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CONTENTS

Intangible Ethno-Cultural Heritage

Chernykh, A. V. and V. E. Dobrovolskaya. Intangible Ethno-cultural Heritage in the Kaliningrad Region: Problem Statement 6

Kamenskikh, M. S. Intangible Ethno-cultural Heritage in Diaspora Communities: A Case Study of Russian Koreans 9

Visual Studies of Old Believers

Danilko, E. S. Travelling to the Old Believers: Video Blogs as a Visual Source 11

Kostrov, A. V. The Kunaley Icon — the Image of the Heaven among the Semeiskie 13

Mikheeva, A. A. Texts Notated with “Kriuki” in the Icons of the Urals 15

Aleksandrov, E. V. Art based on trust. Old Believers of the millennium in the lens of the “consonant camera” 17

Mutina, A. S. Old Believers: a View Through the Museum Showcase. The Presentation of Confessional Traditions in the State Museum of the History of Religion 19

Values of Youth in the Perspective of Education and Upbringing

Martynova, M. Yu. Identity and School Policy in the Multicultural World: Anthropological Analysis of the International Experience 21

Martynova, M. Yu. Identity and Schooling in Minority and Regional Languages in Europe and Asia. 23

Zykina, O. A. Civic vs Ethnocultural Education in Russia: Students’ Opinion 26

Ivanova, S. Yu. and E. A. Shcherbina. Ethnocultural Practices and Traditions of Civic and Patriotic Education in the North Caucasus. 28

Belova, N. A. On Topical Problems of the Modern School: Teachers’ Opinion in the Kostroma Region 31

<i>Ryazanova, E. F.</i> The Student's Values and Everyday Life in a Bashkir Boarding High School.	32
<i>Demeter, N. G.</i> School Education among the Roma in Russia	34
<i>Tsallagova, Z. B.</i> The Ossetian Nart Sagas: A Look Through the Prism of Ethnopedagogy	35

Anthropological Aspects of Mentorship

<i>Pivneva, E. A. and I. A. Razumova.</i> Mentoring in the Cultures of the Russian North: Scientific Reflections and Social Practices	37
<i>Kazakova, K. S.</i> Teacher and/or Mentor: Priests in the Public Education in the Northern Periphery of the Russian Empire in the Late 19th — early 20th Centuries	40
<i>Busyreva E.V.</i> Commemorative Practices as a Form of Mentoring to Preserve the Memory of the Past of the Family and Kin Community	42
<i>Khakhovskaya, L. N.</i> Mentoring as a Practice of Reproducing Ethnocultural Traditions (the Case of the Itelmen holiday “Alhalalalai”)	44
<i>Razumova, I. A. and O. V. Zmeeva.</i> Mentor and Mentoring: Meanings and Interpretations (The Case of the Cities of the Kola Peninsula)	46

Migration and Diasporas

<i>Kvilinkova, E. N.</i> Native Language and Cultural Identity of Moldavans in Belarus	48
<i>Makhmutov, Z. A.</i> Tatars of Kostanai Region in the Context of Political Transformation and Big Terror (1917–1930).	50
<i>Sadykova, L. R.</i> Russian Compatriots in Turkey: Common and Special, Traditions and Innovations	52
<i>Radchenko, A. N.</i> The Don Koreans as a Part of the Koryo-Saram Ethnic Community in Russia.	54

Physical Anthropology

Spitsyna, N. Kh. and N. V. Balinova. Common Ancestors of Turkic-speaking Peoples: Genetic Aspects 56

Pestriakov, A. P., O. M. Grigorieva, Yu. V. Rashkovskaya, and O. A. Fedorchuk. The Cranial Diversity of the Modern Population of Eastern Europe. 59

Reviews

Kasperovich, G. I. The Conceptual Understanding of the Cultural Traditions of Belarusian Peasant Migrants. A Book Review: Fedorov, R. Yu. The Features of Traditional Culture and the Dynamics of Ethnocultural Processes among Belarusian Peasant-migrants of Siberia and the Far East of Russia (second half of the 19th — early 21st Century) 62

INTANGIBLE ETHNO-CULTURAL HERITAGE

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Original Article

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INTANGIBLE ETHNO-CULTURAL HERITAGE IN THE KALININGRAD REGION: PROBLEM STATEMENT

The paper reviews various aspects of studying and recording intangible cultural heritage (ICH) in the Kaliningrad region based on the materials of the 2022 field campaign. This territory is specific due to its history, ethnic, linguistic and confessional structure of the population. This should be taken into account when applying general approaches to defining and understanding the content of the phenomenon, criteria for classifying the ICH objects according to the federal law, and regulation of registers of ICH objects. The purpose of this study is to discuss possible approaches to understanding the specifics of ethno-cultural heritage in this region. The analysis of the phenomena related to the traditional culture of the Kaliningrad region revealed a number of methodological problems in the identification of intangible ethno-cultural heritage, which is explained both by the historical specificity of the region and by the weakness of the criteria used to define a certain phenomenon as intangible ethno-cultural heritage. Studies of folklore historical and mythological prose, techniques and technologies of amber extraction and processing suggest that apart from being brands of this territory, they can reasonably be considered objects of intangible ethno-cultural heritage not only of regional but also of federal significance. At the same time, the ethno-cultural traditions of migrants cannot be considered as ICH, since we are not dealing with a variant of the resettlement tradition, but with a model of the diasporic type, when separate elements of locally close maternal traditions fuse into a single generalized tradition with representational and symbolic power. On the other hand, a number of established phenomena in the economic system have acquired regional specificity and can be considered in the context of intangible ethno-cultural heritage.

