

DOI 10.23947/2414-1143-2017-12-4-7-11

UDC 130.2

COMPARATIVE ANALYSIS OF MUSLIM NATIONS CULTURES OF THE CRIMEA AND NORTHERN TURKEY

Yulia A. Petrova, Maxim V. Yarovoy

*Rostov state university of economics. Rostov-on-Don, Russian Federation
science-almanac@mail.ru*

According to data for 2014, Crimean Tatars occupied the third place in the rating of nations by population of the Republic of Crimea after the peninsula became the part of the Russian Federation. They are Turkic people, historically formed in the Crimea and the Northern Black Sea coast; along with small Karaites and Krymchaks, Crimean Tatars belong to the indigenous population of the Crimea. Also, Crimean Tatars live in the regions of Russia adjacent to the Crimea (2.4 thousand, mainly in the Krasnodar Territory) and in the adjacent regions of Ukraine (2.9 thousand, mainly in the Kherson region), as well as in Turkey, Romania (24 thousand, mainly in the County of Constanta), Uzbekistan (90 thousand, estimates from 10 thousand to 150 thousand), Bulgaria (3 thousand). There is no official number of Crimean Tatars in Turkey, yet some researches state that there are 100,000 speakers of Crimean Tatar language in Turkey, at the same time some Crimean Tatar activists estimate a figure about 6 million people. The activists have reached this number by taking one million Tatar immigrants to Turkey as a starting point and multiplying this number by the birth rate in the span of the last hundred years. Another source claims that 5-6 million people live in Turkey, whose ancestors at different times (from the end of the XVIII to the beginning of the XX century) moved to this country from the Crimea. This gives an opportunity to Crimean Tatar public organizations of Turkey to assert that several millions of Crimean Tatars live in the country. However, most of the descendants of Crimean Tatar immigrants in Turkey assimilated and consider themselves Turks. The actual number of Crimean Tatars in Turkey is unknown, since data on the ethnic composition of the country's population in Turkey have not been published since 1965. Crimean Tatars have a strong cultural connection with the inhabitants of Northern Turkey, i.e. the Turks of the southern Black Sea coast, which is expressed in the community of etiquette, religion, relations to the family and children, peculiarities of the wedding.

Key words: Crimean Tatars, Northern Turkey, etiquette, Crimean peninsula, ethnos, family, marriage, traditions.

[Петрова Ю.А., Яровой М.В. Сравнительный анализ культур мусульманских народов Крыма и северной Турции]

По данным 2014 года, третье место по численности в национальном составе Республики Крым после нее в хождения в состав Российской Федерации занимали Крымские татары. Это тюркский народ, исторически сформировавшийся в Крыму и Северном Причерноморье; наряду с малочисленными караимами и крымчаками, крымские татары относятся к коренному населению Крымского полуострова. Также Крымские татары проживают в прилегающих к Крыму регионах России (2,4 тыс., в основном в Краснодарском крае) и в прилегающих регионах Украины (2,9 тыс., в основном в Херсонской области), а также в Турции, Румынии (24 тыс., в основном в жудеце Констанца), Узбекистане (90 тыс., оценки от 10 тыс. до 150 тыс.), Болгарии (3 тыс.). Другой источник заявляет, что в Турции проживает 5-6 млн людей, чьи предки в разное время (с конца XVIII по начало XX века) переселились в эту страну из Крыма. Это дает повод крымскотатарским общественным организациям Турции утверждать, что в стране живет несколько миллионов крымских татар. Однако большая часть потомков крымскотатарских иммигрантов в Турции ассимилировалась и считает себя турками. Фактическое количество крымских татар в Турции неизвестно, поскольку данные об этническом составе населения страны в Турции не публикуются с 1965 г. Как бы то ни было, у Крымских татар существует прочная культурная связь с жителями северной части Турции, т.е. турками южного причерноморья, которая выражается в общности этикета, религии, отношения к семье и детям, особенностям проведения свадьбы.

Ключевые слова: Крымские татары, северная Турция, этикет, Крымский полуостров, этнос, семья, брак, традиции.

