

THE FORMATION OF CRIMEAN TATAR PERIODICAL PRESS AS THE DRIVER OF CROSS-CULTURAL TRANSFORMATIONS IN THE SOCIETY

The purpose of the study is to highlight the role of I. Gasprinsky in establishing intercultural communications in the Crimean Tatar society at the turn of the XIX and XX centuries and to reveal the socio-cultural essence of the first Crimean Tatar periodicals, the cultural potential of which is primarily the task of enculturation and socialization of the Crimean Tatar society. **Methodology.** The scientific understanding of cultural and creative activities of I. Gasprinsky was based on the totality of such research approaches: historical-cultural, which involves cultural and historical and comparative topological study of the ideological heritage of I. Gasprinsky; axiological-cultural, which gave the opportunity to reveal the humanistic content of cultural unification. In our research, we used source study and comparative-historical research method. **Results.** A comprehensive analysis of the first national Crimean Tatar periodicals "Terjiman" as a cultural phenomenon was carried out. An assessment of its role in the general culture of that period was given. It was shown that "Terjiman" gave impetus to the development of publishing in the Crimea. The features of the formation of the Crimean Tatar periodicals as the main factor of the education in a multicultural society were considered. **Conclusions.** The educational activity of I. Gasprinsky had a decisive influence on the spread of the movement for the Muslim society cultural transformation that has developed in many areas of life. The first periodic of the Crimean Tatar – newspaper "Terjiman" – has become the most significant factor in the cultural transformation of the Crimean Tatar community, which can bring it to a new level, destroying the norms and stereotypes of thinking. The data obtained in the research provide an opportunity to understand the nature and peculiarities of national periodicals formation influenced by cultural and creative activities of I. Gasprinsky in connection with the socio-political and public processes of those times.

Key words: cross-cultural communications, Crimean-Tartar society, education, publishing industry, periodicals.

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Становлення кримськотатарського періодичного друку як чинник крос-культурних трансформацій у суспільстві

Мета дослідження. Дослідження покликане висвітлити роль І. Гаспринського у налагодженні міжкультурних комунікацій у кримськотатарському суспільстві на зламі XIX–XX ст. і розкрити соціокультурну сутність першого кримськотатарського періодичного видання, культуротворчий потенціал якого пов'язаний насамперед із вирішенням завдання інкультурації та соціалізації кримськотатарського суспільства. **Методи.** Наукове осмислення культуротворчої діяльності І. Гаспринського базувалося на сукупності таких дослідницьких підходів: історико-культурологічного, який передбачає культурно-історичне і порівняльно-топологічне дослідження ідейного спадку І. Гаспринського; аксіологічно-культурологічного, який дав змогу розкрити гуманістичний зміст культурної уніфікації. Використано також джерелознавчий, порівняльно-історичний методи дослідження. **Наукова новизна.** Здійснено комплексний аналіз першого національного кримськотатарського періодичного видання "Терджиман" як культуротворчого феномена, дано оцінку його ролі в загальному культурному процесі того періоду. Показано, що "Терджиман" дав поштовх розвитку видавничої справи в Криму. Розкрито особливості становлення кримськотатарської періодики як основного чинника виховання полікультурного суспільства. **Висновки.** Просвітницька діяльність І. Гаспринського мала вирішальний вплив на поширення руху за культурну трансформацію мусульманського суспільства, який отримав розвиток у багатьох сферах життя. Перше періодичне кримськотатарське видання "Терджиман" стало найвагомим чинником культурної трансформації кримськотатарського суспільства, здатним вивести його на новий культурний рівень, зруйнувавши догми і стереотипи мислення. Відомості, отримані в результаті дослідження, дають можливість зрозуміти характер та особливості становлення національного періодичного друку під впливом культуротворчої діяльності І. Гаспринського у зв'язку з тогочасними соціально-політичними й суспільними процесами.

Ключові слова: міжкультурні комунікації, кримськотатарське суспільство, просвітництво, видавнича справа, періодика.