Keywords: *intangible ethno-cultural heritage, Kaliningrad region, traditional culture of immigrants, amber processing, folklore historical prose, mythological prose*

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INTANGIBLE ETHNO-CULTURAL HERITAGE IN DIASPORA COMMUNITIES: A CASE STUDY OF RUSSIAN KOREANS

The article analyses the perspectives of studying ethno-cultural heritage within the diaspora community using the case of urban communities of Russian Koreans in the Perm region. The study is based on field data collected in 2012–2024 and on recent changes in Russian legislation, regulating the concept of intangible ethno-cultural heritage of the peoples of Russia. It shows that Russian Koreans continue to preserve and reproduce the traditions of their culture in the context of diaspora education. This is most evident in the example of traditional cuisine and life cycle rituals. Rituals that have no equivalent in the local culture are relatively well preserved, such as a ritual called “Toljanchi” (Толь/Тольджанчхи). If the culture of the host community has similar traditions, then the Korean cultural heritage is either completely replaced or modified under the influence of the dominant tradition (such as a wedding, Seollal (Сольлаль) holiday or the 60-th anniversary). Nowadays, Koreans are reviving old traditions and customs with great interest, but this is more about constructing a new identity than preserving a heritage, since the main source of knowledge about the “revived” traditions is published scientific works or the media. Koreans have most completely preserved the traditions of food culture and cooking technology. Recipes are passed down from generation to generation, thus preserving the traditional diet that Koreans brought to Russia back in the 19th century. Moreover, using traditional cooking techniques, Koreans were able to co-opt local foods and create new dishes unknown in modern Korean states (kimchi from white cabbage, carrot-cha salad, soybean paste). The use of new ingredients and cooking methods became part of the Russian Koreans’ own heritage and one of the ethno-building factors in the formation of their own identity.

Keywords: *Russian Koreans, intangible ethno-cultural heritage, diaspora*

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VISUAL STUDIES OF OLD BELIEVERS

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Original Article

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TRAVELLING TO THE OLD BELIEVERS: VIDEO BLOGS AS A VISUAL SOURCE

The article analyses the content of video blogs dedicated to the Old Believers. What can we learn about the Old Believers from the Internet, how are they perceived by the mass audience, how and with what techniques is the community visualized in Internet products, how is visual communication established between content creators and the audience? The article tries to find answers to these questions by analyzing a number of programs about Old Believers posted on YouTube. Video blogs are a diverse and popular form of Internet content, commercialized and partly integrated into the tourism industry. The Old Believers that virtual travelers visit are far from always the focus of their attention, but rather an abstract destination, the motivation for their movement into a conventionally unexplored space. Nevertheless, bloggers create an image of the Old Believers as a mysterious, distant, inaccessible and exotic community. Due to the openness and mobility of the virtual environment as a field of communication, the process of constructing the image of the group becomes collective, it involves viewers who already have a certain set of perceptions of Old Believers, and sometimes they are Old Believers themselves. The authenticity of the studied environment emerges as the most important concept around which the discussions unfold.

Keywords: *Old Believers, video blog, virtual travel, visual sources, Internet sources*

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THE KUNALEY ICON — THE IMAGE OF THE HEAVEN AMONG THE SEMEISKIE

An icon in the style of “old painting” is one of the symbols of Old Believers’ culture. It reproduces the pre-schism iconography, but has its own logic of evolution driven both by the general change in society and its world view and by the regional specificity. Although this specificity has always existed, in the post-schism period it began to be influenced by the development of various Old Believer enclaves. While in some regions, due to their location and proximity to labor and commodity markets, powerful icon-painting schools developed, in the Transbaikal region, the local Old Believers used imported icons for a long time. However, the evolution of their culture led them to develop their own tradition at the end of the XIX century — first third of the XX century, which was still being implemented as a kind of “naive” village painting. Our field research in recent years in the Semeiskie’s settlements in the Western Transbaikal region has allowed us to identify, localize, and begin to describe a bright hearth of local icon painting. At this stage, several dozen icons have been identified, which, according to our informants, were painted in the Semeiskie’s village of Bolshoy Kunaley. Apparently, several icon painters worked here, one of whom reached a high level and developed his own recognizable style. The icons of Kunaley depict various Christian motifs in a simplified, but at the same time expressive and understandable way, which reflects not only the high level of the local icon painters, but also the nature of the culture and world view of their group.

