mechanisms of social regulation are being adapted to the standards of modern life. The norms, built on the principles of collectivism, give way to individualism. The ongoing social and territorial differentiation erodes traditional ethnosocial structures. The social institutions of modern society contribute to the replacement of traditions with civil universals.

On the other hand, globalization processes stimulate the reproduction of cultural specificity as a response to the risks of identity blurring. First of all, this is manifested in the intensification of the formation and reproduction of ethnic identity, which, under conditions of uncertainty, becomes an important basis for social solidarity. Ethnic communities become reference groups.

In this context, the situation in the territorial locations is of particular interest, where two social and normative systems compete for the dominant role in the regulation of social life. The territorial locations in question include the South of Russia. Historically formed as a polyethnic region, the South of Russia today has a heterogeneously composed population.

Currently, in a number of regions in the South of Russia, ethnic specificity has been actualized, which is manifested in the strengthening of the ethnic identification and significance of the ethnic norms of social regulation. At the same time, the stabilization of economic and political institutions, the adjustment of the legal space, the development of educational institutions and the media space have become factors for the gradual transformation of the values and behavioral attitudes of the inhabitants in the macro-region.

2. METHODS

The results of the social study devoted to cultural inertia in social practices of the population in the multicultural regions of the South of Russia, conducted in the summer of 2018 by the research team consisting of scholars from the Southern Federal University and the South Russian Branch of the Federal Research and Sociological Center of RAS became the empirical base for the paper. The study involved 2256 people who were interviewed by the questionnaire method. The territorial locations of the survey were the Rostov

region, the Republic of Adygea, the Kabardino-Balkar Republic, and the Stavropol Krai.

The choice of the regions was determined by their territorial proximity, the similarity of socio-economic problems, representation of social groups typical for the South of Russia and, at the same time, the polyethnic composition. On the whole, 982 men (43.5%) and 1274 women (56.5%) were interviewed in the area. The age groups in the enquiry were as follows: respondents aged 18-24. In terms of the place of residence, 59.2% of respondents were urban dwellers and 40.8% lived in rural localities.

3. RESULTS

The first task of the study was to identify the degree of demand for ethnic traditions and norms as regulators of everyday social practices in the assessments of inhabitants of the South of Russia. Next, we asked the respondents to note how important it is to observe ethnic traditions in various spheres of everyday life. The data obtained allow us to conclude: the observance of the traditions of the ethnos gradually goes into the sphere of privacy (Table 1).

Table 1. Distribution of the respondents' answers to the question:
How important is it for you to personally observe the following
traditions and customs of your nation, ethnic group?

	Important	Rather important	Rather unimportant	Unimportant	Difficult to answer
Traditions, customs, norms that regulate family relationships	53.0	35.1	6.6	2.3	2.0
Traditions, customs, norms that define the relationships between generations	42.1	39.5	9.8	3.3	3.7
Confession of the traditional religion for my people, ethnos	28.1	38.1	13.9	12.1	5.5

Source: Compiled by the authors

Consideration of data in the regional context shows that in the republics of Kabardino-Balkaria and Adygea, ethnic regulation of family relations is still of high importance today. The same can be said about intergenerational relations. The question arises: How does this relate to the above data on the determining mechanisms for regulating behavior? It can be assumed that the choice of such answers as own ideas and customs of own family is the result of the individuals' successful socialization and the interiorization of elements of the

culture in which they socialize and with whom they identify themselves (VERESHCHAGINA & SHAKHBANOV, 2013).

As for the use of elements of ethnic ritual culture in everyday life, their relevance is somewhat lower both in the whole and in the regional context. In all regions, traditional cuisine and holidays are the most popular elements. Regarding the need to revive ethnic crafts and traditional economic activities, there was no unequivocal opinion among the respondents. The elements of the national costume, as shown by the results of the study, are leaving the daily life of inhabitants of the South of Russia (Table 2).