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Становление кримскотатарской периодической печати как фактор кросс-культурных трансформаций в обществе

Цель исследования. Исследование призвано осветить роль И. Гаспринского в налаживании межкультурных коммуникаций в кримскотатарском обществе на рубеже XIX–XX вв. и раскрыть социокультурную сущность первого кримскотатарского периодического издания, культуротворческий потенциал которого связан прежде всего с решением задачи инкультурации и социализации кримскотатарского общества. **Методы.** Научное осмысление культуротворческой деятельности И. Гаспринского базировалось на совокупности таких исследовательских подходов: историко-культурологического, который предполагает культурно-историческое и сравнительно-топологическое исследование идейного наследия И. Гаспринского; аксиолого-культурологического, который дал возможность раскрыть гуманистическое содержание культурной унификации. В работе также использованы источниковедческий, сравнительно-исторический методы исследования. **Научная новизна.** Осуществлен комплексный анализ первого национального кримскотатарского периодического издания "Терджиман" как культуро-

творческого феномена, дана оценка его роли в общем культурном процессе того периода. Показано, что "Терджиман" дал толчок развитию издательского дела в Крыму. Раскрыты особенности становления крымскотатарской периодики как основного фактора воспитания поликультурного общества. **Выводы.** Просветительская деятельность И. Гаспринского имела решающее влияние на распространение движения за культурную трансформацию мусульманского общества, которое получило развитие во многих сферах жизни. Первое периодическое крымскотатарское издание "Терджиман" стало самым весомым фактором культурной трансформации крымскотатарского общества, способным вывести ее на новый уровень, разрушив догмы и стереотипы мышления. Сведения, полученные в результате исследования, дают возможность понять характер и особенности становления национальной периодической печати под влиянием культуротворческой деятельности И. Гаспринского в связи с социально-политическими и общественными процессами.

Ключевые слова: межкультурные коммуникации, крымскотатарское общество, просветительство, издательское дело, периодика.

Introduction. Many cross-cultural relationships break down because of failures in communication. This is not just due to speaking different languages, although that is certainly part of the problem; it is also due to different understandings of communication itself. In contemporary cultural studies, we see increased interest in the interaction of cultures that is a factor of socio-cultural processes development. Return to the spiritual past and its reinterpretation from the standpoint of tolerance is the main condition of the democratic development of a society and for the sake of preventing inter-ethnic conflicts.

Cross-cultural communication as a cultural problem based on integration of various human sciences and their methods: the philosophy of dialogue (N. Buber, E. Levinas, K. Jaspers), literary and philosophical hermeneutics (H. Gadamer), literary studies and semiotics (N. Bakhtin, U. Eco, Yu. Lotman, V. Mezhuev), sociology of culture (V. Inozemtsev, L. Ledneva, N. Tyurkin), communication theory (V. Baru, A. Mol), cultural anthropology (F. Boas, G. Gershkovich), etc.

For Crimean Tatars, the XIX century was a period of formation of a new society model associated with the modernization of traditional society and with the transition to an industrial society. A significant role in these processes belongs to I. Gasprinsky. The figure of the educator and his artistic heritage are the subject of researches by V. Gankevich [1], M. Ilmunsy, I. Kerim, L. Klimovich [2], N. Yablonovska [3], etc. In the context of understanding the role of cross-cultural communication in the process of formation of a global culture space, I. Gasprinsky is a success example for contemporaries. However, this aspect of I. Gasprinsky's activities has not yet been considered that determines the relevance of our work.

Purpose. The study aims at highlight the role of I. Gasprinsky in establishing intercultural communications in the Crimean Tatar society at the turn of the XIX and XX centuries and revealing the socio-cultural essence of the first Crimean Tatar periodicals, the cultural potential of which is primarily the task of enculturation and socialization of the Crimean Tatar society.

Basic Materials. The Crimean Tatar language is the native language of the Turkic population, who lived on the Crimean peninsula. It belongs to the group of the Kipchak languages (Kumyk, Crimean-Karaim, separate dialects of the Karakalpak, Uzbek languages, the medieval-Kipchak languages, Cuman), experienced the influence of the Oguz languages to varying degrees, in this case mainly in phonetics and, in part, vocabulary.

Written traditions of the Crimean Tatar language date back to at least XIII-XIV centuries, at the time of the Golden Horde's heyday and the Codex Cumanicus famous Kipchak monument creation in the Crimea – the Latin-Persian-Cuman (Kipchak) trilingual dictionary in approximately 1294–1295 in Solghat, written by the Italians using the Latin alphabet for the Turkic language for the first time. The Crimean Tatar language, along with other Kipchak languages close to it, is the direct heir of both this monument and other Kipchak monuments of XIII-XIV centuries, preserved on the territory of Syria and Egypt. Presumably, the ancestors of the Crimean Tatars are directly related to the runic Turkic monuments of the Northern Caucasus and the Danube of an earlier period.