Keywords: *Old Believers religion, Old Believers, Semeiskie Old Believers, Transbaikal region, Buryatia, icon, icon painting, icon painter, Kunaley painting*

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Original Article

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TEXTS NOTATED WITH “KRIUKI” IN THE ICONS OF THE URALS

The article examines cases of inclusion of liturgical chants notated with “kriuki” (“hooks”) in the icons from the collection of the Nevyansk Icon Museum (Ekaterinburg). A total of three such icons were found in the collection: all of them date back to the first half of the 19th century, two of them belong to the Nevyansk school, and one to the Krasnoufimsk school. In studying them, the author tries to answer a number of questions. First, to what extent is the inclusion of texts with “kriuki” unique for icon painting, and, if so, what does their presence in Ural icons say about regional icon painting? Secondly, why would one write a line with “kriuki” for hymnography on icons? Thirdly, how do texts with “kriuki” enrich an icon as a historical source, how do they affect the value of icons as sources of information? For each icon, the author attributes the texts of the chants, their notation and melodies, and suggests the reasons for the choice of the prayer in each case. The results of the study suggest a close relationship between the book-manuscript tradition and icon painting among the Old Believers of the Urals. The author comes to the conclusion that the texts with “kriuki” in icons are specific to Ural icon painting and were chosen because the icons of the Nevyansk and Krasnoufimsk schools were exclusively custom-made and in each of the three cases fulfilled the wishes of the customers.

Keywords: *Nevyansk icon, Krasnoufimsk icon, Znamenny chant, texts on icons, Beglopovovtsy, Old Believers, icon painting*

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 Original Article

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ART BASED ON TRUST. OLD BELIEVERS OF THE MILLENNIUM IN THE LENS OF THE “CONSONANT CAMERA”

The article presents an attempt to comprehend the process of creation and use of the “consonant camera” methodology in video-documenting the life of Old Believer communities in different regions of Russia in 1993–2013. It reveals the objective and subjective reasons for creating the author’s method of video-documentation based on the principle of “flavertism” or synthesizing the approaches of Robert Flaherty and Dziga Vertov. Radical changes in electronic information technology and in the socio-political environment of the studied period provoked further activities based on the principles of visual anthropology. In collaboration with the archaeographic laboratory of Moscow State University and other researchers of Old Believers, a series of expeditions were conducted, during which specific techniques of filming were developed and an array of video documents created, designed for complex use. Three stories about the creation of the video portraits of Old Believers serve as illustrative examples of the artistic embodiment of the studied community’s culture.

Keywords: *Old Believers, principles of visual anthropology, flavertism, consonant camera technique, visual intercultural communication*

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Original Article

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OLD BELIEVERS: A VIEW THROUGH THE MUSEUM SHOWCASE. THE PRESENTATION OF CONFESSIONAL TRADITIONS IN THE STATE MUSEUM OF THE HISTORY OF RELIGION

The article presents a study of the exposition of the State Museum of the History of Religion in St. Petersburg, dedicated to the history of Old Believers. The limited space available at the museum precludes the presentation of the topic in its entirety, given the richness of the museum's collection. Consequently, the creators of the exposition had to limit themselves to a concise overview emphasizing the most salient items that refer to significant events and personalities. The museum exposition aims to present the evolution of human spiritual life over many years, the history of ideas with the help of objects, to preserve and pass on to museum visitors the intangible spiritual heritage by material means. The museum ethics is also an important issue: the exhibition has to be delicate with the feelings of believers while preserving the dialogical nature of Old Believers' culture. One showcase demonstrates the objects belonging to different groups of Old Believers, and therefore the museum has a special responsibility. Despite the original intention of the museum staff to keep the presentation of different confessional sections on the same level, the exhibits sometimes come into contradiction with this principle. Special attention in the article is paid to the most interesting objects from the museum's collection, their role in placing semantic emphases during museum tours, and the interaction of exhibits in the semantic field of the exposition.

Keywords: *Old Believers, museology, museum collection, museum objects, historical memory*

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VALUES OF YOUTH IN THE PERSPECTIVE OF EDUCATION AND UPBRINGING

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Original article

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IDENTITY AND SCHOOL POLICY IN THE MULTICULTURAL WORLD: ANTHROPOLOGICAL ANALYSIS OF THE INTERNATIONAL EXPERIENCE

This article examines existing approaches to educating young people in culturally diverse societies from the perspective of a social anthropologist, drawing on examples of school policies from various countries. The topics of nation and citizen in pedagogy, as well as the challenges of educating students from diverse ethno-cultural backgrounds, are central concerns for government bodies in most nations. The author explores the lessons Russia can learn from the experiences of other countries, focusing on the relationship between educational policy concepts and the formation of various identities within the population (national, ethnic, regional, local, etc.). Education is recognized as a powerful tool that can both construct and mitigate cultural differences, including linguistic ones, within society. The degree to which the multiculturalism of a civil nation is acknowledged can vary, impacting the practical implementation of educational policies for young people and other age groups. In preparing the younger generation for life in a multilingual and multicultural society, it is crucial to strike a balance between the ethnocultural needs of individual citizens and the goals of consolidating the population in the interests of a unified state.

