

**PSYCHOSEMANTIC TRANSFORMATION OF THE
WORLD REPRESENTATIONS OF THE CRIMEAN
TATARS**

Abstract. The article is founded on psychological features mythological influence of religious factors on the process of formation of ethnic consciousness of the Crimean Tatars. It is of close relationship of mythology and religion, the doctrinal foundations of which were generated by the same type of thinking, on the basis of which generate and myths, that is a basic psychological experience formed and realize in mythological categories and means of mythological thinking. In the evolution of ethnic consciousness Crimean played a significant role on Islamization. This process had a fertile ground for the development, because based on numerous pagan manifestations in the perception of the world system, and not contrary to the fundamental constants of the Crimean Tatar ethnic consciousness.

Key words: traditional notion, behavioral stereotypes, ethnic culture, traditional Islam, ethnic consciousness, rituals and customs.

Introduction. World view the general perception of Crimean Tatars, formed as a result of complex interactions and Islamic mythological outlook, reflecting different levels of ethnic culture – both those that are rooted in the deep past, and those that meet the requirements of time; both mythological and Islamic world view not just exist, but the overlap in the minds of every representative of the people.

In this context, an important determinant of the formation and development of ethnic consciousness Crimean Tatars appear mythological religious factors, which clarify the specific impact on the way the ethnic group is of great importance both theoretical and practical.

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The purpose of the article, find out the psychological characteristics influence myth and religious factors in the process of formation of ethnic consciousness Crimean Tatars.

Previous researches. Semiotic concept of ethnic culture developed V.T. Kuyevda [4]. The problem of correlating knowledge mythological and religious identity, in terms of philosophical anthropology, reflected in the works of E.M. Meletinskoho [7], Toporkova A.L. [10]. Views of ethnic history, culture, religion Crimean Tatars R. Kurtiyev [6].

Case analysis. Traditional factors of human behavior containing ectypes ancient archaic and mythological designs concepts and interpretations of the environment. As an inherited ethno-social system of continuous representations of traditional factors fullest extent and are stored in folklore samples, calendar holidays and family and household rituals. A result of recent assimilation defines personality in contemporary culture-activity, and various forms of customary behavior.

Over the centuries the Crimean Tatars formed its own system of rules and norms of behavior, reflected in the moral code, fixed in the specific forms of folk art. It, along with the pre-Islamic code of rules and behavior purely national component of the place is the culture of Islam. The Crimean Tatars, joined in the spiritual life of the Muslim world, brought

to Islam its religious and ethical ideas, legal norms and customs, thus reaching the national existence of a peculiar form of Islam.

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The Crimean peninsula since ancient times was at a busy intersection of sea and caravan routes, at the crossroads of different civilizations – eastern, western, Arab-Muslim, Turkish and Mediterranean-Christian. It left an imprint on the ethno-psychology of the Crimean Tatar people, the specificity of which is determined by a combination of Eastern and Western worldview.

The basis of the Eastern world view was Muslim culture. This type of inherent stringent requirements for performance of traditional norms and canons. Man is here understood as the spiritual unity of emotion, will and mind. However, this tradition tends to appeal directly to the heart as the center of divine and human. That is why knowledge is secondary as a way to achieve "local" problems. The result for

the man of the East was typical limitations of individual freedom, independence of thought and independence in various spheres of public life.

By fundamentals of Islamic education and training attributed not only religion and science knowledge, wisdom, justice, morality and practice, but also human talent. The Western world view turned in a system of comprehensive and harmonious development of free, creative personality. The main features of this type were value-rational training and education, the overwhelming focus on the development of faith and reason, establishing individual and human creativity, starting with harmonization of relations with society. Islamization of society has become a kind of stepping stone in the knowledge and understanding of the meaning common to all world religions moral precepts in attracting to the faith in the existence of higher truth and reality.

Islam as the religion of the youngest synthesized in a lot of ideas, images of mythical and religious elements, the old religions and is in closest relationship with them. As a worldwide system of Islam has much in common with previous events it spiritual life.