Table 2. Distribution of the respondents' answers to the question: How important is it for you to personally observe the following traditions and customs of your nation, ethnic group?

	Important	Rather important	Rather unimportant	Unimportant	Difficult to answer
The use of traditional national costumes in everyday life	6.0	11.9	32.0	44.6	3.5
Traditional national holidays	33.4	45.3	10.0	5.7	3.4
Traditional national crafts, types of economic activity	12.4	30.3	26.9	21.6	6.5
Cooking traditional national dishes in everyday life	17.6	36.8	25.8	15.3	2.4

Source: Compiled by the authors

Efforts aimed at forming citizenship and establishing civil society institutions in the cultural and historical conditions of Russia encounter a number of restrictions and obstacles rooted in the specifics of the legal consciousness of various social groups. Empirical evidence indicates that the content of legal consciousness, despite the presence of its carriers in a single legal field, stems from the sociocultural and mental characteristics of the group. The mental component of legal consciousness, which is formed historically through the transmission of ideas about the forms of social and legal existence from one generation to the next, gives the group a model of legal behavior that is convenient and familiar, as it aligns with the traditional norms, but does not always fit into the framework of the existing legal system (GULYAIKHIN, 2012; LUBSKY & KRUPENIKOVA, 2017).

Authors of extant studies recognize ethnicity as one of the factors that determine the vector of law perception and the nature of social interactions in legal sphere (PIPER, 2018; PECK, 2015; OLIVEIRA & MURPHY, 2015). In the regions characterized by strongly rooted components of national cultures, which include the southern part of Russia, ethno-cultural customs, traditions and values are assimilated by a person in the process of socialization and often become determinants of his/her behavior in the legal sphere. Thus, although some ethnic traditions are gradually adapted to the legal norms organizing social behavior, the relationship among these components in everyday social practices of inhabitants of polyethnic regions does not lose its relevance.

The first parameter traditionally used in the study of legal consciousness is an understanding of the role of law in the regulation of social relations and the daily life of people. According to the results of our study, the distribution of answers to relevant questions shows that law is not strongly perceived as a regulator of social practices in the ethnic republics. Specifically, every fifth respondent in Kabardino-Balkaria and almost every third individual in Adygea agreed with the statement that the life of the society has little to do with the law, as people live by their own rules (KARPOV, 2013).

The concretism of possible cases of deviation from legislative norms in the toolkit of the study allowed us to more clearly trace the ethno-cultural specificity of the perception of the law as the determinant of legal behavior. In the national republics, the percentage of individuals, who prefer to address the ethno-cultural traditions than to the legal norms in their everyday life is also high (Table 3). When insulting family members 28.9% of respondents from Kabardino-Balkaria and 43.6% from Adygea consider normal to deviate from the norms of the law.

Table 3. Distribution of the respondents' answers to the question In which cases are it possible to deviate from the norms of law?

Answer Options	Region			
	Kabardino-Balkaria	Adygea	Rostov Region	Stavropol Krai
Under no circumstances	31.1%	17.0%	36.0%	34.4%
During military actions	29.7%	21.3%	28.0%	33.8%
During combating terrorism	43.2%	21.3%	35.5%	33.8%
When insulting family members	28.9%	43.6%	20.2%	25.9%
If necessary, respect the interests of my nation, ethnos	12.2%	16.0%	7.5%	6.3%
When traditions dictate to do otherwise	8.1%	14.9%	4.8%	4.1%
When the punishment for non-compliance with the law can be avoided	8.1%	6.4%	7.0%	5.0%
When my interests require the violation of the law	6.8%	28.7%	9.1%	9.8%
Other	0.0%	14.9%	1.1%	3.5%
Difficult to answer	10.8%	6.4%	10,5%	13.6%

Source: Compiled by the authors

Identification of the specifics of the behavioral component of social practices in the legal sphere was assumed through the distribution of answers to the question where do you address in case of violation of your rights? The dichotomy General Civil - Ethnic here was expressed in the possibility to choose from traditionally ethnic and legal social institutions for the protection of rights. As the results of the study showed, traditional ethnic institutions for resolving controversial issues in the regions of the South of Russia are currently in low demand. The preference is given, first of all, to the courts, and the

services of pre-trial conflict resolution have also become quite popular (SUSHCHY, 2016).