Yulia A. Petrova – candidate of philosophy, associate professor. Rostov state university of economics. Rostov-on-Don, Russian Federation.

Maxim V. Yarovoy – student. Rostov state university of economics. Rostov-on-Don, Russian Federation.

ПетроваЮлияАндреевна – кандидатфилософскихнаук, доцент. Ростовский государственный экономический университет. г. Ростов-на-Дону, Россия.

Яровой Максим Владимирович – студент. Ростовский государственный экономический университет. Ростов-на-Дону, Россия.

Since the ancient times Crimea was a polyethnic territory. From the end of the XVIII – beginning of the XIX century, due to a number of historical events, representatives of various people from the Northern Black Sea Region came to the peninsula. They have contributed to the development of economy, socio-political sphere and cultural life. The Crimean peninsula always had its identity at all times, no matter what social cataclysms had happened on its land and in the world in general. External and internal factors contributed to the formation of a multiethnic community of people. New ethnic communities were born in different historical epochs, the existing ones were modified, but not a single ethnic group was in a separate position. Each ethnic group settled on the peninsula, introduced its inherent identity in the overall life of the Crimea. However, Crimean Tatars occupy a special place in the Crimean population. This nation is not very numerous in the Crimea in absolute figures, but over the past 70 years it spread beyond the peninsula, in particular to Turkey, where today lives the largest Crimean Tatar diaspora, which is perfectly integrated into Turkish society. At the same time, the common cultural features of Crimean Tatars exist not only with Crimean Tatars of Turkey, who mainly live in the interior part of the country in the Eskişehir Province [3], and of course have different levels of awareness of their culture and ethnic origin, feelings of belonging to their historical roots, which is evidenced by the fact that there are many serious and very active organizations of the diaspora in the country, but also directly with the Turks, in particular the inhabitant of the northern part of the Turkey, i.e. the Black Sea region of the country. Thus, the two nations that share the Black Sea have much in common, which will be discussed further.

In comparison with Muslim nations of the Black Sea region we stress our attention on the etiquette of people as a sets of rules of behavior concerning the external manifestation of attitudes towards people (dealing with others, forms of treatment and greetings, behavior in public places, manners and clothes) [7] of Crimean Tatars and the Turks living in the northern part of Turkey. Based on this definition, etiquette can be viewed as a social concept, which we consider as a historically established system of rules of social behavior adopted in traditional forms of communicational peculiarities of ethnos. This indicates the importance of this element in the group and interpersonal interaction in both studied nations.

It can be argued that the main components of the etiquette of interpersonal communication among Crimean Tatars are politeness and benevolence. The ability to restrain one's anger and not to react to anything in a rough and harsh manner is another factor that prevents conflict. It is customary to use analogs of the words "mister", "sir" for the elder generation in a sign of respect. The local etiquette of the Turks of Northern Turkey also prescribes polite treatment, especially for the elderly. They are referred to as "mister" and "mistress", although close relatives in the sight of strangers do not show special affection. As for Crimean Tatars, this widely used in Turkey word "Bay" ("Mr.") is

used less frequently in the Crimea and with a touch of some familiarity. In the view of Crimean Tatars, the old people personify everyday wisdom, they are the main custodians of the experience of the centuries and the norms of people's etiquette. The young people necessarily give the way, get up when elderly enter or leave the room. It is recommended in the presence of elderly to sit straight and listen without interfering into the conversation. In some houses there is a special room reserved for the elderly according to tradition. It is furnished with comfortable seats, mattresses, special cushions – everything so that the elderly can gather here and lead their leisurely conversations.

Requests of the older people are carried out without unnecessary discussions and of course without any wrangling. In relations with the elderly it is not customary to express their discontent, look at them from under their brows. There is no greater tactlessness than making remarks to the old people or going against their will. If one can not do without a remark, then it is done indirectly, for example through the relatives of the old man and sort of on their behalf. In general, comments on any occasion, even the most stringent, are usually done correctly, without humiliating the dignity of a person. In such cases Crimean Tatars use special words and phrases which preempt the possible resentment of the interlocutor. The Turks also have many linguistic peculiarities which are used for emphasizing a respectful attitude towards elder generation, for example children add to the names of their elder brothers "abi", the same particle is used for conversion between adults, and adults can use the particle "usta" – "master". So they can address respect to someone often to their boss or colleague, which are already in close relations with younger Turkish man.