Fetishism, the belief in magic, totemism, shamanism, and respect for the dead – those forms of religion which are common to all people in the early stages of historical development. Their remnants appreciable in such a monotheistic religion because they have moved into the category of patrons animals, crafts, housing, etc., while preserving the old function.

Rejecting Islam observed around the complex every day. Despite the deep moral value, which generally granted strict reverence shrines Islamic piety in the Crimean Tatar community based on respect for more external images than the domestic Muslim religious sense. The reason for this attitude to Islam is that ethnic Crimean Tatars consciousness long before

the adoption of Islam was enshrined strict and orderly system of traditional norms and values that regulate and resulted in a harmonious match all spheres of public and private life.

Traditional ethnic consciousness enshrined in Crimean Tatars culture of many of the values that postulated in Islam, leaving Islam acted only as a supplement to traditional religious controls, confirming the correctness of national ethics and morality and giving Crimean Tatars religious definition of external rituals and attributes with the adoption of Islam as official religion.

Another aspect is the agricultural community worship which in Crimean Tatars were widely used. Despite the fact that within the Caliphate, which appeared after the conquests of ancient agricultural civilizations industry, agricultural cults were destroyed by Islam, but their remnants are preserved in the agricultural calendar rituals and festivals.

One of the defining images cycles are annual circulation which were subject to moving in time from one year to the next round, spiral completing their lives. The annual cycle, as the psychological space of time dimension, also has its own semantic centers reformulating in human interaction with the environment. Winter and summer solstice, spring and summer equinox, the period of revival and the extinction of flora spring and autumn, birth, creation through a new kind of marriage (wedding time) as the transition to other dimensions of existence through funeral rites – all this creates a complex psychological mechanisms of human relations with them (Romenets V.A., 2003), is a source of inspiration to the creation of what is called popular culture, and in our case – the traditional calendar holidays and family and everyday rituals [5].

The ritual as a form of existence of custom establishes certain rules in the minds of some people by generational transmission between tradition form that defines ideological

system of the people. Most eastern life and were able to develop those forms of calendar rites that were aesthetically and emotionally enriched containing artistic elements of folk art [2].

Tradition has a decisive influence on the formation of the annual cycle of psychological space, organizes human behavior under the ideological matrix of values. The mechanism of realization of traditional customs and laws in favor, above all, a holiday calendar cycle in any sense definitive time centers designed according to the rules of ceremonial and celebratory structures (V.T. Kuyevda) [4].

A calendar rite of the Crimean Tatars is a pronounced agricultural character. Going from ancient times, pagan customs eventually merged with Muslim, retaining magical sense. It is in the holidays clearly declared calendar features related to the local Muslim tradition. The power of tradition manifested in consciousness, similarly Crimean Tatars, their relation to their traditional religion. They merge ethnic and socio-cultural identity.

The beginning of the calendar cycle is *Nowruz* holiday – New Year tradition associated with magical beliefs of ancient people who were focused on providing a rich harvest, health, family and genus throughout the year [6].

The rituals of the holiday provides information on the sources of ethnic, ethno-cultural ties and beliefs of the Crimean Tatars. *Navrez* celebration was made in the Turkic peoples of Central Asia East before Islam. Gradually, he became one of the Muslim holidays, it became associated with Islamic legends. It was believed that God created day and night are equal in *Navrez* day when Noah entered the prophet on the earth, and during the vernal equinox celebration *Navrez* Crimean Tatars accompanied by a complex of rites and customs, based on the already well-known plays.

The customs of the steppe and the foothills of the Crimean Tatars there are echoes of the old respect for these natural phenomena and associated magical rites. For example, for a long time maintained a tradition in holiday time to jump over the fire, that is, to carry out a ritual cleansing from the power of evil spirits with the help of the fire element.

Very important ritual of pre-Islamic culture is the worship of fire. Fire and acts as a special deity, and as a cleansing force. The idea of purification by fire anyway present in the various religions. In the Islamic interpretation of this element, by definition God, Elias directed, he also helps a person to defend themselves against the dark forces, and he dedicated the ritual fires [6]. In practice Sufis have also found the use of the ritual using cleansing power of fire [12, p.54].