Keywords: *intercultural dialogue, education policy, school education, identity, sustainable development, well-being*

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Original article

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IDENTITY AND SCHOOLING IN MINORITY AND REGIONAL LANGUAGES IN EUROPE AND ASIA

This article builds upon the research project “Identity and School Policy in the Multicultural World: An Anthropological Analysis of International Experience.” The focus is on the pressing issue of language in youth education within Russia. From the perspective of a social anthropologist, the article examines the possibilities and consequences of various approaches to addressing the needs of diverse ethnic groups in multicultural societies, drawing on examples from several countries. The author explores the lessons Russia can draw from the practices of other nations, emphasizing the relationship between educational policy concepts and the formation of various identities among the population (national, ethnic, regional, local, etc.). To assess the extent to which minority and regional languages (as defined by the European Charter for Regional or Minority Languages) are incorporated into actual educational programs across Europe and Asia, an analysis was conducted of relevant regulatory and administrative decisions at different levels. The project’s primary objective was to strike a balance between the ethno-cultural competencies of individual citizens and the goals of consolidating the population in the interests of a unified state.

Keywords: intercultural dialogue, education policy, school education, identity, sustainable development, well-being

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CIVIC VS ETHNOCULTURAL EDUCATION IN RUSSIA: STUDENTS' OPINION

The article presents a discussion on the combination of civic and ethnocultural elements in the educational process, based on the opinions of students about the knowledge acquired. Mass surveys were conducted in April–May 2024 among students in Moscow and in the Yaroslavl and Tyumen regions, and among students in grades 9–11 in Gorokhovets, a small town in the Vladimir region. The study yielded a ranking of the most significant subjects in students' understanding, pertaining to the study of the Russian state. The subjects occupying the top positions on this ranking are the history of Russia and the Russian language. Lessons and topics of ethnocultural profile are perceived as being less important than all civic subjects, with the exception of the history of the native land. The vast majority of respondents consider their knowledge of both the country as a whole and the peoples of Russia sufficient. At the same time, the proportion of respondents who expressed dissatisfaction with their knowledge was approximately equal regarding both civic and ethnocultural education in each region. In Moscow and Tyumen, approximately 15% of respondents indicated that they lacked sufficient knowledge, while in Yaroslavl and Gorokhovets, this figure was 1.5–2 times lower. Therefore, at the moment, the civic-ethnocultural balance in educational programs has been largely maintained. However, in the context of an external conflict and the implementation of reforms, the equilibrium will soon be disrupted and shift in favor of ethnocultural education, albeit at the expense of knowledge about modern Russian society. Students' judgments regarding the results of their studies in socio-humanitarian subjects provide valuable insights into the key challenges facing civic and ethnocultural education. These judgments are of significant interest to experts and can be taken into account in the preparation of curricula and programs.

Keywords: civic education, ethnocultural education, educational programs, students' opinion, youth, students

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ETHNOCULTURAL PRACTICES AND TRADITIONS OF CIVIC AND PATRIOTIC EDUCATION IN THE NORTH CAUCASUS

The article examines the techniques and technologies employed in the indoctrination of the patriotic civic idea in modern Russian society with the objective of strengthening and spreading it. The paper identifies and examines the positive social and cultural practices that contribute to the formation of patriotism in the multiethnic environment of the North Caucasus. It considers the potential for these practices to be scaled up on a national level. The authors conceptualize patriotism as a phenomenon of public relation, examining its regional manifestations and their relationship with ethno-cultural, ethno-political, historical and cultural properties of regional communities. The article also presents the results of a discourse analysis of the idea of patriotism in scientific papers published in the subjects of the Russian Federation in the North Caucasus with an emphasis on the resource of ethnopedagogy. The authors conclude that in this context patriotism is closely connected with ethno-patriotism based on the historical past, on the heroization of mythological characters of the peoples of the North Caucasus. The formation of patriotism is facilitated by the involvement of pupils in folk art and military-patriotic education. Furthermore, expert opinions confirm the existence of a significant resource for the formation of patriotism in the ethno-cultural heritage of the peoples of the North Caucasus.

Keywords: Patriotism, ethno-patriotism, ethnopedagogy, regional models of patriotism, positive regional practices, discourse analysis of scientific publications

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Original article

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ON TOPICAL PROBLEMS OF THE MODERN SCHOOL: TEACHERS' OPINION IN THE KOSTROMA REGION

This article presents the findings of a survey among school teachers conducted in Kostroma between April and May 2024. The objective of the study was to ascertain the level of satisfaction with their profession among teachers and to identify the most significant challenges they face in their work. The concerns expressed by the respondents could be grouped into the following categories: low income and low salaries, excessive teaching workload and a lack of free time; insufficient material and technical resources in schools in the region; and weak moral incentives for teachers. The results of the survey indicate that, in addition to financial concerns, teachers are also dissatisfied with the decline in their authority and status within society. Furthermore, the survey demonstrated that the material aspect is a significant but not a primary source of discontent among teachers. Their social status, which does not align with their qualifications, is a notable concern. It is also important that in underprivileged regions, the shortage of personnel has intensified, particularly in mathematics and the Russian language. Based on statistical data, media reports, and field observations, there seems to be a reluctance among young individuals to pursue careers in education. The teachers who participated in the survey reached a unanimous consensus on the necessity of implementing measures to enhance the material well-being of educators, upgrade the material and technical infrastructure of educational institutions, and reinstate the esteemed status of teaching professionals in society.

