
The Role of the Legal System in the Transfer of Cultural-Historical Heritage

Gulnaz Radikovna Akhmetshina¹, Ramis Rafagatovich Nasibullov², Meirambek Kazbekovich Murzabekov³

1Kazan Federal University, senior lecturer at the Department of Tataristics and Cultural Studies, IFMC, joyfull_gulnazik@mail.ru,

2Kazan Federal University, Candidate of Pedagogical Sciences, Associate Professor of the Department of Tatar Studies and Culture Studies, nasibullov_ramis@mail.ru,

3senior lecturer, PhD in Pedagogical sciences, Deputy Director for Academic Affairs of the Institute of Natural Science of the Kyzylorda State University named after Korkyt Ata, kisha_85_23@mail.ru, id Scopus

¹Kazan Federal University

² Kyzylorda State University named after Korkyt Ata, Kazakhstan

E-mail _gulnazik@mail.ru

Abstract

In general, cultural heritage reveals the history, cultural, artistic and scientific background, historical works, customs and traditions of nations, etc., to the extent that it should undoubtedly be considered as a human right among the examples of human cultural rights. recognized and worked towards its protection. In fact, it is the right of the people of every country to properly protect the cultural heritage of their ancestors, that is why the need to protect these works has crystallized as a national and global concern in the legal system of every country. In this regard, the country's legal system, especially the constitution, according to the importance and necessity of protecting cultural heritage, has stipulated in various principles of the constitution such as Government buildings and properties that are national treasures. Although the aforementioned principle does not explicitly mention cultural heritage, it can be said that it addresses one of the cultural rights of the people against the government, i.e. the right to protect the country's cultural and spiritual heritage. The article examines the role of traditions in the transfer of cultural and historical heritage, analyzes the issue of the relationship between tradition and innovation in the modern era. The authors focus on the problem of lack of interest in the preservation of folk art, in the formation of a value attitude towards the cultural and historical heritage of the younger generation. To solve this problem, it is necessary to immerse young people in creative activities, organize various events that will help arouse interest in preserving the heritage of previous generations. The article focuses on national culture in the modern world. It is necessary to understand what traditions are in our time and whether such a concept as a "national trait" remains. First of all, it must be borne in mind that customs, holidays, national cuisine, national costume can act as traditions. After all, not a single culture of any of the peoples could have survived to this day if there were no methods of its transmission from generation to generation. Over the course of time, various types of such data transmission have developed: rituals, ceremonies and customs.

Keywords: Legal system, tradition, rite, folklore, value, crafts.

Introduction

Currently, close attention is paid to the historical past and cultural heritage. Traditions take a significant place in the cultural heritage. Tradition translated from lat. *traditio* means "transfer or giving", that is a form of consolidation and transfer of elements of socio-cultural experience, a mechanism that ensures the continuity of social processes. All cultural universals - ideas, norms, values, customs, rituals, ceremonies, holidays, national cuisine, national costume - could act as traditions. Traditions are inherent in all areas of public life - legal, economic, political, scientific, aesthetic, but traditions are of the greatest importance in the religious sphere, since it is the religious perception of the world that is least susceptible to innovation, and it acts as the custodian of stable, fundamental values inherent in a particular social community [1].

The behavior of subjects of social activity, regulated by traditions, is already predetermined, it does not imply the formulation of goals and ways to achieve them, they are justified and legitimized by the very fact of existence in the past. That is why traditional art forms (often they act as folk genres and types) have existed unchanged for centuries. All elements of traditions are filled with symbolic content, enshrined in a particular culture with meanings and meanings, therefore, traditions are sometimes spoken of as conservative, inert, non-

contemporary models of behavior. These models are not institutionalized, are not supported by laws, but they are quite tenacious and widespread.