In fact, fire acts and harmonizing connecting factor in creating a marriage to create order in the harshest realities. The marriage ceremony is in parallel with the mythology of wedlock world of creative forces, where the fire symbolizes the male essence and water – the female.

Since ancient times there have been many images, motifs and themes, which are based on systems that are universal for different peoples, but because by simulating their ancient culture and providing the development of similar subjects, Crimean Tatars have created an original world. The structural unit of such systems – the archetypes – from time to time rise to the surface of public consciousness and especially was stable pagan pantheon of supreme deity *Tengri*, inherited from ancestors of the Turkic people.

The formation of the Old Sage archetype originates in Turkic mythology of spirits-owners – *Tengri* messengers that carry out his will and come into direct contact with a person, and therefore that relate to the field of human existence itself. It is the gods who are subject *Yyer-su* (Holy Land-Water) – doing

the will of Tengri, which punishes the sin that controls the spirits of earth and water [10, p. 351].

In folkloric heritage of Turkic peoples living there ever image of an old man – *HyzyrIlyas*. In the folklore of Crimean Tatars are also *Hydyrllyez holiday*, which is celebrated on the day of the meeting prophets. Name two Muslim holy cities of hollen Hyzyra and Elias, with which connected many legends. *Hyzyr* – Islamic saint. The Koran noted that Hyzyr is a preacher and God granted him eternal life [1, p. 262]. For legendary tradition of Crimean Tatars, he supported the people faith in Allah, has provided assistance to those sinking in the sea, helped put out the fire, defended theft and evil spirits [11, p. 26]. *Hollen Ilyas* – one of the biblical connection prophets. Vid these names the name day of spring – *Hydyrllyez*. Holiday *Hydyrllez* considered the national calendar, the beginning of summer.

With the adoption of Islamic pagan holy functionally enriched, gradually acquiring the status of a prophet crowning character. In the minds of the people is the joining of pagan deities and Islamic prophet in the form of traveler, a wise old man. In Turkic folk tradition is not limited to the role of elder mythological representations. It acts as guardian of experience, traditional knowledge and customs, and languages would be moving into the category of ancestors, becoming intermediaries between the living and the dead people and spirits. The image of an old man who is endowed with centuries of experience and enlightened wisdom is a point of collision mythological representations, the supreme deity *Tengri* – ways of God on a horse with a combination of *Ssu-Yyer* spirits – pagan deities *Hyzyr*, Muslim Prophet Elias – white beard fairy elder and respected traditional attitude to old age, wisdom, awareness of elderly proximity to the world of the ancestors of the Turkic peoples attitude. Crimean Tatars cultural experience that has accumulated over centuries, condensed in the archetypal image

of the old man, synthesizing the mythological perception of the world and social relations between people, the individual and society.

Thus, the set of archetypal masculinity – adored sky combines the functions of administrator and judge – as the embodiment of wisdom (archetype Spirit by CG Jung), as well as cultural hero creator and protector, contributing to the further transformation of archetype in these areas. The annual cycle of customs and rituals of the Crimean Tatars continue to emerge from rituals of Muslim holidays. One of the most important religious holidays for every Muslim – *Eid al-Adha*. It is directly connected with the ideas of spiritual perfection and good deeds. For every believer holiday – it's total involvement in the joy of fellow believers and good opportunity to replenish spiritual experience. *Eid al-Adha* – an annual holiday – Day of remembrance of ancestors and sacrifice to God. This feast of sacrifice associated with the tradition of Prophet Ibrahim, who wanted to sacrifice his son to Allah. In memory of that day every Muslim is obliged to sacrifice (Eid) that kill the animal. The ritual sacrifice performed by Muslim law [6]. According to tradition, the meat of the sacrificial animal cut into small pieces and cook him soup, treating all the guests who came with congratulations on the occasion, and the remaining meat distributed to the poor, lonely. In the old part of the carcass of the animal genera distributed among the members in a strictly defined order. Perhaps that through symbolism such collective meal was the idea kind of demonstration of unity as a social organism. The ritual meal – not just consumption of foods and ritual, Naddi determined complex cultural and mythological context and semantic meaning. In particular, the Mongols to the tradition of dismembering carcasses for animal joints and adjacent ancient tradition of compulsory knowledge of the names of ancestors to the seventh generation. The existence of this mandatory universal constants in ethnic Mongol from