The Turks of Northern Turkey and Crimean Tatar people also regulate family relations. Traditionally, men and women play very different roles in the family. The family in these nations is usually characterized by "male domination", respect for older and female subordination. The father or the oldest man in the family is considered to be the head of the whole family, and his instructions and opinion are usually not discussed. However, the man carries a very heavy burden – he provides for the well-being of the family (while in Turkey until recently women had the right not to work at all outside the house), and represents his family to other relatives, and even bears responsibility for the upbringing of children, although formally he does not have to do this. Representative peculiarity of Turkish families is that until the end of the 20th century even a visit to a store or market was a purely male responsibility.

As for Crimean Tatars, traditionally women had the same rights as men, but everyone knew that in the first place every woman should be the homemakers or as they say "keeper of the hearth". After all, it is wife who creates a favorable atmosphere in the family and, accordingly, in her house. But the role of women in the Turkish family, despite many myths, is simple enough. Formally, the wife requires respect and complete obedience to her husband, housekeeping and the upbringing of children. But the Turks say that "the honor of a man and a family depends on the way that woman behaves and keeps the house". A woman, being to a large extent limited by the walls of her own home, often manages all the internal affairs of the family, and often much more than tradition. The mother is respected by the younger members of the family on a par with the head of the family, but her relationships with the children are warm and unofficial. At the same time, legally, women have equal rights to private property and inheritance, as well as education and participation in public life. The proof that Turkish women are among the most emancipated in the Middle East is that more than 20 years ago for two years from 1993 to 1995, Turkish Prime Minister was a woman – Tansu Ciller [4, p. 37].

The next important aspect of the life of the Muslim people of Northern Turkey and Crimea is marriage. Islam allows a woman to choose a spouse. Concluding a marriage contract, she has the opportunity to be the first who consents or refuses the offer. And

only after woman makes her decision the man accepts the answer. Religion emphasizes that the marriage should be based on mutual understanding, love, respect for each other. Future spouses have the opportunity to see each other, and also talk with each other, however, provided that at least one of the relatives of the parties is presented. There is a void marriage in case in which the man and woman did not have the opportunity to communicate or see each other before joint life or if the decision to marry them was taken by their parents and relatives. Islam allows communication, which favorably affects relationships, which gives an opportunity to understand each other, but at the same time prohibits a joint life before the conclusion of the marriage contract. In choosing a spouse, a woman has equal rights with a man, she can refuse a potential life partner if she does not want to marry him. Islam recommends a very responsible attitude to the choice of the spouse to ensure a strong, durable marriage. The main criterion in the choice should be the spiritual qualities of the chosen one.

According to Turkish traditions, marriage is allowed at an early age. However, there is one limitation. A man has no right to lower the social status of his future wife. Therefore, marriages between people of different social strata are rare in Turkey. According to the tradition, the head of the family on the part of the groom enters into a marriage ceremony with the father of the bride. They also discuss the upcoming wedding, decide on the observance of all rituals and the blessing of the marriage bonds by the Imam. At the wedding, all relatives are invited from both sides, sometimes residents of one street or even a village are invited. The wedding lasts for several days.

Researching Crimean Tatars we can point that wedding is considered as the most significant event in the life of representatives of these people, so that is why wedding has a special attention in the culture of Crimean Tatars people. The choice of the bride and groom is very responsive. Previously, the bride or son-in-law preferred to be chosen by the groom bride's family from their common village. From the range of possible marriage partners, all relatives up to the seventh tribe were excluded. Very often parents agreed on the wedding of children, when they were still newborns. But the most common form was a marriage of conspiracy, accompanied by a complex of traditional rites, which are prepared for quite some time. It is also important to note that special importance is given the dowry, which recently had been started to be collected in the Crimean Tatar families when the daughter was just seven years old. Also it is crucial to get everything prepared for guests for the wedding, because when all relatives and friends come to the wedding the total amount of guests is about 250 people, and sometimes even more. Divorce in Turkey and among Crimean Tatars occurs according to legal norms and is documented. According to the Turks, divorce is no longer a shameful and sinful, but nevertheless, according to statistics in Turkey, a rather low percentage of divorces (22%) [7; 9].