Keywords: *teachers, standard of living, wages, material and technical base of schools, authority, time budget, Kostroma*

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THE STUDENTS' VALUES AND EVERYDAY LIFE IN A BASHKIR BOARDING HIGH SCHOOL

The article is devoted to the everyday life of Bashkir schoolchildren and focuses on the case of the Rami Garipov Bashkir Republican Gymnasium (Boarding School) No 1. The research aimed to study the free time of high school students in a boarding school setting, and to ascertain their attitudes towards literature, theater, their contemporaries and historical figures. In general, students of boarding schools, on the one hand, have the autonomy to plan their free time, but on the other hand, their choices are constrained by the rigidity of schedule and the necessity for discipline. It is of great importance, from both a practical and a scientific standpoint, to elucidate the part played by the school and the teachers in influencing the student's hobbies and interests. Moreover, the skills and interests that are acquired during the high school years will have an impact on the future life planning of the younger generation and their choice of strategic model of behavior in society. The study analyzed the daily routine of students and revealed that they can only choose additional activities from those offered by the school. It was also found that high school students enjoy visiting theaters, prefer motivating literature by foreign authors, read little in the Bashkir language and have not yet decided on contemporaries who can be opinion leaders for them.

Keywords: *free time of high school students, ethnocultural education, boarding high school, Bashkir literature, Bashkir Theater, Republic Bashkortostan*

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SCHOOL EDUCATION AMONG THE ROMA IN RUSSIA

The Roma people face numerous challenges, including difficult relations with the authorities and the police, mass evictions from their homes, a lack of basic amenities such as electricity, gas, water, schools and transport in settlements where Roma communities are concentrated, and pervasive negative stereotypes and media coverage of Roma issues. However, the most pressing problem is the low level of education among the majority of Roma. In our opinion, this was facilitated by the lack of their own territory and statehood, their small number (according to official data), as well as the concerns of the Roma themselves whether they will remain Roma after receiving an education. It is frequently asserted that the Roma are themselves to blame, as they isolate themselves from the mainstream society, do not want to live according to the laws of the country, do not work, do not pay taxes, etc. But the situation is in fact more complicated than it seems. In recent years, the problem has begun to gain greater attention and visibility. It becomes evident that the resolution of the educational challenges will inevitably lead to the resolution of the other pressing issues confronting the Roma. The subject matter addressed in this article is of significant importance for the future of the Roma. It is therefore essential to undertake a comprehensive examination of the situation.

Keywords: Roma, education, pre-school education, Romany language, self-identification, interaction of cultures and languages, language situation

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Original article

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THE OSSETIAN NART SAGAS: A LOOK THROUGH THE PRISM OF ETHNOPEDAGOGY

For many centuries, Ossetian epic sagas about the Narts served as an educational institution for younger generations. From an early age, the spirit, ideals, and aspirations of the people creatively reflected in the epic, penetrated into the heart and mind of children. The prospective value of using the Nart epic as a meaningful foundation for the ethnopedagogization of the educational process in regional educational institutions is especially significant in the current context of globalization and the reduction of cultural diversity. It serves as a crucial instrument of resistance against total Westernization of life and education. In such circumstances, the artistic appeal and comprehensibility of the epic material can stimulate interest in ethnic roots, mythological figures, ethical norms and symbols. Despite the limited representation of national and regional elements in the educational content, it can establish a robust foundation in the children's cognitive and behavioral patterns. Turning to the Nart epic, a powerful layer of the Ossetian ethnocultural heritage, awakens historical memory and develops a spiritual and moral core of students.

Keywords: *ethnocultural education, Ossetian Nart epic, ethnopedagogy, education, folklore, traditions of public education*

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ANTHROPOLOGICAL ASPECTS OF MENTORSHIP

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Original article

© *Elena Pivneva and Irina Razumova*

MENTORING IN THE CULTURES OF THE RUSSIAN NORTH: SCIENTIFIC REFLECTIONS AND SOCIAL PRACTICES

This article presents an analytical review of the reports presented at the section «Institute of Mentoring in the Cultures of the Russian North: Scientific Reflections and Social Practices» within the XV Congress of Anthropologists and Ethnologists of Russia (St. Petersburg, 26–30 June 2023). The reports illustrate the diverse manifestations of mentoring and its importance in contemporary context. The «bearers of normative information» acting as mentors are called upon not only to preserve folk knowledge and skills as a historical value, but also to introduce them to them into practice. The article begins with a section on general definitions and approaches to the phenomenon of mentoring. It is shown that mentoring is a «cultural universal», a mechanism of social continuity in all eras and among different peoples. Despite the evident interest on the part of researchers, the institution of mentoring has been studied unevenly. This is a consequence of the multifunctionality of this phenomenon and the diversity of its specific historical forms.