First of all, we should consider the historical background. V.L. Abushenko in the Newest Sociological Dictionary devoted a large article to traditions [1]. She highlighted in detail the concept of "tradition" in both narrow and broad meanings, revealed the role of traditions in different types of society, noted the importance of so-called negative traditions in the transfer of socio-cultural experience. Such negative traditions were discussed in the article "Wearing the hijab was prohibited in Penza" [2]. One of the first European countries to speak about the ban on wearing religious symbols was France, which caused a flurry of disapproval from the clergy of all confessions. Gradually, the discourse about national dress also moved to Russia, especially in those regions where the Muslim population lives compactly - the North Caucasus, Tatarstan, the Volga region, Bashkortostan. L.V. Baeva in her article "Preservation of cultural heritage as the embodiment of the value of tradition" [3] raised the issue of preserving cultural heritage, and not only in the form of works of arts and crafts, handicrafts, but also in spiritual form - national holidays, national heroes, traditional semantic picture of the world. This is the subject of the work of the Republican Center for the Development of Traditional Culture, which has returned to everyday practice many holidays of the peoples inhabiting Tatarstan. [4]. The revival of traditional national holidays contributed to the development of agrarian, festival and ecological tourism, Tatarstan entered the top three most visited tourist destinations in the Russian Federation.

Methods

As the main research method of the role of traditions in the transfer of cultural and historical heritage, a qualitative method was used, this is an analysis of media publications, orders of authorities, letters from citizens to political and public organizations. The research also used the following methods: theoretical analysis of historical origins, methods of teaching folk art, study of scientific works of teachers of the Department of Tatar Studies and Cultural Studies, systematization, comparison, analysis of the results.

Results and Discussion

The tradition is preserved in various oral and written documents, monuments, rituals, holidays, artifacts, in what we define as cultural and historical heritage. Preservation of heritage plays an important role for spiritual and life-meaning orientations, and also has practical significance for the functioning of society, its development and immortality [5]. Sometimes they keep silent or try to fight with traditions, as was the case, for example, in Orthodoxy: the desire to prohibit pagan holidays - farewell to winter, Maslenitsa or Ivan Kupala - was unsuccessful, and the church resigned itself to these ancient holidays rooted in the depths of centuries. The struggle of the Soviet government with religious holidays - Easter, Annunciation, Trinity - ended in the defeat of the government, but traditions remained, and now religious holidays are recognized as the spiritual bonds of the people. Moreover, folk and religious holidays are the basis for educational, eventful, festival, ethnological tourism. For example, June 4, 2019 was declared a non-working day in Tatarstan, Bashkortostan due to the end of the Muslim fast. In Moscow, about 120 thousand people gathered for the Eid Prayer. The holiday has entered the media space with a positive connotation, no one in our country calls religion "opium for the people", now it is a cultural heritage, a symbol of not only religious, but also national identity. Celebration of Eid al-Adha in Kazan Park named after They tried to turn M. Gorky into a family and international holiday: tables were opened not only with Tatar national cuisine, but also Bashkir, Russian, Japanese; held a master class on cooking Uzbek pilaf; songs were played in all languages (4.06.2019, TV "Vesti-Tatarstan").

The popular Tatar holiday of the end of spring field work - Sabantuy - has become international and interethnic over the past 20 years. In the Leningrad Region on June 29, 2019, this holiday gathered about 100 thousand guests in the village of Enkolovo. This event is attended by residents of many cities and districts, regardless of what language they speak, what culture and what religion they recognize as theirs. The celebration of Sabantui is accompanied by the performance of various ceremonies and rituals that have been preserved for several centuries not only in oral tradition, but in folklore - the symbols of the holiday, songs, sayings, music and proverbs. However, Sabantuy has the status of a republican holiday; it has become a tradition not only in Tatarstan, but also in other constituent entities of the Russian Federation, in the countries of near and far abroad. For example, in 2017, the celebration took place in 59 regions of our country and 32 foreign countries, bringing together more than 500,000 people [6].

Thus, the implementation of these programs has become numerous festivals, folk holidays, the revived Bulgarians and Sviyazhsk, included in the UNESCO World Heritage List. In order to promote traditional culture, the Republican Center for the Development of Traditional Culture under the Ministry of Culture of the Republic of Tatarstan (as the head organizational and methodological center for supporting folk art) is carrying out extensive information and methodological, analytical, organizational and research work. The Center annually holds more than ten festivals and competitions of various formats, where creative teams of all nationalities can compete and show their creative skills.