The last element of the culture to which attention will be paid in this paper is children in the family, because in both Turkish and Crimean Tatar families children occupy a special place. In every Turkish family parents and grandparents try to indulge offsprings. The pride of a woman is her sons, as they increase her importance in the eyes of her husband. Men willingly talk about their children and, judging by the conversations, children occupy a very important place in their lives. According to the family tradition, the sons spend their lives until a certain time next to their mother. After that, the head of the family takes responsibility for their upbringing. The fate of daughters is to be next to their mothers before marriages. Grandparents also willingly take part in the education of their grandchildren. However, this attitude often leads to the fact that children feel their impunity and freedom.

It is worth emphasizing that the highest value of Crimean Tatars are children. It was considered traditional to have as many children as possible, namely boys as con-

tinuers of the family, reliable support in old age and labor for farming. Crimean Tatars say: "A house without children is like a body without a soul." The older generations of Crimean Tatars emphasized the youth's attention to the importance of children in preserving the ethnos, they were instructed that if the national traditions "die" among youth and children, it means the beginning of the extinction of the whole nation, regulated the rules and norms of behavior towards children [2]. In Crimean Tatar families, professing Islam, the differentiated education of boys and girls prevails. From early childhood parents inspire the son, that he is the continuer of the family, the bearer of the father's surname, that he should honorably wear this name. The girl is the future housewife, the keeper of the family hearth, from her childhood she is prepared for family life. In addition, the daughter from a small age is brought up in the spirit of respect for his father, to older brothers, even if the brother is older than the sister for only a year [1, p. 412]. The upbringing of moral qualities is also considered as one of the main tasks of parents who warn their children against acts condemned by society. In this, parents are guided by traditions that go back to antiquity, on which all previous generations were brought up.

All in all it must be said that Crimean Tatars and the Turks of Northern Turkey have shared many close features of culture, which relate to traditional family construction, approach to marriage and upbringing of children. Many of those features are based on the unity of religion as Islam significantly affects spheres of social and cultural life of the nations. But in the same time when it comes to the practical illustration of highly regulated rituals such as wedding the nations have unique peculiarities which in their variation of the main themes ideas and postulates of everyday life only emphasize the cultural affinity of Crimean Tatars and the Turks of Northern Turkey.

References

1. *Gabdulgafarova I.M.* Some ethnic and cultural peculiarities of the Tatar people / URL: <http://tatarica.narod.ru/cult/library/book/orenbur/osobennosti.htm>
2. *Ivannikova M.V.* Ethnopedagogical traditions of Crimean Tatars in labor education of children. Thesis. Yalta, 2014.
3. *Jankowski Henryk* Crimean Tatars and Noghais in Turkey // *TürkDilleri, Araştırmaları*. No 10. 2000.
4. *Jensen Jane* Women political leaders: breaking the highest glass ceiling. New York, NY: Palgrave Macmillan, 2008.
5. *Kon I.S.* Dictionary of ethics. M., 1981.
6. *Leclerc J.* Languages of Turkey. 2014. URL: <https://www.ethnologue.com/country/tr/languages>
7. Marriage and divorce statistics. Eurostat 2017 / URL: http://ec.europa.eu/eurostat/statistics-explained/index.php/Marriage_and_divorce_statistics
8. Turkish Crimean Tatar national observer organization / URL: <https://web.archive.org/web/20090717045609/http://www.vatankirim.net/bahcesaray/?p=129>
9. *Petrova Yu.A.* Language consciousness as the peculiarity of cultural differences // Science almanac of Black Sea region countries. 2016. No 2. URL: <http://science-almanac.ru>

October 14, 2017