Keywords: *mentoring, folk craftsmen, North of Russia, cultural continuity, tradition, socialization, ethnocultural education*

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TEACHER AND/OR MENTOR: PRIESTS IN THE PUBLIC EDUCATION IN THE NORTHERN PERIPHERY OF THE RUSSIAN EMPIRE IN THE LATE 19TH — EARLY 20TH CENTURIES

This article analyzes the social functions of priests involved in educational activities within peripheral parishes of the Kola North at the end of the 19th — beginning of the 20th century, including among the Sami population. The article is based on archival documents, ethnographic papers and periodicals. The activities of priests are considered in the context of the development of public education in the outlying territories of the European North. It is shown that the primary religious education was first of all focused on the spiritual and moral foundations of the Orthodoxy and the Russian language, and also introduced children to parish life. The priests' educational work among the adult parishioners was carried out through personal participation of priests in the social life, the organization of public readings and temperance societies. It was revealed that the population of the Kola North developed a view of the teacher as an ascetic, a highly spiritual person, which expanded his social functions to fulfil the roles of a spiritual mentor, a judge, a conductor of state policy, and a custodian of Orthodox culture.

Keywords: priest, teacher, parochial schools, Kola North, Sámi, education

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COMMEMORATIVE PRACTICES AS A FORM OF MENTORING TO PRESERVE THE MEMORY OF THE PAST OF THE FAMILY AND KIN COMMUNITY

The article is devoted to commemorative practices as a form of mentoring. The role of heritage is played by family archives and relics, which contribute to the formation and preservation of family memory and knowledge about the kin community. Families may collect their archives spontaneously, under the influence of social, everyday and individual psychological needs. In the case of mentoring, learning how to preserve information about family history and specific individuals is done purposefully. The study is based on the author's fieldwork in 2009 — 2023 among the families of Baltic-Finnish and German ancestry (mainly multiethnic) living in the Murmansk region. Most of these families suffered from the Stalinist repressions, since the Finns and Germans were considered “unreliable”. The need for commemorative activities arose because for many decades it was taboo in families to mention the “undesirable” social or ethnic origin. As a result, many facts about the past of the kin and about individual members of such families have been lost. The problem is that some descendants do not realize the need to reconstruct the family history. The purpose of the study is to record and show the process and results of families' efforts to preserve their memory and to find out whether this experience and its value are transmitted within family groups. The study used oral history methods and the comparative historical method to analyze the data obtained. The article provides examples of mentoring, expressed in the involvement of family members in creating an archive, compiling family trees, collecting photographic material, preserving relics and family traditions. The results show that the preservation and transmission of family memory largely depends on the cultural level of the family and, above all, on representatives of the older generation who act as mentors.

Keywords: *family memory, commemorative practices, family archive, ancestral archive, mentoring*

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MENTORING AS A PRACTICE OF REPRODUCING ETHNOCULTURAL TRADITIONS (THE CASE OF THE ITELLEN HOLIDAY “ALHALALALAI”)

The author examines the modern methods of transmitting ethnocultural traditions associated with the rituals of the annual economic cycle. She discusses this issue by analyzing the case of the Itelmen autumn holiday “Alkhalalalai” celebrated in Kamchatka in recent decades. The main emphasis is placed at the contemporary transformation of the holiday. The main ritual events of “Alkhalalalai” are considered as a process and result of interaction between communities in public space, leading to a specific cultural shift. The author defines this shift as the staging of culture, since it is focused on the spectator and the demonstration of the restored tradition to the audience. The author also analyzes the mechanism of the modern reconstruction of “Alkhalalalai” and shows that the main channel of continuity in the festive ethnic sphere was the institution of mentoring, which developed in our country during the Soviet period. Ethnic mentoring was established as one of results of the formation of the ensemble structures for reproducing the components of folk culture. In folklore ensembles, the artists mastered the basics of ballet choreography; they constantly trained and rehearsed under the guidance of an experienced choreographer, who acted as a mentor. This provided the maximum effect on the audience, and this provoked the process of staging of the ethnic culture. This Soviet folkloric and choreographic heritage is at the root of many contemporary transformations of the ethnic culture, including the reconstructed Kamchatka “Alkhalalalai”.

Keywords: *Itelmens, Kamchadals, Kamchatka, Kozyrevsk, holiday “Alkhalalalai”, ethnocultural traditions, staging, mentoring, life experience, discipline, professional art*

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MENTOR AND MENTORING: MEANINGS AND INTERPRETATIONS (THE CASE OF THE CITIES OF THE KOLA PENINSULA)

Like other forms of cultural continuity, mentoring is associated with national traditions and socio-cultural stratification of society. Mentoring can be identified both as a phenomenon of national culture and as a way of transferring knowledge and experience in specific cases. Mentoring (“nastavnichestvo”) is conceptualized within a certain ideology and national cultural code. It can be reflected through various associations from cultural and historical to individual and biographical. Accordingly, the requirements imposed on the mentor by society and on the “mentees” vary. In the most general sense, “mentoring” is not an activity, but a cultural mission. Direct, indirect and metaphysical forms of mentoring can be distinguished. A field study conducted in 2023 identified variations in how mentoring is interpreted and the role that people assign to mentors in their lives. It showed that “mentoring” as a cultural concept and a set of social practices without clear boundaries not only determines the vectors, forms and quality of general cultural and professional continuity, but, above all, creates a specific dynamic network of relationships between an individual and “significant others”. They can be permanent guides along the path of life or temporary assistants at certain stages of self-determination and entry into the profession, as well as in difficult situations. The types of mentoring relationships and the mentors themselves are formed according to semantic differences. Mentoring is a set of socio-cultural roles performed in relation to an individual and by an individual at different stages of life.