Summing up the analysis of the relationship of law and ethnic traditions in everyday life in the perceptions and everyday practices of the population of the South of Russia, let us highlight a number of trends. If we talk about the dominant type of legal culture, according to the study, we can talk about the predominance of the civilian type, the axiological and behavioral components of which are not related to the ethno-cultural traditions. The ethno-cultural specificity of legal consciousness is clearly manifested in the parameter of motivation to abide by the law as the regulating force (GLUSHKOVA, 2017).

Consideration of ethno-cultural values that determine the behavior of the population of the South of Russia in family relations has established that today the majority of the macro-region inhabitants are characterized by the high level of adherence to ethno-cultural traditions that regulate this sphere. The data presented in Table 4 allow us to conclude that the relevance of this sociocultural norm remains high, regardless of the age cohort.

Table 4. Distribution of the respondents' answers to the question: How important is it for you to personally observe the following traditions and customs of your nation, ethnic group?

Traditions governing family relationships							
	18-24	25-29	30-39	40-49	50-59	60-69	70 and more
Important	54.60	54.20	41.00	55.80	51.30	70.90	47.10

Rather important	31.20	30.20	45.00	32.50	40.60	22.70	46.00
Rather unimportant	7.10	9.40	10.40	7.30	5.30	4.10	0
Unimportant	2.10	5.20	2.30	2.40	1.60	0.60	4.60
Difficult to answer	5.00	1.00	1.40	1.90	1.10	1.70	2.30

Source: Compiled by the authors

At the same time, the separate consideration of ethno-cultural behavior patterns in the spheres of marriage and family relations revealed that 54.3% of respondents accept marriage according to the traditions of their nation, ethnos, and 67.6% of respondents share the position of the possible marriage according to the religious canons. Despite this, common civil values are more significant in the value attitudes of the inhabitants of the South of Russia. Thus, the overwhelming majority of respondents (92.6%) consider it important to register marriage in the registry offices for themselves; similar indicators are also significant for the assessment of such norm as marriage at the age set by law (89.7%). At the same time, it is unacceptable for 80.5% of respondents to follow the tradition of polygamy.

The thesis about the available gender equality in the South of Russia is confirmed in the results of the study, according to which the traditional patriarchal family relations, enshrined in ethno-cultural norms, gave way to the egalitarian model. Thus, 33.1% of respondents note that there should be equality in modern families, 23.7% consider that the role of the head of the family should be determined by gender

and 18.9% are convinced that this choice is based on the strength of character.

Table 5. Distribution of the respondents' answers to the question: In your opinion, what does determine the role of the head of the family?

%

Gender	23.5
Age	5.0
Character strength	18.8
The amount of earnings	3.5
Social status, position in society	3.5
Agreement between spouses	9.0
In my opinion, there should be equality in modern families	32.8

Source: Compiled by the authors

Thus, ethno-cultural traditions are an important sociocultural norm regulating marriage and family relations of the residents of the South of Russia, but at present, they are still giving way to general civil norms. This is manifested in the fact that, despite the declared position of adherence to ethno-cultural norms, in matters of marriage and family relations great influence is given to the general civil norms. At the same time, in matters of intergenerational relations, a large part of the inhabitants of the South of Russia, who took part in the study, demonstrated adherence to ethno-cultural traditions.

The social identification strategies became the next parameter, through which the correlation of the civil and the ethnic was revealed in the everyday practices of residents of the South of Russia. The data

obtained in the course of the study revealed that in the multilevel identity model of the inhabitants of the South of Russia, the identity formed on the basis of the ethnic component is in parity with the civil identity (Table 6).