In connection with the spread of Islam on the Crimean peninsula, the Crimean Tatars began to use the Arabic written system. All the written monuments of the language, known up to 1928, were written in Arabic. These are the old-Crimean and Oghuz inscriptions of XIII-XV centuries, and the monuments of XVI-XVIII centuries: "On the Islamic-Girey's Journey to Poland" by Jan-Mohammed, "Assab-U-Seyar" – "Seven Planets" by Syud Mohammed Riza, "El Muhit-Ul-Burkhani" – "Ocean of Evidence", numerous Khan labels, to name a few. N.K. Dmitriev believed that "there are no manuscripts in pure Crimean Tatar language. There are going to be, for historical reasons, manuscripts in the Chagatai language" [4]. The teaching of the Crimean Tatar language began in Crimean schools in Arabic script in the 60s of the XIX century, the first Crimean Tatar newspaper "Terjiman" – "Translator" was published in Bakhchisaray from 1883 using the script, which is also the first newspaper in the Turkic world. Its publisher Ismail Gasprinsky reformed the Arabic script in respect to the Crimean Tatar language. The Arabic script was also reformed in 1921 and 1924.

In 1928, for the Crimean Tatar language, as for most Turkic languages, a Turkic unified Latinized script was adopted, specially designed for Turkic languages by highly qualified specialists of that time.

At the order of the People's Commissariat of Education of the RSFSR No. 939 of June 22, 1938, the Crimean Tatars switched to the Cyrillic script of the Russian language. Thus, the written system of the language was repeatedly changed in a short time, which adversely affected both the development of the structure and the functioning of the Crimean Tatar language.

Turning to the origins of the Crimean Tatars' self-consciousness, it is impossible not to focus attention on the name of the outstanding national hero of the Turkic-Tatar nation, the educator, publicist, writer, public character and the first newspaper publisher Ismail-bey Mustafa-oglu Gasprinsky (03.08.1851-09.11.1914). Gasprinsky considered publishing and editing the newspaper "Terjiman" the business of his entire life. He entered into the history of the Crimean Tatar culture, first of all, as a publisher and publicist. I. Gasprinsky painfully noted that even in the last quarter of the XIX century "the Tatars are not aware of the existence of other books than spiritual ones. Ignorance, age-old mental isolation, protected by the equally ignorant clergy, the absence of the most elementary books on the study of the native land and knowledge in the Tatar language, have so firmly rooted this pernicious delusion that the activities of not only the Russian teacher, but the examples and beliefs of an educated Muslim are almost powerless to disturb him" [5].

He decided to try himself in the typography. In 1880, he was able to publish several test numbers of the newspaper "Gonguch" ("Firstborn"). Its circulation was about 500 copies. The success of this publication prompted I. Gasprinsky to compose and publish a leaflet "Dawn", the circulation of which has already reached 1,000 copies. In these matters, the Tiflis publishing association of the Ansi-Zade brothers helped him.

But in order to seriously deal with the typography, he had to go to St. Petersburg. In the Academic printing house, where there was an Arabic font, I. Gasprinsky printed advertisements. There he informed potential readers about the proposed publication in the Tatar language. I. Gasprinsky was preparing Russian public opinion for the idea of the extreme necessity of the typography for the Tatars of Crimea and Russia. To this end, he published three half-joking "Bakhchisaray Letters" under the pseudonym "Little Mullah" in the newspaper "Tavrida." There he conducted the idea of the earliest education of the Crimean Tatars and believed that "in this sense, a printed word in the Tatar language could play an enormous role" [5]. A little later I. Gasprinsky published in the newspaper, and shortly in a separate brochure, his program "Russian Muslims. Thoughts, Notes and Observations of a Muslim." I. Gasprinsky considered education of Muslims as one of the conditions for the rapprochement between Russians and Tatars. To do this, it was necessary to facilitate the conditions of the "typography in the Tatar language, to patronize and encourage all publications in the Muslim dialects" [6].

At home, in the city of Bakhchisaray, having collected all the information, I. Gasprinsky counted about 250 people, who wanted to subscribe to the newspaper. It encouraged him for buying a small printing house. At the first the compositor was from Constantinople. Gradually, workers from local communities were recruited and trained in this matter. Soon they could already "type the Russian text and stopped floundering" in Crimean Tatar [7]. I. Gasprinsky believed that "in view of serving the cause of the earliest enlightenment of the Tatars ... it will be very useful to transmit the preliminary scientific and practical information to them in their own language, following in this case the skillful teacher – to develop the child, beginning to speak with him in a manner that is understandable to him." In addition, government laws, published Statutes, literary stories, anecdotes, sayings, reliable information about major phenomena in Russian and foreign life, narratives about the arts and crafts of the peoples of the world were prepared for the press. A certain place was given to the problems of the national popular schools' state in the empire. All this, according to I. Gasprinsky, was meant to serve for the cultural enrichment of the Crimean Tatars. "If the cause succeeds," I. Gasprinsky wrote, "I am supposed to ask for permission to publish a popular edition in Tatar, with a parallel translation of the text into Russian, since using the considerable literacy of Tatars, it seems possible to influence the mental state and to weaken many of the prejudices and misconceptions that inhibit their closer and more conscious union with the Russians".