Keywords: mentoring, anthropology, interpretation, meanings, ideology, cultural code

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MIGRATION AND DIASPORAS

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Original Article

© *Elizaveta Kvilinkova*NATIVE LANGUAGE AND CULTURAL IDENTITY
OF MOLDAVANS IN BELARUS

In this article, based on the author's field materials collected in 2020–2023, one of the ethnic groups living in Belarus — the Moldovans — is studied for the first time in ethnological science. The role of the native/ethnic language among the members of the diaspora is considered as a means of communication, a mechanism for transmitting national culture in the host country and as a marker of ethno-cultural identity. The author identified the factors that contribute to the preservation or loss of the mother tongue by the members of the diaspora. The research was conducted at the interface of ethnology, ethnosociology and cultural anthropology. Based on data from an ethnosociological survey, it is shown that among Moldovans who settled in Belarus during the Soviet period, the Moldovan language is associated with the heritage of their ancestors, while for some Moldovans of the post-Soviet period it is the “language of the motherland”, “the language of culture”. For Russian-speaking Moldovans, the ethnic language is an emotionally charged collective value that gives a sense of belonging to their ethno-cultural community. It is concluded that the diminishing role of their mother tongue in ethnic self-identification and its loss by the second generation indicate a process of natural assimilation that is rapidly taking place among Moldovans in Belarus.

Keywords: *Moldovans of Belarus, diaspora, native language, ethnic self-identification, identity, assimilation.*

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THE TATARS OF KOSTANAI REGION WITHIN THE CONTEXT OF POLITICAL TRANSFORMATION AND BIG TERROR (1917–1930)

The article is devoted to the study of the Kostanay's region Tatars within the context of a shift in the political paradigm. In pre-revolutionary times, almost the entire territory of the modern Kostanay region was incorporated into the Turgai region of the Russian Empire. The Tatars began to intensively populate this region starting from the second half of the 19th century, settling primarily in the cities of Kustanay (now Kostanay), Turgai (now Torgay) and in the village of Semiozernoie (now Auliekol). They were mainly engaged in trade, agriculture, religious activities and education. Tatar merchants and clergy played an important role in the life of their diaspora. They ensured the functioning and development of national educational and religious institutions. The purpose of this study was to examine the impact of the civil war on the Tatar community in the region. It was found that as a result of the change of power, almost the entire previous national elite and some representatives of the new one were eliminated or forced to leave the region. The article is based on archival materials (including the personal files of those who were repressed), memoirs of descendants, periodicals and legal documents from that period.

Keywords: *the Tatars, Kazakhstan, Kostanay region, Kostanay, Torgai, Aulekol, civil war, terror, repression*

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RUSSIAN COMPATRIOTS IN TURKEY: COMMON AND SPECIAL, TRADITIONS AND INNOVATIONS

This article examines the formation of various support organizations in Turkey by Russian compatriots. In the modern era, emigration, as a complex and hardly controlled process, represents one of the most pressing issues that requires scientific coverage. The topic of emigration from Russia is inextricably linked with the interaction of multiethnic and multiconfessional Russian compatriots with the host cultures around the world. In this article, the term “Russian compatriots” is used to refer to individuals who have emigrated from Russia or the CIS, including both Russians and members of Turkic ethnic groups in Russia. The study is based on the author’s field materials, comprising general observations and interviews with the chairmen of two cultural unions of Russian compatriots in Antalya. Furthermore, the article describes the functioning of the Private Moscow International School in Antalya and the museums that are housed within its premises. Additionally, the article dedicates a substantial portion to the Tatar-Bashkir communities in Turkey. While in emigration, Russian compatriots organize events to maintain their ethnic identity, and the established communities serve this purpose. Thus, the article examines the unity and national diversity of Russian compatriots in Turkey. What unites Russian compatriots is their common origin — their exodus from one country and a shared mentality. The differences among Russian compatriots are rooted in their diverse ethnic and religious affiliations.

Keywords: *emigration, Russian compatriots, national communities, Russians in Turkey, Tatars in Turkey, Bashkirs in Turkey, Turkic peoples of Russia in Turkey*

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THE DON KOREANS AS A PART OF THE KORYO-SARAM ETHNIC COMMUNITY IN RUSSIA

The article presents a historical account of the formation of the Korean local ethnic group (Koryo-saram) on the territory of the former USSR. It delineates the distinctive cultural, linguistic and social characteristics of the Koryo-saram, which emerged during 150 years of independent residence first in the Russian Empire, then in the USSR and later in the Republics of the former Soviet Union. The article highlights the distinction between the Don Koreans and other Korean diasporas, such as the Sakhalin diaspora. It is asserted that the historical, cultural and linguistic links of the Koryo-saram originate from the northern part of Korea. The article employs materials derived from the author's observations, which entailed continuous communication with representatives of the Korean diaspora for a period exceeding 15 years. Additionally, the author served as the executive director of the Association of Koreans of the Rostov Region for a year and a half.