Table 6. Distribution of the respondents' answers to the question: About which of the following groups of people can you say: This is us? (results are ranked), %

	A significant degree	A minor degree	I do not feel the closeness
People of my generation	52.6	50	31.3
People of my nationality	47.9	48.3	31.3
Citizens of Russia	47.4	46.5	27.7
People of my city, village	42	46.5	26.8
People of my religion	34	44.9	21.6
Soviet people	34	40.8	17.8
People of my profession	31.6	38.7	16
People following the same traditions and customs	30.9	34.5	15.6
People strictly abiding by the law	25	34.3	14.3
People of my family	19.1	33.3	13.5
People of the wealth that I am	19.1	33.2	11

Source: Compiled by the authors

Thus, in the region where the social regulation system is formed on the basis of the combination of ethno-cultural traditions and general civil universals, the identity of the respondents is characterized by the representation of both ethno-cultural and civil components. At the same time, on the one hand, both characteristics of identity are

presented in the parity ratio, but, on the other hand, they do not occupy the leading position.

Referring to the native language as a code of ethno-culture in the daily life of the residents of the South of Russia, its use in the family is most relevant for the respondents (89.2%). At schools and in writing, preference is given to the state language of the Russian Federation. These data allow us to confirm the earlier thesis about the move of ethno-cultural traditions to the field of individuals' private space and the weakening of their influence in public social practices (Table 7).

Table 7. Distribution of the respondents' answers to the question: In your opinion, how important is it to use your native language in the following spheres...? %.

	Import ant	Rather import ant	Rather unimport ant	Unimport ant	Diffic ult to answe r
Communica tion at school	44.0	22.5	16.3	11.5	4.7
Family communicat ion in the national language	64.7	24.5	4.7	2.9	2.2
Use of the national language in everyday life (in the store, at the	27.0	27.0	20.5	18.5	5.9

post office, etc.)					
Use of the national language in writing	31.1	30.9	18.9	11.8	7.1

Source: Compiled by the authors

The comparative analysis of the opinions of respondents representing the inhabitants of two types of settlements led to the conclusion that the use of the national language in the education system is more significant for the townspeople of the region under consideration. While for villagers, the use of native language in everyday behavioral practices is more significant than for townspeople.

4. CONCLUSION

Speaking about the ratio of ethnic and civil components in the regulation of everyday social practices of the inhabitants of the South of Russia, according to the results of the study, we can state the following. In the value attitudes of the population of the macro-region for the moment, the ethno-cultural axiological component is represented to a lesser extent than the civil one. Basically, the ethno-cultural tradition acts as the value basis in the ideas of individuals regarding private space. Common civil universals are more significant

in matters of legal behavior, understanding of the law and gender interaction.

The entire ethnic component is manifested narrower in the sphere of legal behavior. Thus, the overwhelming majority of the respondents are not guided by ethno-cultural norms in the event of a violation of their rights, but give preference to solving emerging problems on the basis of general civil universals or personal interests. Thus, the results of the study show the lack of demand for traditional institutions for the protection of rights and interests in the mass consciousness of the inhabitants of the macro-region under study.

The great importance of the ethno-cultural tradition in the value attitudes, recorded in all age groups of inhabitants of the South of Russia, in matters of marriage and family relations is largely determined by the influence of traditions. At the same time, it is important to emphasize that, despite the position of adherence to ethno-cultural norms declared by individuals, in matters of marriage and family relations, the great deal of influence has been given to general civil norms enshrining compulsory marriage registration, marriage age, independence in choosing the marriage partner, denying polygamy and determining gender equality in all areas of society.

In general, according to the results of the study, it can be noted that the manifestation of the ethno-cultural component is concentrated in the everyday practices of individuals, significant for the private

sphere of their life activity. Within the framework of public space, ethno-cultural norms do not find their wide manifestation. In many respects, the preservation and application of ethno-cultural norms of behavior in everyday practices are symbolic and are conditioned by the desire to transmit their ethno-cultural traditions to future generations in order to preserve the ethnos.

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