Another way to preserve traditional folk crafts in Tatarstan is to hold the annual All-Russian Spasskaya Fair in Yelabuga. In 2019, it was held for the twelfth time, more than 500 craftsmen from 40 regions of Russia and thousands of guests and tourists from all over the country came to the fair. The fair in Yelabuga has been held since the end of the 20th century, and in 2008 it was decided to revive it and make it the hallmark of the city, a means of attracting attention to the sights of the most beautiful corner on the banks of the Kama. At the fair, within the framework of the "Craftsman's Yard" project, 56 craftsmen from 28 cities of Russia gave master classes: they taught adults and children to weave, spin, mold from clay and paint toys, and work with metal. In addition, traditionally these days the Bell Ringing Festival is held, folklore musical groups from 40 settlements of Russia, Kazakhstan, Belarus perform in front of the guests of the fair for three days (Republic of Tatarstan, 2019, August 6). To popularize national costumes, rituals, national cuisine in the republic, holidays of the peoples of Tatarstan are held, which have become an instrument of social cohesion of the population.

Summary

Spiritual cultural heritage is a collection of cultural activities and traditional ideas of the human community. It creates in the community members a sense of national identity and identity. The loss of intangible cultural heritage in the context of globalization prompted the international community to pay attention to the problem of its preservation [7].

Today, the transmission of traditional values is carried out from person to person, from generation to generation, bypassing institutional organized forms. In addition, they must be recreated by the community, since this mode of inheritance makes them vulnerable in the modern world [8]. Workers of the Republican Center for the Development of Traditional Culture under the Ministry of Culture of the Republic of Tatarstan are working on disclosing objects of the cultural heritage of the indigenous peoples of the republic and training personnel of cultural and leisure institutions in the skills of working with the objects in question [9]. Also, the Register of objects of cultural heritage of the peoples of the Republic of Tatarstan has been developed, which already includes 200 objects with scientific descriptions, which will become a worthy tool for the preservation, development, and actualization of the folk traditions of the inhabitants of the republic. The center continues research within the framework of the programs: "Traditional culture of the Tatars of the Middle Volga region of the end. XIX –beginning XXI centuries", "Questions of history, traditional performing arts in Tatar musical folklore", "Contemporary folklore: theoretical and applied aspects of the study", "Intangible cultural heritage: identification, preservation and actualization. "The research results are summarized in collections, publications, monographs, articles, audio and video products (volume of 60 pp annually), in the electronic database "Traditional culture of Tatars of Kazan neighborhood"[10].

Conclusions

As a result, we can say that in order to popularize the folklore heritage, improve the activities of cultural institutions in the field of folklore, ensure a systematic exchange of experience among employees of cultural and leisure institutions, methodological support of educational institutions of all levels of the republic, the Center publishes its popular science almanac "Tugerek uyen", which in a short time became a desktop printed edition for many employees of culture clubs and houses of culture of Tatar settlements of the Republic of Tatarstan. The Center annually conducts 16 seminars aimed at preserving and developing the phenomena of the traditional culture of the Tatars (including the Kryashen Tatars), Chuvash, Russians, Mari, Udmurts, Mari and Mordovians. Workers of rural houses of culture are trained in modern technologies for preserving folk culture by means of cultural and leisure institutions. Over the past 5 years, more than 7 thousand cultural workers of the municipal districts of the Republic of Tatarstan have taken part in the seminars. The Center's methodologists annually prepare and publish in large editions at least 7 methodological manuals of different directions. These are such methodical manuals as "Fundamentals of organizing the activities of an amateur folklore group", collections of scripts "Creativity transforms the world", "Creativity against terror"; audio collections of folk music of the indigenous peoples of Tatarstan: "Gems of Tatarstan", "Twists, hops over the river"; video tutorials: "Tatar dance lessons", "Mari dance lessons", "Kryashen dance lessons", "Tatar tambour embroidery lessons", "Gold sewing lessons"; a series of video evenings: "Tatar evenings", "Russian evenings", "Udmurt evenings", video tutorial "Basics of stage processing of folklore material"; a series of audio and video collections with the attachment of general-audience texts on the gusli tradition of the Tatars, on the book singing of the Tatars, and much more.

Thus, in order to preserve the unique phenomena of the traditional culture of the indigenous peoples of the republic, the staff of the Center annually go on expeditions: in recent years, research, in addition to the Tatar, Kryashen villages, was carried out in the Mari (Kukmorsky district), Chuvash (Apastovsky district), Russian (Alekseevsky district) settlements. The materials obtained during the expeditions are used in the preparation of teaching aids, audio, video, book collections.

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