Keywords: *Korean culture, Koryo-saram, Koreans in Russia, diaspora, Hallyu*

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PHYSICAL ANTHROPOLOGY

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Original Article

© *Nailya Spitsyna and Natalia Balinova*COMMON ANCESTORS OF TURKIC-SPEAKING PEOPLES:
GENETIC ASPECTS

Centuries of migration contributed to the spread of Turkic-speaking peoples over vast areas — from Siberia, through Central Asia, to Eastern Europe and the Middle East. The genetic structure of the populations of the Altai-Sayan Plateau, the Yakuts (Sakha), the Siberian Tatars, the peoples of the Volga-Urals, the North Caucasus and the Gagauz of Moldova was formed as a result of systematic and random evolutionary factors. A pronounced gradient in the frequencies of Mongoloid and Caucasoid alleles is observed in Turkic-speaking populations. Studies on the polymorphism of genetic and biochemical markers, mtDNA and Y chromosome have revealed the anthropogenetic heterogeneity of Turkic groups. The northeastern Turkic groups were found to have pronounced markers of the North Asian component, and the southwestern groups represent the southern Caucasoid anthropological complex. Analysis of full genome data on high-density genotypes identified the dates of admixture as the 9th–17th centuries, coinciding with nomadic migrations of the 5th–16th centuries. Assimilation and mixing were accompanied by the linguistic expansion of the Turkic language and the formation of its various dialects. The Turkic language as a whole proved to be very plastic and suitable for communication between peoples.

Keywords: *Turkic-speaking peoples, population polymorphism, heterogeneity, genetic markers*

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Original Article

© *Aleksandr Pestriakov, Olga Grigorieva, Yulia Rashkovskaya (Pelenitsyna), Olga Fedorchuk*

THE CRANIAL DIVERSITY OF THE MODERN POPULATION OF EASTERN EUROPE

This paper continues the extensive study of cranial samples representing modern populations worldwide. 11 traits were selected to study neurocranial shape and size. All data come from published sources and cover 6 ethnoterritorial groups: 1) Slavic (mostly Russian) samples from the East European Plain, 2) non-Slavic (mostly Finnish-speaking) samples from the same area, 3) samples from the three Baltic states (Estonia, Latvia, Lithuania), 4) Bashkir samples from the Southern Urals, 5) samples representing the indigenous population of the North Caucasus, 6) samples from Transcaucasia. Cranial analysis has assigned all these samples to several different variants of the same panecumenic craniotype called Holarctides. The Slavic and non-Slavic samples from the East European Plain proved to be particularly close in size and cranial shape. There are two epochal processes in the Holarctid craniotype: a gradual decrease in the overall size of the skull and an increase in its spherification. This is most active in places where there are rapid social processes of mixing of different ethnic groups, which always accompany the formation of state structures. The North Caucasian skull sample differs little from the Slavic and non-Slavic samples of the Eastern European Plain in the shape of the skull, but is significantly larger in size. Bashkir cranial samples have the lowest cranial vault.

Keywords: *craniology, craniotype, Holarctides, population of Eastern Europe*

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REVIEWS

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Book review

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**THE CONCEPTUAL UNDERSTANDING OF THE CULTURAL
TRADITIONS OF BELARUSIAN PEASANT MIGRANTS
BOOK REVIEW: FEDOROV, R. YU. THE FEATURES OF TRADITIONAL CULTURE AND
DYNAMICS OF ETHNOCULTURAL PROCESSES AMONG BELARUSIAN PEASANT-MIGRANTS
OF SIBERIA AND THE FAR EAST OF RUSSIA
(SECOND HALF OF THE 19TH — BEGINNING OF 21ST CENTURY)**

The book by R. Yu. Fedorov presents the findings of a ten-year investigation into the migration patterns of peasants from Belarus to Siberia and the Far East. For the first time in Russian ethnology, the author conducted a comprehensive and multifactorial study, employing a historical perspective and drawing upon data from a range of disciplines, including ethnology, history, folklore, linguistics, statistics and geography. This approach enabled the identification of the distinctive features of traditional culture and the dynamics of ethno-cultural processes among Belarusian peasant migrants to Siberia and the Far East. The author characterizes the ethno-cultural palette of migrants — people from different provinces of Belarus, the socio-historical background of their movement to the east of Russia, traces the evolution of identity, regional settlements and ethno-cultural processes of peasant migrants to Siberia and the Far East. The monograph also devotes significant attention to the preservation, renewal and transformation of the spiritual and material culture of Belarusian peasant migrants, modification of the mechanisms of tradition transmission among the descendants of immigrants from Belarus. The reviewer provides a concise overview of the content, sources, and methodology of the research, emphasizing the novel elements of the study in the context of the contemporary studies of diasporas of the East Slavic population of Siberia and the Far East.

Keywords: *Belarusian peasant migrants, Siberia, Far East, traditional culture, ethnocultural processes, migration, identity*

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