antiquity testifies [9, p. 29]. On the other hand, the deep association of the food and the victims recalls the myth of creation, according to which the universe arises as a result of the division in what was previously the only one. The oldest theme of myth – is the creation of the world as a whole or its parts. E.M. Meletynsky distinguishes this topic archetypal motif of ancient myths [7, p. 48].

Conclusion. Traditional forms as a way of life everyday human consciousness, revealing her personal and ethnic features and general mental image of a particular ethnopsychotypu. Psychological environment existence of such a way of life significantly affects not only the individual mental parameters and, together with mental circle of society, strengthens those factors show that mental face ethnic group, nation, etc. (C.G. Jung, 1988) [4]. Conclusions and recommendations for further research. therefore on the basis of the material concluded that the evolution of consciousness ethnic Crimean Tatars played a significant role Islamization. This process was fertile ground for development, as based on the many manifestations of the pagan worldview in the system and does not contradict the basic constants Tatar ethnic consciousness. Traditional ethnic consciousness enshrined in Crimean Tatar culture of many postulated values in Islam – Islam spoke so as a complement to traditional religious controls. Recommendations include involvement in development programs in ethnic and cultural policy in interfaith tolerance and inter-ethnic relations, as well as the further development of conceptual and theoretical and methodological provisions on ethnic psychology, ethnopedagogy during the development of certain positions and approaches to psychological problems resolving some aspects of national life. Further scientific research may be related to study features of ethnic consciousness and ethnic identity

within the social and human sciences, social psychology, cultural studies, sociology.

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ПСИХОСЕМАНТИЧНА ТРАНСФОРМАЦІЯ СВІТОТВОРЧИХ УЯВЛЕНЬ КРИМСЬКИХ ТАТАР

Анотація. У статті з'ясовані психологічні особливості впливу міфолого-релігійних чинників на процес становлення етнічної свідомості кримських татар. Простежується тісний зв'язок міфології з релігією, доктринальні основи якої були породжені тим самим типом мислення, на основі якого породжувалися і міфи, тобто базовий психологічний досвід формувався та усвідомлювався у міфологічних категоріях та засобами міфологічного мислення.

В еволюції етнічної свідомості кримців значну роль відіграла ісламізація. Цей процес мав сприятливий ґрунт для розвитку, оскільки базувався на численних язичницьких проявах у системі світосприйняття і не суперечив основним константам кримськотатарської етносвідомості.

Ключові слова: традиційні уявлення, поведінкові стереотипи, етнокультура, традиційність, іслам, етнічна свідомість, обряди та звичаї.

**ПСИХОСЕМАНТИЧЕСКАЯ ТРАНСФОРМАЦИЯ
МИРОВОЗЗРЕНЧЕСКИХ ПРЕДСТАВЛЕНИЙ
КРЫМСКИХ ТАТАР**

Аннотация. В статье выяснены психологические особенности воздействия мифолого-религиозных факторов на процесс становления этнического сознания крымских татар. Прослеживается тесная связь мифологии с религией, доктринальные основы которой были порождены тем же типом мышления, на основе которого порождались и мифы, то есть базовый психологический опыт формировался и осознавался в мифологических категориях и средствами мифологического мышления.

В эволюции этнического сознания крымских татар значительную роль сыграла исламизация. Этот процесс имел благоприятную почву для развития, поскольку базировался на многочисленных языческих проявлениях в системе мировосприятия и не противоречил основным константам крымскотатарской этнического сознания.

Ключевые слова: традиционные представления, поведенческие стереотипы, этнокультура, традиционность, ислам, этническое сознание, обряды и обычаи.