On February 12, 1883, the head of the Ministry of Internal Affairs Count D. Tolstoy approved the program of the bilingual newspaper "Translator-Terjiman". It was supposed to publish materials completely loyal to the government, but still very necessary for the public. Thus, the newspaper authorization and its program approval is a great achievement of I. Gasprinsky.

On April 10, 1883 in Bakhchisaray the first issue of the weekly "Terjiman" ("Translator") is published.

This is how the famous missionary and Russifier N. Ilminsky evaluated this event. He noted that I. Gasprinsky "has progressive ideas on a Young Tatar basis. He tries to unite all the millions of Muslims, Russian subjects from the Crimea and the Caucasus to Central Asia by the interests of science and civilization; and the language and grammatical forms, as well as the newly made terms of European journalism, are borrowed from Constantinople newspapers" [8].

For many years the newspaper was censored by I. Kazas. The famous Karaite educator never infringed the editorship of the "Translator-Terjiman" publishing house. I. Gasprinsky has always been grateful to him for this.

It has not yet been a year of I. Gasprinsky's activities in the field of the newspaper "Translator-Terjiman" publication, and N. Ilminsky rightly remarked that "no censorship will change the minds and hearts of newsvendors imbued with other people's ideals, and in the eyes of Russian society the Russian translation of the Tatar newspaper has credibility and even interest."

By the beginning of the XX century, A. Krymsky had already noticed that "the publication of the Bakhchisaray newspaper "Translator-Terjiman" [9] is particularly successful. At the same time, the author of the well-known guidebook on the Crimea, being aware of the general Turkic character of the newspaper, noted that "there is almost no local life in the newspaper, but articles on foreign policy and sometimes messages from the lives of major Muslim centers of Russia (Kazan, Baku, etc.) are carried. There are pedagogi-

cal articles as well. "Of course, at this time the newspaper still served as the only newspaper in the Turkic language in Russia and should respond to the growing intellectual needs of many peoples in all corners of the empire, unfortunately, even at the expense of the publication quality.

Translator-Terjiman became a literary, political and commercial newspaper in 1903, and in the middle of the year I. Gasprinsky was "allowed to publish the newspaper twice a week instead of one, "and in the spring of 1904 the Head Department of Press Affairs at the Ministry of Internal Affairs satisfied I. Gasprinsky's request "to put commercials in Persian in the newspaper."

In November 1905 he was "allowed within the program: to put reprints from Russian newspapers and sources, indicating such, translated into the Tatar language; correspondence and information from the Muslim life and everything related to the activities and words of Russian Muslims, and to place all official articles with the Russian text; to place, at the discretion of the editorial board, certain articles and news in Russian, without translating them into the Tatar language."

In the summer of 1909 I. Gasprinsky officially enlisted his eldest son Refat for the first time, who, after his father's death in 1914, became editor of the newspaper "Translator-Terjiman."

From mid-May 1915 the newspaper was published under the name "Yeni Terjiman" ("New Translator").

Scientific novelty. The scientific novelty of the obtained results is determined by the fact that the activities of I. Gasprinsky are studied from the perspective of cross-cultural communication as a component of the system "intercultural dialogue – I. Gasprinsky – Crimean Tatar periodicals of late XIX-early XX centuries", the elements of which are interdependent and interrelated.

Conclusions. For more than a quarter of a century, the "Translator-Terjiman" newspaper has performed a variety of functions: from a source of information for the Turkic peoples of Russia to a methodical manual for teachers, from the mouthpiece of new political Islamic forces to the reflection of all the most recent that appeared in literature and culture. The tireless activities of I. Gasprinsky were very fruitful. Among the reasons for the longevity of the publication should be highlighted the following: bilingualism of the newspaper; the Turkic part of the "Translator-Terjiman" was understandable to all peoples from the Crimea to the Volga, the Caucasus and Central Asia; universality of the submitted materials; editor-publisher's organizational talent, and, finally, a huge popularity among readers.

Thus, we can say that I. Gasprinsky's activity had a decisive influence on the development of the Crimean Tatar culture, literature and journalism. His newspaper brought up future scientists, writers, educators and politicians. He took a huge burden on his shoulders and carried it with honor through his whole life. The name I. Gasprinsky will live forever in the hearts of people.

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